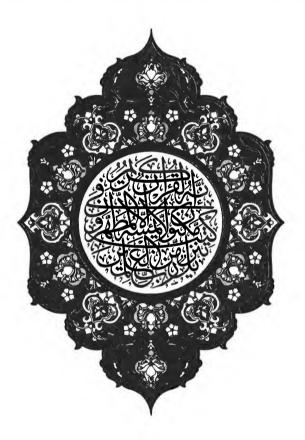




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تثنيّب الانهليّاعة هذا الفُتخف الشهيف وَرَحَمَّة مَعَانِهِ غَالِمُوْلِمُ مِنْ لِللَّهِ مِنْ لِللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّه مَاكُ الْمُمَاكِمَةِ العَرْبِيّةِ السُّمُود رَبّيةٍ

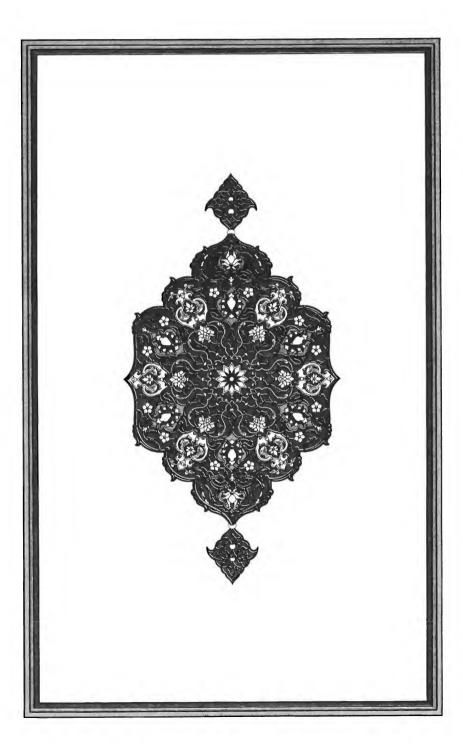




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King Fahd Complex For The Printing Of The Holy Qur'an



Translation of the meanings of

THE NOBLE QUR'AN

IN THE ENGLISH LANGUAGE

BY

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KING FAHD COMPLEX FOR THE PRINTING OF THE HOLY QUR'AN Madinah, K.S.A.

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بسسائه الزمرازحيم

الرقسم 7/۱۳۳0/ 7 التاريخ ۱>/۱۱/^{2۰}۶) المرفقات الموضوع

ڵۼؙڵڮٙڰ۬ٷٙؽڔ؊ڰ۬ٷؽؙ؞ ۼؚٵ؞ٛڟٳۼۼٳڮٳڮڵڮڰڵڵڎڰڵڵڎٷۼٙۊڵٳڮؿٵۮ ڰۺٮؚڶڔڹؖؽڹ

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملها في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبدالله بن باز





مقدمة

بقلم معالي الدكتور : عبدا لله بن عبدالمحسن التركي وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد المشرف العام على المجمع

الحمد لله رب العالمين ، القائل في كتابه الكريم :

﴿ ... قَدْ جَآءَ كُم مِنَ ٱللَّهِ نُورٌ وَكِتَبٌ مُّبِينٌ ﴾ .

والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :

((خيركم من تعلُّم القرآن وعلَّمه)) .

أما بعد :

فإنفاذا لتوجيهات خادم الحرمين الشريفين ، الملك فهـــد بن عبدالعزيـز آل سعود ، حفظه ا لله ، بالعناية بكتاب ا لله ، والعمل على تيسير نشره ، وتوزيعه بين المسلمين ، في مشارق الأرض ومغاربهــا وتفسيره ، وترجمة معانيه إلى مختلف لغات العالم .

وايماناً من وزارة الشنون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية ، بأهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة ، تسهيلاً لفهمه على المسلمين الساطقين بغير العربية ، وتحقيقاً للبلاغ المأمور به في قوله ﷺ : (بلغوا عنى ولو آية) .

وخدمة لإخوانسا الناطقين باللغة الإنجليزية ، يطيب لمجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة ، أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية ، التي قام بها فضيلة الدكتور محمد تقي الدين الهلالي ، وفضيلة الدكتور محمد محسن خان ، وراجعها من قبسل المجمع الدكتور فضل إلهي ظهير ، والدكتور أمسين الدين أبوبكر ، والدكتور وجيمه عبدالرحمن ، والدكتور ف. عبدالرحيم .

ونحمد ا لله سبحانه وتعالى أن وفق لإنجاز هـذا العمـل العظيـم ، الـذي نرجـو أن يكــون خالصــاً لوجهه الـكريم ، وأن ينفع به المسلمين .

إننا لندرك أن ترجمة معاني القرآن الكريم ، مهما بلغت دقتها ، فإنها ستكون قـاصرة عـن أداء المعاني العظيمة التي يحويها النص القرآني المعجز ، وأن المعاني التي تؤديها الترجمة إنما هـي حصيلـة مـا بلغه علم المترجم في فهم كتـاب الله الكريم ، وأنه يعتريها ما يعتري عمل البشر كله من خطإ ونقص.

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة المصحف الشريف بالمدينة النبوية ، بما قد يجده فيها من خطا أو نقص أو زيادة ، للاستفادة من هذه الملاحظات في الطبعات القادمة إن شاء الله .

وا لله الموفق ، وهو الهادي إلى سواء السبيل .

In the Name of Allah, the Most Gracious, the Most Merciful

Foreword

By Dr. 'Abdullah ibn 'Abd al-Muhsin al-Turki, Minister for Islamic Affairs, Endowments, Da' wah and Guidance. The Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, "There has come to you from Allah a Light and a plain Book", and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, "The best of you is he who learns the Qur'an and teaches it".

Following the directives of the Custodian of the Two Holy Mosques, King Fahd ibn 'Abd al-'Azîz Âl Sa'ûd, may Allah guard him, to give the book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world: and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it, and in fulfilment of the injuction of the Prophet & "Convey my message even if it be one single âyah", and with the view to serve our Englishspeaking brethren. King Fahd Complex For the Printing of the Holy Qur'an at al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr.Muhammad Taqi-ud Din al-Hilali and Dr.Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir. Dr. Amin ad-Din Abu Bakr. Dr. Waiih 'Abderrahman and Dr. V. Abdur Rahim.

We praise Allah subhânahu wa ta'âlâ for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of the Muslims.

We are aware of the fact that the translation of the meanings of the Glorious Qur'an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission or addition that he may find in it so that they may be eliminated in subsequent editions in shâ' Allah.

It is Allah Who bestows success, and guides to the Straight Path.



In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صني الله عليه و سلم)

﴿ وَمَاكَانَ هَلَا الْقُرْءَ انُ أَن يُفَغَرَىٰ مِن دُونِ اللَّهِ وَلَكِئ تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِئْبِ لَارَيْبَ فِيهِ مِن رَّبِّ الْعَلَمِينَ ﴿ ﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the 'Ålamîn (mankind, jinn, and all that exists)." (V.10:37)

﴿ وَمَن يَبْتَغِ غَيْرًا لَإِسَّلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَسِرِينَ ﴿ ٢

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." (V. 3:85)

حدثنا عبدُا لله بنُ يُوسفَ : حدثنا الليث : حدثنا سعيد المقبري ، عن أبيه ، عن أبي هريرة قال : قال النبي على : ((ما مِنَ الأنبياءِ نَبيُّ إلا أعطي من الآيات ما مِثله آمن عليهِ البَشرُ ، وَإِنَّما كان الَّذي أوتيتُه وحيا أوحاهُ الله إليَّ ، فأرجُو أن أكونَ أكثرَهُم تَابعاً يوم القِيامَةِ)) .

Narrated Abû Huraira صلى الله عليه وسلم :The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Hadîth No.379, Vol. No.9, Sahih Al-Bukhari)

حدثنا محمد بن عبادة : أخبرنا يزيد : حدثنا سليم بن حيان ، وأثنبي عليــه : حدثنا سعيد بن ميناء : حدثنــا أو سمعـت حــابر بـن عبــدا لله يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقــال بعضُهـم : إنـه نائم ، وقال بعضهم : إن العـين نائمـة والقلـب يقظـان ، فقـالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً ، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمةً ، والقلب يقظان ، فقالوا : مثله كمثـل رجل بني داراً ، وجعل فيها مأدبة وبعث داعياً ، فمن أجاب الداعسي دخل الدار وأكل من المأدبة ، ومن لم يجب الداعي لم يدخل الدار و لم يأكل من المأدبة . فقالوا : أوِّلوها له يفقهها ، فقال بعضهم : إنه نائم ، وقال بعضهم إن العين نائمة والقلب يقظان ، فقالوا : فالدار الجنة ، والداعي محمد ﷺ ، فمن أطاع محمداً ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس . تابعه قتيبة ، عن ليثٍ ، عن خالدٍ ، عن سـعيد بـن أبـي هــلال ، عــن جابر : خرج علينا النبي ﷺ .

Some angels came to the: رضى الله عنهما Some angels came to the Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said. "He is sleeping." Another said. "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The صلى الله عليه وسلم house stands for Paradise and the callmaker is Muhammad and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,

through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(Hadîth No. 385, Vol. No.9, Sahih Al-Bukhâri).

حدَّثنا مُحَمَّد بن سِنان : حدَّثنا فليح بن سليمان : حدَّثنا هلال بـــن علـــي ، عــن عبد الرَّحمنِ بنِ أبي عُمرة ، عن أبي هريرة قال : قال رسول الله صلى اللَّـــه عليه وسلَّم : أنا أوْلى النَّاسِ بِعيسى ابنِ مريم في الدُّنيا والآخرة، والأنبيـــاء إخــوة لقلاَّت ، أُمَّهاهَم شتَّى ودينهم واحد .وقال إبراهيم بن طهمان ، عن موسى بـــن عُقبة ، عن صفوان بن سُليم ، عن عطاء بن يسار ، عن أبي هريرة رضي الله عنـــه قال : قال رسول الله صلى الله عليه وسلم.

Narrated Abu Hurairah ملى الله عليه و سلم : Allâh's Messenger ملى الله عليه و عنا . Allâh's Messenger ملى الله عليه said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Îsâ (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (Hadîth No. 652, Vol. No.4, Sahih Al-Bukhâri).

بابُ وجُوبِ الإيمَانِ برِسَالةِ النبي صَلَّى اللَّه عليْه وسَلَّم

حدَّثَني يونس بن عَبدالأعلى : أخبرنا ابنُ وَهْب قال : وأخبرني عمرو أنَّ أبـــا يونس حدَّثه عن أبي هُريرة عن رسول الله صلَّى الله عليه وسلَّم أنَّه قال : والـــذي نَفْس مُحمَّد بيده لا يَسمَعُ بي أحدٌ من هذه الأُمَّةِ يهودي ولا نصراني ثمَّ بمـــوت و لم يؤمن بالذي أُرسِلْتُ به إلاّ كان من أصحاب النَّار. (رواه مســــلم في كتــاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad صلى الله عنه). Narrated Abu Hurairah (صلى الله عنه الله عليه و سلم). Narrated Abu Hurairah عليه و سلم : Allâh's Messenger صلى الله عليه و سلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) wno hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol.1, Chapter No. 24). [See also (V.3:116)]

Sarat Al-Fâtihah (The Opening) I

- 1. In the Name of Allâh, the Most Gracious, the Most Merciful.
- 2. All the praises and thanks be to Allâh, the Lord^[1] of the 'Âlamîn (mankind, jinn and all that exists). [2]
 - 3. The Most Gracious, the Most Merciful.
- 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
- 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
 - 6. Guide us to the Straight Way. [3]
- 7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger^[5] (such as the



ينسيدالقوالرخمين الرحييم (١)

الْحَمْدُيلَةِ رَبِ ٱلْمَكَلِّمِينَ

ٱلرِّحْمَٰنِٱلرَّحِيهِ ۞ مَلْكِ يَوْمِٱلدِّينِ۞

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيثُ ۞

ٱهْدِنَا ٱلصِّرَاطُ ٱلْمُسْتَقِيمُ ﴾ صِرَطَ ٱلَّذِينَ أَنفُسْتَ عَلَيْهِمْ غَيْرٍ

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufiq* i.e. totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the Siddîqûn (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allāh عز ر حل said: "And whoso obeys Allāh and the Messenger (Muhammad صلى الله عليه رسلم), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddîqûn, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

صلى الله عليه و سلم l asked Allâh's Messenger زرضى الله عليه و سلم about the Statement of Allâh: 1. أواله المفضوب عليهم "Adi bin Hâtim (not the way of those who earned Your Anger)," he صلى الله عليه و سلم replied "They are the

^{[1] (}V.1:2) Lord: The actual word used in the Qur'ān is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as the nearest to Rabb. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean Rabb and should be understood as such.

Jews), nor of those who went astray (such as the Christians). [1],[2],[3]

ٱلْمَغْضُوبِ عَلَيْهِ وَلَا ٱلصَّالِّينَ

Jews". And 2. والفضالين Walad dâlîn (nor of those who went astray)," he replied: "The Christians, and they are the ones who went astray" [This Hadith is quoted by At-Tirmidhi and Abu Dâwûd].
[1] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ملى الله عليه وسلم . A meal was presented to the Prophet ملى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub* in the name of your idols etc. I eat only those (animals) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* Nusub: See the glossary.

Narrated Ibn 'Umar زمنى الله عنهما' Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism)" Zaid enquired. "What is *Hanîf?"* He said, "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allah (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He replied "Hanîf is the religion of (the Prophet) Abraham عليه السلام he was neither a Jew nor a Christian, (and he used to worship none but Allah (Alone) — Islamic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakı رضى الله عنه ! saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahih Al-Bukhâri, Vol.5, Hadîth No.169).

صلى الله عنه (V. 1:7): Narrated 'Ubâdah bin As-Sâmit رضي الله عنه Allâh's Messenger صلى الله said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (*Sahih Al-Bukhâri*, Vol.1, *Hadîth* No.723).

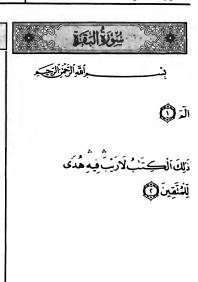
صلى الله عليه وسلم Allâh's Messenger رضى الله عنه (V. 1:7): Narrated Abu Hurairah صلى الله عنه (Allâh's Messenger صلى said, "When the *Imâm* says: *Ghairil-maghdubi 'alaihim walad-dâllîn.* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Amîn* coincides with that of the angels, then his past sins will be forgiven." (Sahih Al-Bukhâri, Vol.6, Hadîth No.2).

الجزء ١

Sarat Al-Bagarah (The Cow) II

In the Name of Allâh, the Most Gracious, the Most Merciful

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
- 3. Who believe in the Ghaib^[1] and perform As-Salât (Iqâmat-as-Salât),^[2] and spend out of what we have provided for them [i.e. give Zakât^[3], spend on



ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيَقِمُونَ ٱلصَّاوْةُ

[1] (V.2:3): Al-Ghaib: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

[2] (V.2:3): Iqâmat-as-Salât (it means اثنامة الصلاة): The performance of Salât (prayers). It means

a).Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

[3] (V. 2:3) Zakât ززكا: A certain fixed proportion of the wealth and of each and every kind of property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhâri, Vol. 2, Book of Zakât, No. 24]

4

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themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause — Jihadl.

- 4. And who believe in (the Qur'an and the Sunnah)[1] which has been sent down صلى الله عليه revealed) to you (Muhammad) صلى الله عليه and in that which was sent down before وسلم you [the Taurât (Torah) and the Injeel etc.] and they believe with (Gospel), certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds. Paradise and Hell).
- 5. They are on (true) guidance from their Lord, and they are the successful.
- 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad warn them or do not warn (صلى الله عليه وسلم them, they will not believe.
- 7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
- 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
- 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their

وَٱلَّذِينَ يُؤْمِنُونَ مِمَا أَنزلَ إِلَيْكَ وَمَا أَنزلَ مِن فَهِ لَكَ وَبِأَ لَأَخِرَةِ هُمْ يُوقِنُونَ ٢

أُوْلَتِكَ عَلَىٰ هُدَى مِن رَبِهِمْ وَأُولَتِكَ هُمُ ٱلْمُفْلِحُونَ ٢ إِنَّالَّذِينَ كَفَرُواْ سَوَآءُ عَلَيْهِمْ ءَأَنِذُرْتَهُمْ أَمْلَمْ نُنذِرْهُمْ لَا يُؤْمِنُونَ ١

خَتَمَ اللَّهُ عَلَى قُلُوبِهِ مَ وَعَلَىٰ سَمْعِهِ مَ وَعَلَىٰ أَنْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ عَظِيمٌ

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِروَمَاهُم بِمُؤْمِنِينَ ﴿

يُخَدِعُونَ أَللَّهُ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَايَشْعُهُونَ ١

في قُلُو بِهِم مَرَضٌ فَزَادَهُمُ ٱللَّهُ مُرَضًّا

^{[1] (}V. 2:4) Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

^{1.} To testify that *"Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh"* (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allah).

^{2.} Igâmat-as-Salât: to perform the five (compulsory congregational) Salât (prayers).

^{3.} To pay Zakât.

^{4.} To perform Hajj (i.e. pilgrimage to Makkah).

^{5.} To observe Saum (fasting) during the month of Ramadan. (Sahih Al-Bukhâri, Vol. 1, Hadith No. 7).

disease. A painful torment is theirs because they used to tell lies.

- 11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."
- 12. Verily! They are the ones who make mischief, but they perceive not.
- 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم الله عليه وسلم) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
- 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils—polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
- 15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.
- 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
- 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- 18. They are deaf, dumb, and blind, so they return not (to the Right Path).
- 19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He

وَلَهُمْ عَذَابُ أَلِيكُ بِمَاكَانُواْ يَكْذِبُونَ ١

وَإِذَا قِيلَ لَهُمْ لَانُفْسِدُوا فِي ٱلأَرْضِ قَالُوٓ ٱ إِنَّمَا غَنُ مُصْلِحُوكَ ﴿

أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ شَ

ڡٙٳڎؘٳقِيلَ لَهُمْ ءَامِثُواْ كَمَآءَامَنَ النَّاسُ قَالُوٓ اَثَوْمِنُ كَمَآءَامَنَ الشُّفَهَاةُ ٱلَآ إِنَّهُمْ هُمُ ٱلشُّفَهَآ أَهُ وَلَكِن لَا يَعْلَمُونَ ۞

وَ إِذَا لَقُواْ اَلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَا وَإِذَا خَلَوْا إِلَىٰ شَيَطِينِهِمْ قَالُوٓاْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ۞

> اللهُ يَسْتُهْ زِئُ بِهِمْ وَيَعُدُّهُمْ فِي طُفْيَ نِهِمْ يَعْمَهُونَ (اللهِ)

أُولَتِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَعِت بِعَّرَتُهُمْ وَمَاكَاثُوا مُهْتَدِينَ ﴿ مَثَلُهُمْ كَمَثُلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَا أَضَاءَتْ مَاحُولُهُ وَهَبَ اللَّهُ بِثُورِهِمْ وَرَّكُهُمْ فِي ظُلُمُتِ لِلَا يُنْصِرُونَ ﴿ صُمَّرًا بُكُمُ عُنِي فَهُمْ لَا يَرْجِمُونَ ﴿

ٲۊػڝۜێۣٮؚڡؚڹؘٲڶسؘۜڡٳٙڣؚۼڟؙڶؠۧڹڗٞۅؘۯۼڎٞ ۅؘڔٞڨٞؽۼڡؙڶۅڹٲڝۜڹؚڡؘڰؙؠ۫ڣٙٵڎڶۻۭؠۺؘۜڵڞؘۅۼؚق ڂؘۮؘۯٲڶڡٞۅ۫ؾؚٛۅٲڷڶڰؙۼؚؗۑڟؙٛٳؙڶػۼۏؚڽڹٛ۞

يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَلَرُهُمُّ كُلَّمَاۤ أَضَآهَ لَهُم مَّشُوْا فِيهِ وَإِذَاۤ أَظْلَمَ عَلَيْهِمْ قَامُواْۤ وَلَوْشَآهَ ٱللَّهُ could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

- 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious See V.2:2).
- 22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). [1]
- 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.
- 24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun [2] (purified mates or wives) and they will abide therein forever.

لَدَهَب بِسَمْعِهِمْ وَأَبْصَدْرِهِمْ إِثَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞

> يَّنَأَيُّهَا النَّاسُ اعْبُدُوارَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَقُونَ ۞

ٱلَّذِى جَعَلَ لَكُمُّ الْأَرْضَ فِرَشُا وَالسَّمَاءَ بِنَاءَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْجَ بِهِ عِن الثَّمَرُتِ رِزْقًا لَكُمُّ فَكَلاَجَعَدُ لُوالِيَّهِ أَندَادًا وَأَنشُمُ تَمْلَدُونَ ۞ تَمْلَدُونَ ۞

وَإِنكُنتُمْ فِي رَشِّ مِّمَّا نَزَلْنَاعَلَىٰ عَبْدِنَا فَأَثُواْ بِسُورَةٍ مِّن مِّنْلِهِ - وَأَدْعُواْ شُهَدَآءَكُمْ مِّن دُونِ ٱللّه إِن كُنتُوصَدِقِينَ ۞

فَإِن لَمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّفُواْ النَّارَ الَيَق وقُودُهَا النَّاسُ وَالِحْجَارَةُ أُعِدَّتْ لِلْكَفِرِينَ ﴿ وَيَشِّرِا الَّذِينَ عَامَنُوا وَعَكِلُواْ الصَّيلِحَتِ النَّهُمْ جَنَّنِ تَجْرِى مِن تَحْتِهَا الْأَنْهَنَرُ كُلِّمَا وَنُواْ مِنْهَا مِن ثَمَرَ وَزِزْقًا قَالُوا حَدَا الَّذِي رُوْفَنَا مِن فَنِلُ وَأَتُواْ بِهِ مُتَشَيْهِا لَا الْمَسْلِهِ اللَّهُمَ فِيهَا وَلَهُمْ فِيهَا أَذْوَجُ مُطَهَرَةٌ وَهُمْ فِيها حَدِلِدُونَ ﴿

صلى الله عليه وسلم المعاللة (V.2:22) Narrated 'Abdullâh رضى الله عند وسلم 'What is the greatest sin in consideration with Allâh?'' He said, "That you set up a rival unto Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (Sahih Al-Bukhâri, Vol.6, Hadîth No.4).

^{[2] (}V.2:25) having no menses, stools, urine. See *Tafsir Ibn Kathir* and also see the footnote of (V.29:64)

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsigûn* disobedient to Allâh^[1]). (the rebellious,

27. Those who break Allâh's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin^[2]), and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

 إِنَّ ٱللَّهَ لَا يَسْتَحَى عَ أَن يَضْرِبَ مَثَ لَامًا تَعُوضَةً فَمَافَوْ قَهَأَ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن زَبِهِمْ وَأَمَّا ٱلَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَاۤ أَرَادَاُللَّهُ بِهَاذَا مَثَلًا يُضِلُ بهِ، كَثِيرًا وَيَهْدِي بِهِ، كَثِيراً وَمَا نُصِلُ بِهِ اللَّهِ الْمُالْفَ سِقِينَ ١

ٱلَّذِينَ بَنقُضُونَ عَهْدَ ٱللَّهِ مِنْ بَعْدِ مِيتَنقِهِ ع وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ عَلَى يُوصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضِ أُوْلَيْكَ هُمُ الْخَسِمُ ونَ ١

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَتُنا فَأَخِيَاكُمْ ثُمَّ يُعِينُكُمْ ثُمَّ يُحِيكُمْ ثُمَّ إِلَيْهِ رُجَعُونَ

هُوَالَّذِي خَلَقَ كَكُم مَّافِي ٱلْأَرْضِ جَكِمِيعًا ثُمَّ أَسْتَوَى إِلَى ٱلسَّكَاآءِ فَسَوِّيهُنَّ سَبْعَ سَمَاوَاتِ وَهُوَبِكُلِشَىءٍ عَلِيمٌ ١ وَ إِذْ قَالَ رَبُّكَ لِلْمَلَةِ عَدْ إِنِّي جَاعِلٌ فِي ٱلأَرْضِ خَلفَةٌ قَالُوٓ أَأَ تَجْعَلُ فيهَا مَن يُفْسِدُ فهَا وَ نَسْفِكُ ٱلدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَيُقَدِّسُ لَكَّ قَالَ إِنَّ أَعْلَمُ مَا لَانَعْلَمُونَ ﴿

⁽V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

صِلَى اللهُ that he heard the Prophet رضى اللهُ عنه that he heard the Prophet (V.2:27) (V.2:27) saying, "[القاطع] Al-Qâti' (the person who severs the bond of kinship) will not enter Paradise" (Sahih Al-Bukhâri, Vol.8, Hadîth No.13).

8

31. And He taught Adam all the names (of everything)^[1], then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them

وَعَلَمَ ءَادَمَ الْأَسْمَاءَ كُلَهَا ثُمَّ عَرَضُهُمْ عَلَى الْمَلَيْ كَدَةِ فَقَالَ أَنْدِثُونِ بِأَسْمَا هِ هَوُلاً ، إِن كُنتُمْ صَدِقِينَ ۞ قَالُواْ شُبْحَنْكَ لَاعِلْمَ لَنَا إِلَّا مَاعَلَمْ تَنَا إِنْكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ۞

قَالَ يَنَادَمُ أَنْبِنْهُم بِأَسْمَآيِهِمْ فَلَمَّآ أَنْبَأَهُم

 $^{[1]}$ (V.2:31) The Statement of Allâh تعالى: 'And He taught Adam all the names (of everything).'

Narrated Anas صلى الله عليه وسلم The Prophet صلى الله عليه said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalîl-ur-Rahmân* [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allah spoke (directly) and gave him the Taurat (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Îsâ (Jesus), Allah's slave, His Messenger and Allah's Word and a spirit coming from Him.** 'Îsâ صلى الله عليه وسلمJesus) will say, 'I am not fit for this undertaking, go to Muhammad) صلى الله عليه وسلم the slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time: and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'ân has imprisoned in Hell' refers to the Statement of Allâh عز و حل "To abide" therein....V.16:29" (Sahih Al-Bukhâri, Vol.6, Hadîth No.3).

*The intimate friend of the Most Gracious (Allâh).

**This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word Rûh-ullâh in the glossary for further details.

of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

- 34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).
- **35.** And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrongdoers)."
- **36.** Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
- 37. Then Adam received from his Lord Words^[1]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.
- 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.
- 39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide therein forever.
- **40.** O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you)

بِٱشَآيِهِمْ قَالَ ٱلَمْ ٱقُل لَكُمُ إِنِّ أَعْلَمُ عَيْبَ ٱلسَّهَوَدِ وَٱلْأَرْضِ وَأَعْلَمُ مَائْبُدُونَ وَمَاكُنتُمْ تَكْنُهُونَ ۞

وَإِذْ قُلْنَا لِلْمَلَتِهِكَةِ اَسْجُدُواْ لِآدَمَ فَسَجَدُوٓاْ إِلَّا إِنْلِيسَ أَبَىٰ وَٱسْتَكْبَرُوَكَانَ مِنَ ٱلْكَنْفِرِينَ ﴿

وَقُلْنَا يَنَادَمُ اَسَكُنْ أَنتَ وَزَوْجُكَ الْجُنَةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِثْتُمَا وَلَانَقْرَبَا هَاذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (۞

ڡؘٲۯؘڶۘۿؗؠٵٲڶۺۧؽڟڹؙۼ۫ؠٚٵڡؘٲڂٛڔؘۼۿؠٵڡؚؠٙٵػٲڹٲڣۣڐؚ ۅؘڰ۫ڶٮؘٵۿؠؚڟؗۅٲڹۼڞؙػؙۯؚڸؠۼۻٟۼۮٷٞۛۅؘڶػٝڒڣۣٱڶٲۯۻۣ مُسْنَقُرُّومَتَعُ إِلَجِينِ۞

فَنَلَقَّى عَادَمُ مِن زَبِهِ عَكِمَنتٍ فَنَابَ عَلَيْهُ إِنَّهُ هُوَ اللَّهِ اللَّهِ اللَّهُ اللَّ

قُلْنَا ٱهْبِطُواْمِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمُ مِّنِى هُدًى فَمَن تَبِعَ هُدَاىَ فَلاَخُوْفُ عَلَيْهِمْ وَلاَهُمْ يَحْزَنُونَ ۞

ۅَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَتِنَاۤ أُوْلَتَبِكَ اَصْحَنُ ٱلنَّارِّهُمْ فِيهَاخَلِدُونَ ﴿ ﴾

يَنْ بِينَ إِسْرَةِ يِلُ أَذْكُرُواْ نِعْمَتِيَ ٱلَّذِيَّ أَنْعَمْتُ عَلَيْكُرُ

^[1] (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

- 41. And believe in what I have sent down (this Our'an), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تاخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr At-Tabarî).
- 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad is Allâh's Messenger and his Muhammad qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)^[1].
- 43. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râki 'ûn[2].
- **44.** Enjoin you *Al-Birr* (piety righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, ³¹ while you recite the

وَأَوْفُواْ بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيِّنِي فَأَرْهَبُونِ ﴿ اللَّهِ مُولِ ﴿ اللَّهُ مُولِ ال وَءَامِنُواْبِمَآ أَنزَلْتُ مُصَدِّقًا لِمَامَعَكُمْ وَلَا تَكُونُوٓ أَاوَلَكَافِرِبَةِ ءوَلَاتَشْتَرُواْ بِعَائِتِي ثَمَنَا قَلِيلًا وَإِتَنِيَ فَأَتَّقُونِ ١

> وَلَاتَلْبِسُواْ ٱلْحَقَّ بِٱلْبَطِل وَيَكُنُهُوا ٱلْحَقِّ وَأَنتُمْ نَعْلَمُونَ ١

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكُوٰةَ وَٱرْكَعُواْ مَعَ

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرَ وَتَنسَوْنَ أَنفُسَكُمُ

^[1] (V.2:42): Narrated 'Atâ bin Yasâr: I met 'Abdullâh bin 'Amr bin Al 'Aas and asked which is صلى الله عليه وسلم "Tell me about the description of Allah's Messenger صلى الله عليه وسلم mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger I have named you Al-Mutawakkil (who depends upon Allah). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: *'Lâ ilâha illallâh*,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (Sahih Al-Bukhâri, Vol.3, Hadîth No.335).

^{[2] (}V.2:43) Ar-Râki'ûn: Those who bow down or submit themselves with obedience to `Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allah's Pleasure).

^{[3] (}V.2:44) Narrated Abu Wâ'il رضى الله عنه: Someone said to Usâma, Will you not talk to this ('Uthmân)?" Usâma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Messenger صلى الله عليه وسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and

Scripture [the Taurât (Torah)]! Have you then no sense?

- 45. And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].
- 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.
- 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time period, in the past)].
- **48.** And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.
- 49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
- 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
- 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and

وَأَنتُمْ نَتْلُونَ ٱلْكِئنَا ۖ أَفَلا تَعْقِلُونَ ١

وَٱسْتَعِينُواْ إِلصَّبْرِوَٱلصَّلَوْةَ وَإِنَّهَا لَكَبِيرَةُ إِلَّاعَلَىٰ لِخَيْشِينَ ۞

اَلَذِينَ يَظُنُّونَ أَنَّهُم مُّلَقُواْ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ ۞

يَنَبَيْ إِسْرَءِيلَ اَذْكُرُواْ نِعْمَقَ ٱلَٰتِىٓ اَنَعْمُتُ عَلَيْكُوْ وَأَنِي فَضَلْتُكُمْ ظَالْمَامِينَ ۞

ۅؙٲؾؘڡؙؗۅٲؠؘۅ۫ڡۧٲڵٙٲۼٙڒۣؽڹڡٚ۬ۺۘۼڹڶڡ۫ڛۺؘؽ۫ٵۅؘڵ ؽؙڡٞڹڷؙڡڹٚؠٵۺؘفَعَةٌ ۅؘڵٲؽۏ۫ڂۮؙڡؚڹؠٵۼۮڷٞۅؘڵٳۿؙؠ۬ ڽؙٮڝؘۯۅڹؘ۞ٛ

وَإِذْ فَرَقْنَابِكُمُ ٱلْبَعْرَ فَأَنِحَيْنَكُمْ وَأَغَرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُدْ نَنظُرُونَ

وَإِذْ وَاعَدْنَامُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ

round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for Al-Ma'rûf (Islâmic Monotheism and all that is good) and forbid them from Al-Munkar (polytheism, disbelief, and all that is evil)?' That man will say, I used to order others to do Al-Mar'ûf (Islâmic Monotheism and all that good) but I myself never used to do it, and I used to forbid others from Al-Munkar (polytheism, disbelief, and all that is evil) while I myself used to do Al-Munkar (polytheism, disbelief and all that is evil)". (Sahih Al-Bukhâri, Vol.9, Hadîth No.218).

you were Zâlimûn (polytheists and wrongdoers).

- 52. Then after that We forgave you so that you might be grateful.
- 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."
- 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
- 55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.
- 56. Then We raised you up after your death, so that you might be grateful.
- 57. And We shaded you with clouds and sent down on you Al-Manna^[1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.
- 58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

العِجْلَ مِنْ بَعْدِهِ ، وَأَنتُمْ ظَالِمُونَ ۞ ثُمَّ عَفُونَا عَنكُم مِنْ بَعْدِ ذَالِكَ لَعَلَكُمْ تَشْكُرُونَ ۞ وَإِذْ ءَاتَيْنَامُوسَى آلْكِننَبَ وَٱلْفُرْقَانَ لَمَلَكُمْ نَهْدُونَ ۞

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ عِنَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ إِنَّخَاذِكُمُ الْمِجْلَ فَتُوثُواْ إِلَىٰ بَارِيكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِندَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُۥ هُوَالنَّوَابُ الرَّعِيمُ فَنَابَ عَلَيْكُمْ إِنَّهُۥ هُوَالنَّوَابُ

وَ إِذْ قُلْتُمْ يَنْمُوسَىٰ لَن نُّوْمِنَ لَكَ حَتَّىٰ ذَى اَللَّهَ جَهْرَةً فَأَخَذَ تُكُمُ الصَّاحِقَةُ وَأَنتُمْ نَنظُرُونَ ﴿ ﴿

ئُمُ بَعَفْنَكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۞ تَعَلَّنَا مِنَهُ عِلْمِمْ أَنِي مِنْ أَنِي الْمِنْ

وَظَلَلْنَاعَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَاعَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلُوَيُّ كُلُوا مِن طَيِّبَنتِ مَا رَزَقْنَكُمُّ وَمَاظَلَمُونَا وَلَكِن كَانُوۤ أَأَنفُسَهُمْ يَظْلِمُونَ ۞

وَإِذْ قُلْنَا ٱذْخُلُواْ هَانِهِ الْقَرْبَةَ فَكُلُواْ مِنْهَا حَيْثُ شِغْتُمْ رَغَدًا وَآذْخُلُواْ ٱلْبَابِ سُجَّكَدًا وَقُولُواْ حِطَّةٌ نَفْفِرْ لَكُرْ خَطَانِينَكُمْ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ۞ ٱلْمُحْسِنِينَ ۞

⁽V.2: 57) Mujâhid said, "Al-Manna is a kind of sweet gum, and As-Salwâ, a kind of bird (i.e. quails) "... Narrated Sa'îd bin Zaid رضى الله عند الله عليه (Allâh's Messenger رسلم said, "The Kam'a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 5). (S.B.1714)

- 59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment) from the heaven because of their rebelling against Allâh's obedience. (Tafsir At-Tabarî).
- 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."
- 61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).
- **62.** Verily! Those who believe and those who are Jews and Christians, and Sabians, ^[2] whoever believes in Allâh and the Last Day and does righteous good deeds shall have

فَبَدَّلَ ٱلَّذِينَ طَـكَمُواْ قَوْلًاغَيْرَالَّذِي قِيلَ لَهُمْ فَأَزَلْنَا عَلَى ٱلَّذِينَ ظَكَمُواْ رَجْزَامِّنَ ٱلسَّمَاءِ بِمَا كَانُواْ يَفْسُقُونَ ١

بَعَصَالَ الْحَجَرَ فَأَنفَجَ رَتْ مِنْهُ ٱثْنَتَاعَشْهُ وَ عَيْنَا ۚ قَدْعَ لِمَ كُلُّ أَنَاسِ مَشْرَيَهُ مُّ كُلُواْ وَٱشْرَبُواْ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْاْ فِي ٱلأَرْضِ مُفْسِدِينَ ﴿ اللَّهُ مُفْسِدِينَ ﴿ اللَّهُ

وَإِذْ قُلْتُمْ يَامُوسَىٰ لَن نَصْبِرَ عَلَىٰ طَعَامِ وَحِدِ فَٱدْعُ لَنَا دَبَكَ يُحْدَرِجُ لَنَا مِسَاتُنْبِتُ ٱلْأَرْضُ مِنْ بَقْلِهَا وَقَثَا بِهَا وَفُومِهَا وَعَدَسِهَا وَيَصَ قَالَ أَتَسَتَبْدِلُوبِكَ ٱلَّذِى هُوَ أَذْنَ بَا لَّذِى هُوَخَيْرٌ أَهْبِطُواْ مِصْدًا فَإِنَّ لَكُم مَّاسَأَ لَتُمُّ وَضُرِيَتْ عَلَيْهِ مُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بغَضَب مِنَ ٱللَّهِ ذَالِكَ بِأَنَّهُ مْ كَانُواْ يَكُفُرُونَ بِنَايَنتِ ٱللَّهِ وَيَقْتُلُونِ ٱلنَّبِيِّنَ بِغَيْرِ ٱلْحَقَّ ذَ لِكَ بِمَاعَصُواْ وَكَانُواْ يَعْتَدُونَ ﴿ إِنَّا لَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَدَىٰ وَٱلصَّنبِينَ مَنْءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِر وَعَمِلَ صَلِحًا فَلَهُمْ أَجُرُهُمْ عِندَ رَبِّهِمْ

صلی الله علیه رسلم Allâh's Messenger رضی الله عنه Allâh's Messenger ملی الله علیه رسلم aaid, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (Sahih Al-Bukhâri, Vol.4, Hadîth No.679).

^{[2] (}V. 2:62) A past nation used to live in Mûsal (Iraq) and say Lâ ilâha illallâh (none has the right to be worshipped but Allah) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians.

their reward with their Lord, on them shall be no fear, nor shall they grieve. [1]

- 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttagûn (the pious — See V.2:2).
- 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- 65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."
- 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious — See V.2:2).
- 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)."
- 68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the conditions', so do what you are commanded."
- 69. They said, "Call upon your Lord for us to make plain to us its colour." He said. "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders."

وَلَاخُوفُ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُوكَ شَ

وَإِذْ أَخَذْنَا مِيثَنَقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ مَآءَاتَيْنَكُم بِقُوَّةٍ وَٱذْكُرُواْ مَافِيهِ لَعَلَّكُمْ تَنَقُونَ ١

ثُمَّ تَوَلَّيْتُ مُونَ بَعْدِ ذَالِكٌ فَلَوْ لَا فَضُلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُ مِنَ الْخَسِرِينَ ﴿ اللَّهِ مِنْ اللَّهُ

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدُوْ أَمِنكُمْ فِي ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِيْنَ ١

فَعَلْنَاهَا نَكُلُلًا لِمَابَيْنَ مَدْيَهَا وَمَاخُلُفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ ١

وَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۗ إِنَّ أَلَّهَ يَأْمُنُ كُمْ أَن تَذْ يَحُهُ أَنَقَ أَةً قَالُوٓ أَأَنَّ خَذُنَا هُرُ وَأَ قَالَ أَعُوذُ بأللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَنْهِلِينَ ١

قَالُواْ أَدْعُ لَنَا رَبِّكَ يُبَيِّن لَّنَا مَا هِيٌّ قَالَ إِنَّهُ. يَقُولُ إِنَّهَابَقَرَةٌ لَّافَارِضٌ وَلَا بِكُرُّعَوَانٌ بَيْنَ ذَلِكَ ۖ فَأَفْعَـٰ لُواْ مَا تُؤْمِرُونَ ١

قَالُواْ أَدْعُ لَنَا رَيَّكَ مُسَنِّن لَّنَا مَالَةٍ نُهَا قَالَ إِنَّهُ. يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُ ٱلنَّظرير ﴿ كُلُّ

^{[1] (}V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'an should not be misinterpreted by the reader as mentioned by lbn Abbâs رضى الله عنهما (*Tafsîr At-Tabari*) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e.after the coming of Prophet on the earth, no other religion except Islâm, will be صلى الله عليه وسلم accepted from anyone).

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided."

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' "They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Taurat then they used to change it (Torah)], knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, "Shall you (Jews) tell them they say, (Muslims) what Allah has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, قَالُواْ ٱذْعُ لَنَا رَبِّكَ يُبَيِّن لِّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشَابَهُ عَلَيْنَاوَ إِنَّا إِن شَآءَ ٱللَّهُ لَمُهَنَّدُونَ ١

قَالَ إِنَّهُ مَقُولُ إِنَّهَا بَقَرَةٌ لَّاذَلُولٌ تُشرُ ٱلْأَرْضَ وَلَا تَسْقِي ٱلْحَرَثُ مُسَلِّمَةٌ لَّا شِيدَ فِيهَ أَصَّالُواْ ٱلْكَنَ جِئْتَ بِٱلْحَقَّ فَذَ بَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ 🕅

وَإِذْ قَنَلَتُمْ نَفْسًا فَأَدَّارَهُ تُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَّاكُنتُمْ تَكُنْبُونَ ١

فَقُلْنَا أَضْرِبُوهُ بِبَغْضِهَأْ كَذَالِكَ يُحْى اللَّهُ ٱلْمَوْتَى وَيُرِيكُم ءَايَتِهِ - لَعَلَّكُمْ تَعْقِلُونَ ١

ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَالِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُ قَسْوَةً وَ إِنَّ مِنَ الْجِيجَارَةِ لَمَا يَنْفَجَرُ مِنْهُ ٱلْأَنْهَارُ وَإِنَّامِنْهَا لَمَا يَشَّقَّقُ فَيَخُرُجُ مِنْهُ ٱلْمَآةُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا اللَّهُ بِغُنفِلِ عَمَّا تَعْمَلُونَ ١

﴿ أَفَنَظَمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْكَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَمُ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُ. مِنْ بَعْدِ مَاعَقَلُوهُ وَهُمْ يَعْلَمُونَ اللَّهُ

وَ إِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْءَامَنَّا وَإِذَا خَلا بَعْضُهُمْ إِلَىٰ بَعْضِ قَالُوٓ أَأَتُحَدِّثُو نَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُوكُم بِهِ ۽ عِندَرَيِّكُمْ أَفَلَانُغُقِلُونَ ١

which are written in the Taurât (Torah)][1], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

- 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?
- 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.
- 79. Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
- 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?"
- 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- 82. And those who believe (in the Oneness of Allah تعالى - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)
- 83. And (remember) when We took a from the Children of Israel. covenant (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkîn[2]

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۞

وَمِنْهُمْ أُمِنُونَ لَا يَعْلَمُونَ ٱلْكِئْكَ إِلَّا أَمَانِيَ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿

فَوَسِّلُ لِلَّذِينَ يَكُنُبُونَ ٱلْكِنْبَ بِأَيْدِ بِهِمْ ثُمَّ يَقُولُونَ هَـٰذَامِنْ عِندِ ٱللَّهِ لِيَشْتَرُواْ بِهِ عَ ثَمَنَا قَلِي لَمَّ فَوَيْلٌ لَهُم مِّمَاكُنَبَتْ أَيْدِيهِمْ وَوَيْلُ لَهُم مِنَايِكُسِونَ ١

وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّا أَسَامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَاللَّهِ عَهْدًا فَكَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥ أَمْ نَفُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٢

بكَايَ مَن كَسَبَ سكيتَ فَ وَأَحَطَتْ بِهِ ، خَطِيتَ تُهُ فَأُولَتِكَ أَصْحَبُ ٱلنَّارُّهُمْ فيهَاخَدِلدُونَ ﴿

وَالَّذِينَ ءَامَنُوا وَعَيملُوا الصَّالِحَاتِ أُولَتِيكَ أَصْحَبُ ٱلْجَنَّةِ هُمْ فِيهَا خَدَادُونَ ١

وَإِذْ أَخَذْ نَامِيثَكَ بَنِيَ إِسْرَءِ بِلَ لَاتَعْبُدُونَ إِلَّا اللَّهَ وَمِٱلْوَإِدِينَ إِحْسَانًا وَذِي ٱلْقُرْ لِيَ وَٱلْهَتَاءَىٰ وَٱلْمَسَاكِينِ وَقُولُوا لِلنَّاسِ

^{[1] (}V.2:76) See the footnote of (V.2:42)

صلى الله عليه وسلم Allâh's Messenger وصلى الله عنه (V.2:83) Narrated Abu Hurairah رضيى الله عنه). Allâh's Messenger صلى said, *"Al-Miskîn* (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but *Al-Miskîn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known

(the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad إصلى الله عليه وسلم], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Ourtubî).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

88. And they say, "Our hearts are wrapped do not hear or understand Allâh's حُسْنَا وَأَقِهِ مُواْ ٱلصَّكَاوَةَ وَءَا تُواْ ٱلزَّكَوْةَ ثُمَّ تَوَلَّتُتُمْ إِلَّا قِلِيلًا مِنكُمْ وَأَنتُ مِمُعْرِضُونَ ١

وَإِذْ أَخَذْ نَامِيثَ فَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِن دِيكرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ هُ

ثُمَّ أَنتُمْ هَنَوُلآ. تَقْلُلُوك أَنفُسكُمُ وَتُخْرِجُونَ فَرِيقًامِّنكُم مِّن دِيكرِهِمْ تَظَهَرُونَ عَلَيْهِم بِالْإِنْمُ وَالْمُذُوِّدِ وَإِن يَا ثُوكُمْ أُسَكَرَىٰ ثُفَنَدُوهُمْ وَهُوَ ثُحَرَّمُّ عَلَيْكُمْ إِخْرَاجُهُمُ أَفَتُوْمِنُونَ بِبَعْضِ ٱلْكِئْبُ وَتَكُفُرُونَ بِبَغْضُ فَمَاجَزَآهُ مَن يَفْعَلُ ذَالِكَ مِنكُمْ إِلَّاخِزَيُّ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأَ وَيَوْمَ ٱلْقِيْكَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِ ٱلْعَذَابُ وَمَا ٱللَّهُ بِعَنْفِلْ عَمَّا تَعْمَلُونَ هُ

أُوْلَتِيكَ الَّذِينَ اشْتَرُوا ٱلْحَمَوْةِ ٱلدُّنْيَا بِٱلْآخِرَةَ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَاهُمْ يُنْصَرُونَ اللهُ

وَلَقَدْ ءَاتَيْنَامُوسَى ٱلْكِنْبَ وَقَفَّتْ نَامِنْ بَعْدِهِ - بِٱلرُّسُلُّ وَءَاتَيْنَا عِيسَى أَبْنَ مَنْ يَمَ ٱلْبِيَنَنِتِ وَأَيَّذَنَهُ بُرُوحِ ٱلْقُدُسِّ أَفَكُلُمَاجَآ ءَكُمْ رَسُولُ بِمَا لَا نَهُوكَ أَنفُسُكُمُ أَسْتَكْبَرْتُمْ فَفَريقًا كَذَّبْتُمْ وَفَرِيقًا لَقَنْكُوك ١

وَقَالُواْ قُلُوبُنَا غُلْفٌ بَلِ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

to other, that others may give him something in charity, and who does not beg of people." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 557). [Please also see Tafsir At-Tabarî (Verse 9:60)1

Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you

فَقَلِيلًا مَّا يُؤْمِنُونَ ١

وَلَمَّاجَآءَ هُمْ كِنْبُ مِنْ عِندِ اللَّهِ مُصَكِّقٌ لِّمَا مَعَهُمْ وَكَانُواْمِن مِّنْ لُيسْتَفْتِحُوك عَلَى الَّذِينَ كَفُرُواْ فَلَمَّا جَاءَهُم مَّا عَرَفُواْ كَفُرُوا بِيُّء فَلَمْ نَهُ اللَّهِ عَلَى الْكَنْفِرِينَ ۞

بِسْكَمَا اَشْ تَرَوْا بِهِ قَانَفُسَهُمْ أَن يَكُفُرُوا بِمَآ أَنزَلَ اللهُ بَغْيًا أَن يُنزَلَ اللهُ مِن فَضْلِهِ عَلَى مَن يَشْلَهُ مِنْ فَضْلِهِ عَلَى مَن يَشْلَهُ مِنْ عِبَادِهِ قُلْمَ وَيَعْضَبٍ عَلَى مَنْ يَشْلَهُ مِنْ عِبَادِهِ تَعْدَابُ مُهِينُ ﴿
عَلَىٰ عَضَبٍ وَلِلْكَنْفِرِينَ عَذَابُ مُهِينُ ﴿

وَإِذَاقِيلَ لَهُمْ ءَامِنُوا بِمَآ أَزَلَ اللَّهُ قَالُواْ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكُفُرُونَ بِمَا وَرَآءَهُ، وَهُوَالْحَقُّ مُصَدِّقًا لِمَامَعَهُمُّ قُلُ فَلِمَ تَقْنُلُونَ أَنْبِكَ ٓءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمُ مُؤْمِنِينَ ۞

وَلَقَدْ جَآءَ عُمُ مُوسَىٰ وَالْبَيْنَتِ
ثُمُّ اَتَّخَذْ مُ الْمِحْلَ مِنْ بَعْدِهِ

 وَانتُمْ طَلْلِمُورَ اللهِ

 وَإِذْ أَخَذْنَا مِيثَنَقَكُمْ وَرَفَعْنَا فَوْقَكُمُ

 الطُّورَ خُدُواْ مَا آءَاتَيْنَكُم وَرَفَعْنَا فَوْقَكُمُ

 وَاسْمَعُواْ قَالُوا سَمِعْنَا وَعَصَيْنَا وَالشَّرِبُواْ

 فِي قُلُوبِهِمُ الْمِحْلَ بِكُعْمِ بِهِ

 إِيمَنْكُمْ إِن كُنتُم مُوْمِينِ اللهِ

 إيمنَكُمُ إِن كُنتُم مُوْمِينِ اللهِ

 إِيمنَكُمْ إِن كُنتُم مُوْمِينِ اللهِ

 إيمنَكُمُ إِن كُنتُم مُوْمِينِ اللهِ

 إيمنَكُمُ إِن كُنتُم مُوْمِينِ اللهِ

 إيمنَكُمْ إِن كُنتُم مُوْمِينِ اللهِ عَلَى اللهِ عِنْدَاللهِ عِنْدَاللهِ اللهِ عَلَى اللهِ عَنْدَاللهِ اللهِ عَنْدَاللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ الله

الجزء ١

specially and not for others, of mankind, then long for death if you are truthful."

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection - Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."

99. And indeed We have sent down to you manifest Avât (these Verses of the Our'an which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not.

101. And when there came to them a صلى Messenger from Allâh (i.e. Muhammad الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture خَالِصَكَةُ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا ٱلْمَوْتَ إن كُنتُمْ صَدِقِينَ ١ وَلَن يَتَمَنَّوْهُ أَيدَ أَبِمَا قَدَّمَتْ أَنْدِهِمُّ وَٱللَّهُ عَلِيمُ إِلْظَالِمِينَ ١

وَلَنَجِدَ نَهُمُ أَحْرَكِ أَلْنَاسِ عَلَىٰ حَيَوْةٍ وَمِنَ ٱلَّذِيكَ أَشْرَكُواْ بَوَدُّ أَحَدُهُمْ لَوْيُعَمُّواْ لَفَ سَنَةٍ وَمَاهُو بِمُزَحْزِحِهِ عِنَ ٱلْعَذَابِ أَن يُعَمَّرُّ وَٱللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١

قُلْمَن كَاكَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُۥ زَزَّلَهُ, عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا يَتْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿

> مَن كَانَ عَدُوًّا يَلَهِ وَمَلَتِهِكَ يِهِ. وَرُسُلِهِ ، وَجِبْرِيلَ وَمِيكَنلَ فَإِكَ ٱللَّهَ عَدُوٌّ لِلْكَنفِرِينَ ١ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَنتِ بَيِنَتِ وَمَا يَكُفُرُ بِهِا إِلَّا ٱلْفَسِقُونَ إِنَّ الْمُ

أَوَكُلُمَا عَنْهَدُواْ عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلُأَكْثُرُهُمْ لَا يُؤْمِنُونَ ١

> وَلَمَّاجَآءَهُمْ رَسُولٌ مِّنْعِندِٱللَّهِ مُصَدِقٌ لِمَامَعَهُمْ نَسَدَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا ٱلْكِنْكَ كِتَكَ ٱللَّهُ وَرَآءَ

threw away the Book of Allâh behind their backs as if they did not know!

102. They followed what the Shayatîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayatîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger صلى الله عليه وسلم) Râ'ina^[1] but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.

ظُهُورهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ إِنَّا

وَٱتَّبَعُواْ مَاتَنْلُواْ ٱلشَّكَطِينُ عَلَىٰ مُلْكِ سُلَنِكُ أَبَّ وَمَاكَفَرُ سُلَنَمَنُ وَلَكِئَ ٱلشَّبَطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ البِّيخِرَ وَمَآ أَنزلَ عَلَى ٱلْمَلَكَ يْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدِحَتَّى بِقُولًا إِنَّمَا يَخُنُ فِتْنَةٌ فَلَاتَكُفُر ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ عَبَيْنَ ٱلْمَرْءِ وَزُوْجِهِ ءٌ وَمَاهُم بضكآرّنَ بهِ عِنْ أَحَدِ إِلَّا بِإِذِنِ ٱللَّهُ وَسَنَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْعَلِمُواْ لَمَنَ أَشْتَرَيْنُهُ مَالَهُ فِي ٱلْآخِرَةِ مِنْ خَلَقَّ وَلَبِنُسِ مَا شُكَرُوْا بِهِ ع أَنفُسَهُمْ لَوْكَانُواْ يَعْلَمُونَ ١

> وَلَوْ أَنَّهُمْ ءَامَنُواْ وَٱتَّفَوْا لَمَثُوبَةٌ مِّن عندالله خَنْرُّلُوْ كَانُواْ مَعْلَمُونَ ١

يَتَأَتُهَا ٱلَّذِيرِ ﴾ ءَامَنُواْ لَاتَـعُولُواْ رَعنَكا وَقُولُواْ اَنظُرْنَا وَاسْمَعُواْ وَلِلْكَ فِرِينَ عَكذَابُ أَلِيهٌ ١

مَّايَوَذُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِئْب وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِنْ خَيْرٍ مِن زَبِكُمْ وَأُللَّهُ يَخْنَصُ برَحْمَتِهِ ، مَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَضَل ألعظيم 🕲

^{[1] (}V.2:104) Râ'ina: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet صلى الله عليه وسلم with bad intentions. (See V.4:46)

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten. We bring a better one or similar to it. Know you not that Allâh is able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any Wali (protector or guardian) nor any helper.

108. Or do you want to ask your as (صلى الله عليه وسلم Messenger (Muhammad Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad is Allâh's Messenger) has become الله عليه وسلم manifest unto them. But forgive and overlook, till Allâh brings His Command. [1] Verily, Allâh is Able to do all things.

110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin² then his reward is with his Lord مَانَنسَخْ مِنْ ءَايَةٍ أَوْنُنسِهَا نَأْتِ بِعَيْرِ مِنْهَا آوْمِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ فَدِيرُ ١

أَلَمْ تَعْلَمْ أَنَ أَلَةً لَهُ مُلْكُ ٱلسَّكَوَ بِ وَٱلْأَرْضُ وَمَالَكُم مِن دُونِ ٱللَّهِ مِن وَلَّ وَلَانْصِيرِ ١

أَمْ تُربِدُونَ أَن تَسْعَلُواْ رَسُولَكُمْ كَمَاسُهِلَ مُوسَىٰ مِن قَبْلُ وَمَن يَـتَبَدَّل ٱلْكُفْرَ بٱلْإِيمَٰن فَقَدْضَلَ سَوَآءَ ٱلسَّكِبِيلِ

وَدَّكَثِيرٌ مِنْ أَهْلِ ٱلْكِئْبِ لَوْيَرُدُّ وَنَكُم مِنْ بَعْدِإِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِأَنفُسِهِ مِنْ بَعْدِ مَانْبَيِّنَ لَهُمُ ٱلْحَقُٰ ۖ فَأَعْفُواْ وَاصْفَحُواْ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِةً عِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اللَّهُ

وَأَقِيمُواْ ٱلطَّهَكُوٰةَ وَءَاتُواْ ٱلَّآكُوٰةَ ۗ وَمَانُقَدِّمُواْ لِأَنفُسِكُمْ مِّنْ خَيْرِ يَجِدُوهُ عِندَاللَّهُ ۗ إِنَّ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ١

وَقَالُواْ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْنَصَنْرَى ۚ تِلْكَ أَمَانِيُّهُمْ قُلْهَ اتُوا يُزِهَانَكُمُ إِن كُنتُمُ صَادِقِينَ اللهُ

بَنَىٰ مَنْ أَسْلَمَ وَجْهَهُ ولِلَّهِ وَهُوَ مُحْسِبُ فَلَهُ وَ أَجْرُهُ, عِندَرَيّهِ ، وَلَاخُوفُ عَلَيْهِمْ

⁽V.2:109) The provision of this verse has been abrogated by the (V.9:29). (Tafsir At-Tabari)

⁽V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with صلى الله عليه وسلم the Sunnah of Allah's Messenger Muhammad

الجزء ١

(Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)^[1]. Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" — and it is.

وَلَاهُمْ يَحْزَنُونَ ١

وَقَالَتِ الْنِهُودُ لَيْسَتِ النَّصَرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَرَىٰ لَيْسَتِ الْنِهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِئَنَ ثُلَّكَ لِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ قَاللَهُ يَعَكُمُ بَيْنَهُمْ يَوْمَ الْقِيكَمَةِ فِيمَا كَانُولُولِهِمْ قَاللَهُ يَعْتَلِفُونَ ﴿ اللَّهِ عَلَيْهُمْ الْقِيكُمَةِ

وَمَنْ أَظْلَمُ مِمِّن مَّنَعَ مَسَاجِدَ اللهِ أَن يُذْكَرُ فِهَا السَّمُهُ، وَسَعَى فِ خَرَابِهَا أُوْلَتِكَ مَاكَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّاخَ إِفِيرَ كَ لَهُمْ فِ الدُّنِيا خِزى وَلَهُمْ فِ الْآخِرَةِ عَذَابُ عَظِيمٌ اللهِ

وَلِلّهِ ٱلْمُشْرِقُ وَٱلْغَرِّبُ فَأَيْنَمَا تُولُواْ فَثَمَّ وَجُهُ ٱللّهِ إِنَ ٱللّهَ وَاسِعُ عَلِيهٌ ﴿

وَقَالُوا اَتَّخَذَ اللَّهُ وَلَدَّا سُبْحَنَهُ مِلَلَهُ، مَافِى السَّمَوَتِ وَالْأَرْضِ كُلُّ لَهُ، قَنِنُونَ ﴿

بَدِيعُ السَّمَوَ تِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنُ فَيَكُونُ ۞

taking a wife or a son (or offspring).' " (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 9).

^{[1] (}V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glory be to Him...Nay...."

Narrated Ibn 'Abbâs عملى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the be pleased with you till you follow (صلى الله عليه وسلم Muhammad their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad were to follow their (Jews) وصلى الله عليه وسلم and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Walî (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's صلی companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (Tafsir Al-Qurtubî).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time-period, in the past)].

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْ لَا يُكَلِّمُنَا اللَّهُ أَوْتَأْتِينَآ ءَايَةٌ كَلَاَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِثْلَ فَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمُّ قَدْ بَيَّنَا ٱلْآيَتِ لِفَوْمِ يُوقِنُونَ

> إِنَّا آَرْسَلْنَكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًّا وَلَا تُشَتُلُ عَنْ آَضَعَ بِ الْجَحِيمِ ﴿ ﴾

وَلَنَ رَّضَىٰ عَنكَ الْهَهُودُ وَلَا النَّصَرَىٰ حَقَّ نَنَيِّعَ مِلَتَهُمُّ قُلْ إِنَّ هُدَى اللَّهِ هُوَا لَهُدَىُّ وَلَهِنِ اتَّبَعْتَ اَهْوَاَءَهُم بَعْدَ الَّذِى جَاءَكُ مِنَ الْعِلْرِ مَالكَ مِنَ اللَّهِ مِن وَلِيَّ وَلَا نَصِيرٍ ۞

ٵێؘٙڍؚڽڹؘٵؾێٮؘۿؠؙٵڶڮڬٮؘڹ؞ؿڷؗۅٛڹۘ؞ؙۥڂۊۧؾڵؚۘۘۅڗؚڡؚؾ ٲۏؙػؾٟڮؽؙۏۣڝٷڹؠڡؚۦۨٞۅؘڞؘؽڬۿؙڒۑؚڍؚۦڡؘٲٛۏڶؾؠٟڮ ۿؠؙڶڂٛؿؠۯۅڹؘ۞ٛ

يَبَيِّ إِسْرَهِ بِلَاأَذْكُرُواْ نِعْمَتِيَ الَّتِيَّ أَنْعَمْتُ عَلَيْكُرْ وَأَنِي فَضَّلْمُكُمُ عَلَى الْعَالِمِينَ ۞

^[1] (V.2:119) See the footnote of (V. 3:85).

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e. Allâh] tried him (certain) Commands, [1] which he with fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind follow you)." (to (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes 7.âlimûn not (polytheists and wrong-doers)."

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf),

وَاتَقُواْ يَوْمًا لَا تَجْزِى نَفْشُ عَن نَفْسِ شَيْعًا وَلَا يُقْبَلُ مِنْهَا عَذْلُ وَلَا نَنفَعُهَ اسْفَعَةٌ وَلَاهُمْ شُعَدُ و نَرَهُمُ

وَإِذِ الْسَلَىٰ إِرْمِعَرَدُهُ مِيكَلِمَنتِ فَأَتَمَهُنَّ قَالَ إِنَى
 جَاعِلُكَ لِلنَّاسِ إِمَامُّ قَالَ وَمِن ذُرِيَّتِي قَالَ لَا
 يَنالُ عَهْدِى الظَّلِمِينَ شَ

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَاسِ وَأَمْنَا وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِ عَمُمَ كُلُّ وَعَهِدْ نَآ إِلَىٓ إِبْرَهِ عَمَ وَإِسْمَعِيلَ أَن طَهِرَا بَيْقِ لِلطَّآ بِفِينَ وَٱلْعَكِفِينَ وَالرُّحَتَعِ ٱلشُّجُودِ۞

Narrated Abu Hurairah صلى الله عليه وسلم I heard the Prophet رضى الله عليه وسلم saying: Five practices are characteristic of *Al-Fitrah*:

- (1) Circumcision.
- (2) Shaving the pubic hair.
- (3) Cutting the moustaches short.
- (4) Clipping the nails.
- (5) and depilating the hair of the armpits.

(Sahih Al-Bukhari, Hadith No. 779, Vol.7)

Narrated Ibn Umar رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said: "Cut the moustaches short and leave the beard (as it is)." (Sahih Al-Bukhari, Hadith No. 781, Vol.7)

(D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he عليه السلام was thrown in the Fire. (2) When he عليه السلام was ordered to slaughter his son.

(Tafsir Ibn Kathir)

 $^{^{\}left[1\right]}$ (V.2:124) It is said that those commands were many. Some of them are as follows:

⁽A) To invite mankind to the *Tauhîd* (Islamic Monotheism).

⁽B) To show mankind the Manāsik (See V.2:128).

⁽C) To practise the characteristics of Al-Fitrah:

or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik¹² (all the ceremonies of pilgrimage — Hajj and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have

ۅَإِذْ فَالَهَا بَرَهِ عَدُرَبِ الْجَعَلَ هَذَا بَلَدًا ءَامِنَا وَٱرْزُقْ ٱهْلَهُ مِنَ الشَّرَتِ مَنْ ءَامَنَ مِنْهُم بِاللَّهِ وَالْيُوْمِ ٱلْآخِرِ قَالَ وَمَنْكُفَرَ فَالْمَيْتُهُ مُؤَلِيلًا ثُمَّ أَضْطَرُهُ: إِلَىٰ عَذَابِ النَّارِ وَيْشَرَأَ لْمَصِيدُ

> وَإِذَ يَرْفَعُ إِبْرَاحِتُمُ الْفَوَاعِدَمِنَ الْبَيْتِ وَإِسْسَنِعِدُلُ دَبَّنَا لَفَبَلُ مِنَآ أَإِنَّكَ أَنتَ السَّعِيعُ الْعَلِيمُ ۞

رَبَنَا وَاَجْعَلْنَا مُسْلِمَ ثِيلَكَ وَمِن ذُرِّ يَيْنَا ٓ أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَثُبَّ عَلِيَنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيدُمُ ۞

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَنِتِكَ وَيُعَلِّمُهُمُ الْكِئْبَ وَالْجِكْمَةَ وَيُرْكِيهِمْ إِنَّكَ أَنتَ الْعَزِيرُ الْخَكِيمُ ﴿ ﴾ وَيُرْكِيهِمْ إِنَّكَ أَنتَ الْعَزِيرُ الْخَكِيمُ ﴾

وَمَن يَرْعَبُ عَن مِلَةً إِبْرَهِ عَم إِلَّا مَن سَفِهُ نَفْسَةُ وَلَقَدِ اَصْطَفَيْنَهُ فِي الدُّنْيَ وَإِنَّهُ فِي اَلْآخِرَةِ لَمِنَ الصَّلِحِينَ ﴿ ثَلَّ إِذْ قَالَ لَهُ رَبُّهُ وَأَسْلِمْ قَالَ أَسْلَمْتُ لِرَبَ

ردى ئەربەراسىيە العَالمِينَ ش

^{[1] (}V.2:127) See the footnote of (V.14:37).

^[2] (V.2:128) Manâsik: i.e. Ihrâm; Tawâf of the Ka'bah; Sây of As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mîna; Ramy of Jamarât; slaughtering of Hady (animal), etc. For details see "The Book of Hajj and 'Umrah", (Sahih Al-Bukhâri, Vol.2,3).

submitted myself (as a Muslim) to the Lord of the 'Alamîn' (mankind, jinn and all that exists)."

- 132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims Islâmic Monotheism)."
- 133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."
- 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
- 135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh see V.2:105)."

وَوَضَىٰ بِهَ ٓ إِبَرَهِ عَمُ يَنِيهِ وَيَعْقُوبُ يَنِيَقَ إِنَّ اللَّهَ اصْطَلَقَىٰ لَـٰكُمُ الدِّينَ فَلَا تَمُوثُنَّ إِلَّا وَأَنشُر مُسْلِمُونَ ﷺ

أَمْ كُنْتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْفُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَانَعَبُدُونَ مِنْ بَعْدِى قَالُواْ نَعْبُدُ إِلَىٰهَكَ وَإِلَنَهَ ءَابَآبِكَ إِبْرَهِـُءَ وَإِسْمَلِعِيلَ وَإِسْحَقَ إِلَىٰهَ وَجِدَا وَنَحْنُ لُهُ مُسْلِمُونَ ۞

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَاكَسَبَتْ وَلَكُمُ

وَقَالُواْكُونُواْهُودًا أَوْنَصَـُنَرَىٰ تَهْتَدُواً قُلْ بَلْ مِلَّةَ إِبْرَهِــَمْ حَنِيفًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ۞

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub* in the name of your idols, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضى الله عنها' Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He

^{[1] (}V.2:135) Narration about Zaid bin 'Amr bin Nufail.

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr.]

ملى الله عليه وسلم 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for

قُولُوّا ءَامَنَكَا بِاللّهِ وَمَا آلُزِلَ إِلَيْنَا وَمَاۤ الْزِلَ إِلَىٰ إِبْرَهِ عَمَوَ إِسْمَعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَاۤ أُوتِیَ مُوسَیٰ وَعِیسَیٰ وَمَاۤ اُوتِیَ النّبِیُورِک مِن دَیْهِ مِدَ لاَنْفَرِقُ بَیْنَ اَحَدِ مِنْهُمْ وَنَحَنُ لَدُمُسُلِمُونَ ۞

فَإِنْ ءَامَنُوالِمِثْلِ مَآءَامَنتُم بِدِء فَقَدِاهُ مَّدَواً قَلِن فَوَّوَا فَإِنَّا هُمْ فِي شِقَاقٍ فَسَيَكُفِيكَ هُمُ اللَّهُ وَهُوَ السَّمِيعُ ٱلْمَكِيدُ

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِرَى اللَّهِ صِسْبَغَةً ۗ وَنَعْنُ لَهُۥ عَنبِدُونَ ۞

قُلْ ٱتُحَاجُّونَنَا فِي ٱللَّهِ وَهُوَرَبُّنَا وَرَبُّكُمْ وَلَنَا ۗ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَمُدُّغُلِصُونَ ۞

Narrated Asmâ bint Abu Bakr ارضى الله عنه! I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahih Al-Bukhâri, Vol.5, Hadîth No.169).

said, "I do not know any other religion except <code>Hanîf</code> (Islâmic Monotheism)." Zaid enquired, "What is <code>Hanîf?"</code> He said, "<code>Hanîf</code> is the religion of (the Prophet) Ibrâhîm (Abraham) مليه المسلح, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except <code>Hanîf</code> (Islâmic Monotheism)." Zaid enquired, "What is <code>Hanîf?"</code> He replied "<code>Hanîf</code> is the religion of (the Prophet) Ibrâhîm (Abraham) مليه السلح, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)".

^{*} Nusub: See the glossary.

our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

أَمْ نَقُولُونَ إِنَّ إِنَرَهِ عَمَوَ إِسْمَعِيلَ وَإِسْحَاقَ وَيَمْ عُوبِ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْنَصَـّلَرَيُّ قُلْءَأَنتُمْ أَعْلَمُ أَمِلِلَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَدَدَةً عِندَهُ ومِنَ اللَّهِ وَمَااللَّهُ بِظَفِلِ عَمَانَعٌ مَلُونَ ﴿ ﴾

> تِلْكَ أُمَّةٌ فَذَخَلَتْ لَمَامَاكَسَيَتْ وَلَكُمُ مَّاكَسَبْتُمْ وَلَاتُسْتَلُونَ عَمَّاكَانُواْ يَسْمَلُونَ ۞

^[1] (V. 2:139):

a) "Narrated Al-Mughirah bin Shu'bah: The Prophet صلى الله عليه رسلم used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (Sahih Al-Bukhâri, Vol. 8, Hadith No. 478).

b) Narrated 'Åishah رضى الله عليه وسلم :The Prophet رضى الله عليه (على said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 474).

c) Narrated Abu Hurairah صلى الله عليه رسلم Allâh's Messenger صلى الله عليه رسلم said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 452.

d) Narrated 'Abdullâh عنه الله عليه رسلم The Prophet. رضى الله عليه وعلى الله عليه وسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet صلى الله عليه وسلم said, "So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 449)

e) Narrated Abu Hurairah صلى الله عليه وسلم The Prophet رضى الله عنه said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 673).

We have made you [true real believers of Islâmic Monotheism. true followers of Prophet and his Sunnah صلى الله عليه وسلم (legal ways)], a just (and the best) nation, that you be witnesses over mankind[1] and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you. And We made the Oiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad مل from those who would turn on their (الله عليه وسلم heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al*-

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَاوَلَنَهُمْ عَن قِبْلَنِهِمُ اَتِّيَكَا وُاٰعَلَيْهَا قُلْ بِتَدِ الْمَشْرِقُ وَالْمَغْرِبُّ يَهْدِى مَن يَشَآءُ إِلَى صِرَطِ مُسْتَقِيعٍ ﴿ اللَّهِ

وَكَذَ اِلِكَ جَعَلَنَتُكُمْ أَمَنَةً وَسَطًا الِنَكُووُا شُهَدَآءَ عَلَ النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَاجَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَنْفِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْةً وَإِن كَانَتْ لَكِيدَةً إِلَّا عَلَ الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعُ إِيمَنْ كُمُّ إِنْ اللَّهَ بِالنَّكَاسِ لَرَهُ وَفُ رَّحِيمٌ اللَّهِ

قَدْ زَىٰ تَقَلُّبَ وَجَهِكَ فِ السَّمَآيَّ فَلُنُوَلِّتَنَكَ فِبْلَةً تَرْضَنْهَا فَوَ لِ وَجَهَكَ شَطْرَ الْمَسْجِدِ

الله عند (V. 2:143) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger عليه وسلم said "Nûh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allâh will say, 'Did you convey Our Message of Islâmic Monotheism?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islâmic Monotheism to you?'They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad ملي الله عليه وسلم and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad مال الله عليه وسلم will be a witness over you, and that is what is meant by the Statement of Allâh عزو الله الله الله الله الله الله عليه وسلم will be a witness over you, and that is what is meant by the Statement of Allâh عنو الله عليه وسلم and his Sunnah (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad ماله الله عليه وسلم) will be a witness over you.' (Sahih Al-Bukhâri, Vol.6, Hadîth No.14).

Masjid-Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the Taurât (Torah) and the Injeel (Gospel)][1]

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the

ٱلْحَرَاءِ وَحَيْثُ مَاكُنتُمْ فَوَلُواْ وُجُوهَكُمُ شَطْرَةً. وَإِنَّ اَلَّذِينَ أُوثُوا الْكِنْبَ لَيْعَلَمُونَ اَنَّهُ اَلْحَقُ مِن زَبِهِمُّ وَمَااللَّهُ بِعَنِهِ لِعَمَّا يَعْمَلُونَ ﷺ

وَلَيِنْ أَتَيْتَ الَّذِينَ أُوثُوا الْكِنْبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُواْ فِيْلْتَكُ وَمَا أَنتَ بِسَايِعٍ فِبْلَنَهُمْ وَمَا بَعْضُهُ مِيتَ اِبِعِ فِبْلَةً بَعْضِ وَلَيْنِ انَّبَعْتَ أَهْوَا ءَهُم مِنْ بَعْدِ مَاجَاءَكَ مِنَ الْفِلْمِ إِنَّكَ إِذَالَّيِنَ الظَّلْلِمِينَ

ٱلَّذِينَ ءَاتَيْنَهُمُ الْكِنْبَ يَمْرِفُونَهُۥكَمَايَعْرِفُونَ ٱبْنَآءَهُمُّ وَإِنَّا فَرِيقًا مِنْهُمْ لَيَكْنُمُونَ الْحَقِّ وَهُمْ يَعْلَمُونَ ۞

ٱلْحَقُّ مِن زَيِكٌ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ شَ

وَلِكُلِّ وِجْهَةٌ هُومُولِيَهِ أَفَاسْنَبِقُواْ اَلْخَيْرُتِّ أَيْنَ مَاتَكُونُواْ يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ اللَّهِ اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللّ

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ

 $^{^{[1]}}$ (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم).

direction of *Al-Masjid-Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)^[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

- 153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirûn* (the patient).
- 154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.

ٱلْمَسْجِدِٱلْحَرَايِّرَوَإِنَّهُۥلَلْحَقُّ مِن زَّيِكُ وَمَا اللَّهُ بِخَلْفِل عَمَّاتَهُملُونَ ﴿ اللَّهُ بِخَلْفِل عَمَّاتَهُملُونَ ﴿ اللَّهُ

وَمِنْ حَنْثُ خَرَجْتَ فَوَلِوَجُهَكَ شَطْرَ ٱلْمَسْجِدِ
ٱلْحَرَادِ وَحَنْثُ مَاكَنْتُدْ فَوَلُواْ وُجُوهَكُمْ
شَطْرَهُ لِتَلَايَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةُ إِلَّا
الَّذِينَ ظَلَمُواْ مِنْهُمْ فَلَا تَخْشُوهُمْ وَاحْشُونِ
وَلِأُتِمْ فِعْمَتِي عَلَيْكُرُ وَلَعَلَّكُمْ نَهْ تَدُونَ

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِنكُمْ يَتْلُواْ عَلَيْكُمْ اَيَٰئِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمْ اَلْكِتَنَبَ وَالْحِكَمَةَ وَيُعَلِّمُكُمْ مَّالَمَ تَكُونُواْ تَمْلُكُونَ ﴿

> فَاذَكُرُونِ آذَكُرُكُمْ وَاشْڪُرُوا لِي وَلَا تَكُفُرُونِ ۞

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَعِينُواْ بِاَلصَّبْرِوَالصَّلَوْةُ إِنَّ اللَّهَ مَعَ ٱلصَّلِرِينَ ﴿ اللَّهُ الْمَالِينَ الشَّلِ

وَلاَنْقُولُوا لِمَن يُقْتَلُ فِ سَبِيلِ اللَّهِ اَمْوَ تُأْبَلَ أَخَيَا "وَلَكِن لَا تَشْعُرُونَ ﴿

^[1] (V. 2:152)

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah عزو says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Sahih Al-Bukhâri, Vol.9, Hadîth No.502).

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

157. They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.

158. Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwa)^[1]. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

وَلَنَبْلُوَنَكُمْ مِثَىٰءٍ مِنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصِ مِّنَ ٱلْأَمْوَلِ وَٱلْأَنْفُسِ وَٱلتَّمَرَّتُّ وَبَشِّرِ الصَّدِيرَ ﴿ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

ٱلَّذِينَ إِذَآ أَصَّنَبَتْهُم مُّصِيبَةٌ قَالُوٓ ۚ إِنَّا لِلْعَوَ إِنَّاۤ إِلَيْهِ رَجِعُونَ ۞

ٱُولَٰتِكَ عَلَيْهِمْ صَلَوَتٌ مِّن زَبِهِمْ وَرَحْمَةٌ ۗ وَأُولَتِهِكَ هُمُ ٱلْمُهْ تَدُونَ ﴿

﴿ إِنَّ الصَّفَا وَالْمَرُونَ مِن شَعَآبِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِاْعْتَمَرَ فَلَاجُنَاحَ عَلَيْهِ أَن يَطَوَّفَ بِهِمَأْ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيدُ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَتِ وَالْهُدُىٰ مِنْ بَعْدِ مَا بَيَّتَ عُلِنَاسِ فِي الْكِنَّنِ الْوَلَيْكَ يَلْمَهُمُ اللَّهُ وَيَلْمَهُمُ اللَّعِنُونَ ۖ

إِلَّا اَلَّذِينَ نَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُولَتِهِكَ ٱتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرِّحِيمُ ۞

إِنَّ الَّذِينَ كَفَرُواْ وَمَانُواْ وَهُمُ كُفَّارُ أُوْلَتِكَ عَلَيْهِمْ لَعَنَهُ السَّووَاْ لْمَلَتِهِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿

خَالِدِينَ فِيمَّا لَا يُحَفَّفُ عَنْهُمُ ٱلْمَذَابُ وَلَاهُمُ يُظَرُّونَ ﴾

^{[1] (}V.2:158) See the footnote of (V.14:37).

163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals^[1] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

وَلِلَهُمُّ إِلَنَّهُ وَحِلَّ لَآ إِلَهَ إِلَّاهُوَ الرَّحْمَانُ الرَّحِيمُ ۞

إِنَّى خَلْقِ اَلسَّمَوَّتِ وَالْأَرْضِ وَاَخْتِلَافِ الْشَيلِ وَالشَّهَارِوَالْفُلْكِ الَّيِّ جَسْرِي فِي الْبَعْرِ بِمَا يَنفَعُ النَّاسَ وَمَا آَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّآءِ فَأَخْيَكَ اِبِهِ الْأَرْضَ بَعْدَ مَوْيَهَا وَبَثَّ فِهَا مِن حَصُّلِ دَآبَةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَرِبَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَنتِ لِقَوْمِ يَعْقِلُونَ الشَّ

وَمِنَ النَّاسِ مَن يَنْخِذُ مِن دُونِ اللَّهِ اَندَادَا يُحِبُّونَهُمُ كَصُبِ اللَّهِ وَالَّذِينَ ءَامَنُوۤ الْشَدُّحُبَّا يَتَةُ وَلَوْ يَرَى الَّذِينَ ظَلَمُوۤ الإِذْ يَرَوْنَ الْمَذَابَ اَنَّ الْقُوَّةَ يَلَةِ جَمِيعًا وَأَنَّ اللَّهُ شَكِيدُ الْعَذَابِ

إِذْ تَبَرَّأَ ٱلَّذِينَ اتَّبِعُوا مِنَ ٱلَّذِينَ اتَّبَعُوا وَرَأَوُا ٱلْعَكذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ۞

وَقَالَ الَّذِينَ اَتَّبَعُواْ لَوْ آَكَ لَنَاكَرَّةَ فَنَتَبَرَّ أَمِنْهُمْ كَمَا تَبَرَّءُواْ مِثَّاكَذَلِك يُرِيهِ مُ اللَّهُ أَعْمَلُهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَاهُم بِخَرِجِينَ مِنَ النَّادِ ﴿

^{[1] (}V. 2:165) Narrated 'Abdullâh رضى الله عنه The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." (Sahih Al-Bukhâri, Vol.6, Hadîth No.24).

- 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you an open enemy.
- 169. He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.
- 170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?
- 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (*Tafsir Al-Qurtubi*).
- 172. O you who believe (in the Oneness of Allâh Islâmic Monotheism)! Eat of the lawful things that We have provided you^[1] with, and be grateful to Allâh, if it is indeed He Whom you worship.
- 173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a scrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due

يَتَأَيُّهُا النَّاسُ كُلُوا مِتَافِى ٱلأَرْضِ حَلَالًا طَيِّسَهُا وَلاَتَنَّيِعُوا خُطُوَتِ الشَّيَطَانِّ إِنَّهُ لَكُمْ عَدُوُّ مُبِينٌ شَ

إِنَّمَايَأْمُرُكُمُ بِأَلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُواْ عَلَىٰاللَّهِمَالَانْغَلَمُونَ ۞

وَإِذَاقِيلَ لَمُمُ اَنَّبِعُواْ مَآ أَنْزَلَ اللَّهُ قَالُواْ بَلْ نَنَّيِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَ ثَأَّ أَوَلَوْ كَا كَ ءَابَ ٓ أَوُهُمْ لَا يَعْسَقِلُوكَ شَيْئًا وَلَا يَهْ مَنْدُونَ ﴿

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثُلِ الَّذِينَ عِثُ عِا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَاءً شُمُّ ابْكُمُ عُمْیٌ فَهُمْ لایمَقِلُونَ ۞

يَتَأَيُّهَا الَّذِينَ اَمَثُواڪُلُوا مِن طَيِّبَنتِ مَا رَزَفَّنَكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِنَيَاهُ شَـبُدُونَ ۞

إِنَّمَاحَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِـلَّ بِهِ - لِغَيْرِاللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغِ وَلاعَادِ فَلاَ إِثْمَ عَلَيْهُ إِنَّاللَّهُ

^{[1] (}V. 2:172) Narrated An-Nu'mân bin Bashîr رضى الله عند المعند (حصى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh عند و on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahih Al-Bukhâri, Vol.1, Hadîth No.49).

limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets^[f] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free. performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious — See V.2:2).

178. O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنْزَلَ ٱللَّهُ مِنَ ٱڵڮتَبو رَيْشتَرُونَ بدِء ثَمَنَاقَلِيلًا أُوْلَتِكَ مَا مَا كُلُوكِ فِي مُطِّهِ يِنْهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيْلَمَةِ وَلَا يُزَكِيهِمْ وَلَهُمْ عَذَابُ أَلِيدُ اللَّهُ اللَّهِ

أُوْلَتِكَ ٱلَّذِينَ ٱشْتَرَوُا ٱلضَّكَالَةَ بِٱلْهُدَى وَٱلْعَكَابَ بِٱلْمَغْفِرَةِ فَكَآأَصُ بَرَهُمْ عَلَى النَّادِ هَ

ذَ لِكَ بِأَنَّ ٱللَّهَ نَـزَّلَ ٱلْكِنْبَ بِٱلْحَقُّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُواْ فِي ٱلْكِتَنِ لِنِي شِقَاقِ بَعِيدٍ ١

الْمَشْرِقِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ المُشْرِقِ اللَّهُ الْمُشْرِقِ وَٱلْمَغْرِبِ وَلَكِنَّ ٱلْبِرَّ مَنْءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ألأخ والمكتبكة والكنب والنبين وَءَاتَى ٱلْمَالَ عَلَى حُبِّهِ ءِذَوى ٱلْقُرْدِينَ وَٱلْيَتَنَعَىٰ وَٱلْمَسَنِكِينَ وَٱبْنَ ٱلسَّبِيل وَالسَّآبِلِينَ وَفِي الرِّفَابِ وَأَتَّامَ الصَّلَوْةَ وَءَاتَى ٱلزَّكُوٰةَ وَٱلْمُوفُوكَ بِعَهْدِهِمْ إِذَا عَهَدُوٓ أَوَالصَّابِرِينَ فِي ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَانِيِّ أُوْلَئِهِكَ ٱلَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ ٱلْمُنَّقُونَ ١

يَتَأَتُهَا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمُ الْقِصَاصُ في ٱلْقَنْلِيِّ ٱلْحُرُّ بِٱلْحُرُّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِي لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَلْبَاعٌ بِأَلْمَعُرُوفِ

^{[1] (}V.2:177) See the footnote (b) of (V.3:85).

Part 2

against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

179. And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqûn (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious — See V.2:2).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing. thereupon he makes peace between the parties concerned, there shall be no sin on him. is Oft-Forgiving, Most Certainly, Allâh Merciful.

183. O you who believe! Observing As-Saum (the fasting)[1] is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious — See V.2:2).

184. [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a وَأُدَآءُ إِلَيْهِ بِإِحْسَانٌ ذَالِكَ تَخْفِيفُ مِن زَّبِّكُمُ وَرَحْمَةُ فَمَن ٱعْتَدَىٰ بَعْدَ ذَالِكَ فَلَهُ مَكَدَابُ أَلِيٌّ 🕲

وَلَكُمْ فِي ٱلْقِصَاصِ حَبَوْةٌ بَتَأُوْ لِي ٱلْأَلْسَب لَعَلَّكُمْ تَتَّقُونَ شَ

كُتِبَ عَلَيْكُمُ إِذَاحَضَرَأَ حَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَنْرًا ٱلْوَصِيَّةُ لِلْوَ لِدَيْنِ وَٱلْأَقْرِينَ بِٱلْمَعْرُونِ حَقًّا عَلَى ٱلْمُنَّقِينَ ١

فَمَنْ بَدَّ لَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا ٓ إِثْمُهُ وَعَلَى ٱلَّذِينَ يُبَدِّلُونَهُ وَإِنَّ ٱللَّهَ سَمِيعُ عَلَيْمُ الْإِلَى

فَمَنْ خَافَ مِن مُّوصِ جَنَفًا أَوْ إِثْمَا فَأَصْلَحَ بِيْنَهُمْ فَلا ٓ إِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ كُنِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَاكُنِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَنَّقُونَ شَ

أَيَّنَامًا مَّعْدُودَاتٍ فَهَن كَاسَ مِنكُمْ مَّ بِيضًا أَوْعَلَىٰ سَفَرِفَعِدَّةٌ ثُمِّنْ أَيَّامٍ أُخَرَّوْعَلَىٰ ٱلَّذِينَ يُطِيقُونَهُۥ فِذَيَّةٌ طُعَامُ مِسْكِينًّ

^{[1] (}V.2:183) As-Saum means fasting i.e. not to eat or drink or have sexual relations etc. from the Adhan of the Fajr (early morning) prayer till the sunset.

Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him. [2]

فَمَن تَطَوَّعَ خَيْرًا فَهُوَخَيْرٌ لَّهُ:ُ وَأَن تَصُومُوا خَيِّرٌ لَكُمْ إِن كُنتُدْ تَعْلَمُونَ ۞

شَهُورَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِلنَّاسِ وَبَيِّنَتٍ مِّنَ الْهُدَىٰ وَالْفُرُقَانُ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْمُصُمَّةُ وَمَن كَانَ مَرِيضًا أَوْعَلَى سَفَرِ فَعِدَّةٌ مِنْ أَسَيَامٍ أُخَرَّ يُرِيدُ اللَّهُ بِحُمُ الْلُسْرَ وَلاَيُرِيدُ بِحُمُ الْمُسْرَ وَلِتُحْمِمُ الْلَيْدَةَ وَلِيْكَيْرِيدُ بِحُمُ الْلَهُ عَلَى مَاهَدَنكُمْ وَلِيْكَيْرِيدُ مِنْ كُرُونَ هَيْ

^{[1] (}V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

⁽B) Narrated Abû Hurairah صلى الله عنه (بله fasting) is Junnah (protection or shield or a screen or a shelter from the Hell-fire*). So, the person observing Saum (fasting) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' "The Prophet صلى الله عليه added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh على than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The Saum (fast) is for Me. "So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' "(Sahih Al-Bukhâri, Hadîth No. 118, Vol. 3).

186. And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright^[1].

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do وَإِذَاسَأَلَكَعِبَادِىعَيْ فَإِنِي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانٌّ قَلْيَسْ تَجِيبُوا لِي وَلْيُوْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿

أُحِلَ لَكُمْ لَيْلَةُ الصِّيَادِ الرَّفَ إِلَى فِسَا بِكُمُّ هُنَّ لِبَاسُّ لَكُمْ وَاَنتُهُ لِبَاسُ لَهُنََّ عَلِمَ اللهُ أَنَكُمْ وَأَنتُهُ لِبَاسُ لَهُنَّ عَلِمَ اللهُ أَنَكُمْ وَعَفَا عَنكُمْ فَالْفَنَ بَشِرُوهُنَ وَابْتَعُوا مَاكَتَبَ اللهُ لَكُمْ وَكُلُوا وَاشْرَهُوا حَقَّ بَتَبَيْنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسُورِ مِنَ الْفَجْرَافُوا لِتَعْلَا الْقِبِيَامُ إِلَى الْفَيْطِ الْأَسُورِ مِنَ الْفَجْرَافُوا لَتِمَالُ السِّيَامُ إِلَى الْفَيْطِ

^{*} See Fath Al-Barî, Vol. 5, Page 5.

^{**} Although all practices of worshipping are for Allâh, here Allâh wisingles out Saum (fasting), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Barî, Vol. 5, Page 10)

⁽C) Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting*)". (Sahih Al-Bukhâri, Hadîth No. 127, Vol. 3).

^{*} See Fath Al-Barî, Vol. 5, Page 18.

said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (Sahih Al-Bukhâri, Vol.8, Hadîth No. 509).

not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become Al-Muttaqûn (the pious — See V.2:2).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad ملى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh^[1] those who fight you, but transgress not the

وَلاَ نُبَشِرُوهُ ﴾ وَأَنتُمْ عَنكِفُونَ فِي الْمَسْنجِدِّ تِلْكَ حُدُودُ اللّهِ فَلَا تَقْرَبُوهَ ۚ كَذَٰلِكَ يُبَايِّبُ اللّهُ ءَايَنتِهِ عِلِلنَّاسِ لَمَا لَهُمْ يَتَّقُوكَ ﴿

> وَلاَتَأَكُلُوٓ اَأَمُوَلَكُمُ بَيْنَكُمُ إِلْبَطِلِ وَتُدْلُوا بِهَآ إِلَى اَلْحُكَّامِ لِتَأْكُلُواْ فَرِيقَا مِّنْ آمَوَلِ النَّاسِ بِالْإِنْدِ وَأَنتُمْ تَعْلَمُونَ ﴿

هَ يَسْعَلُونَكَ عَنِ ٱلْأَحِلَةِ أَقُلُ هِى مَوَاقِيتُ
 لِلنَّاسِ وَٱلْحَجِّ وَلَيْسَ ٱلْمِرُّ بِأَنِ تَأْتُواْ
 ٱلْبُيُوتَ مِن ظُهُودِ هِكَا وَلَكِئَ ٱلْمِرَّ مَنِ ٱلْمَعَ الْمِرَّمَنِ ٱنَّ عَمَلُ وَأَنُوا ٱللَّهَ وَأَنُوا ٱللَّهَ الْمَاكِمُ مَنْ لَهُ لِحُوبَ ﴿
 لَمَ لَكَ كُم مَنْ لَمِ حُوبَ ﴿

وَقَنْ تِلُواْ فِي سَبِيلِ اللَّهِ ٱلَّذِينَ يُقَنِّ لُونَكُو

^{[1] (}V. 2:190) Al-Jihâd (holy fighting) in Allâh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By Jihâd Islâm is established, Allâh's Word is made superior, (His Word being Lâ ilaha illallâh which means none has the right to be worshipped but Allâh), and His Religion (Islâm) is propagated. By abandoning Jihâd (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihâd is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

ا يرضى الله عليه رسلم lasked Allâh's Messenger ا يرضى الله عنه lasked Allâh's Messenger! What is the best deed?" He replied, "To offer the Salât (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in Jihâd in Allâh's Cause." I did not ask

limits. Truly, Allâh likes not transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah^[1] is worse than killing. And fight not with them at Al-Masjid-Al-Harâm (the sanctuary at Makkah)[2], unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allah is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allâh (Alone)[3]. But if they وَلَا تَعْنَدُوٓ أَإِنَّ ٱللَّهَ لَا يُحِثُ ٱلْمُعُستَدِينَ 🕲

أَخْرَجُوكُمْ وَٱلْفِلْنَةُ أَشَدُّمِنَ ٱلْقَتْلُ وَلَا نُقَائِلُوهُمْ عِندَ ٱلْمَسْجِدِٱلْمَرَامِحَتَىٰ يُقَانِتِلُوكُمْ فِيهِ فَان قَنَلُوكُمْ فَأَفْتُلُوهُمْ كَذَالِكَ جَزَّآءُ ٱلْكَفِرِينَ اللَّهُ

فَإِنِ ٱنْهَوْاْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿ إِنَّ اللَّهُ عَفُورٌ رَّحِيمٌ ﴿ إِنَّ اللَّهُ

وَقَانِلُوهُمْ حَتَّى لَا تَكُونَ فِنْنَدُّ وَيَكُونَ ٱلَّذِينُ لِلَّهِ

صلى الله عليه وسلم Allâh's Messenger :رضى الله عنهما Allâh's Messenger (A) (A) (X). I, "I have been ordered (by Allâh) to fight against the people till they testify that Lâ ilâha illallâh wa Anna Muhammmad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh عزوجل and that Muhammad عزوجل is the Messenger of Allah), and perform As-Salat (Iqamat-as-Salat) and give Zakat, so if they perform all that, then they save their lives, and properties from me except for Islamic laws, and their reckoning (accounts) will be with (done by) Allah." (Sahih

Al-Bukhâri, Vol.1, Hadîth No.24).

Allâh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (Sahih Al-Bukhâri, Vol.4, Hadîth No.41).

^{[1] (}V. 2:191) Al-Fitnah: polytheism, to disbelieve after one has believed in Allah, or a trial or a calamity or an affliction.

صلى الله عليه وسلم The Prophet زضى الله عله (V. 2:191) Narrated Abu-Bakrah (خيل الله عليه وسلم). The Prophet (delievered to us a *Khutbah* (religious talk) on the day of *Nahr* (10th of *Dhul Hijjah*) He said, "Do you know what is the day today?" We said, "Allah and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah?*" We replied: "Yes, it is." He furthrer asked, "What town is this?" We replied, "Allah and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's Message to you? We said, "Yes." He said, "O Allah! Be witness. So it is in incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another." (Sahih Al-Bukhāri, Vol.2, Hadîth No.797).

cease, let there be no transgression except against Az- $Z\hat{a}lim\hat{u}n$ (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious — See V.2:2).

195. And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn [1] (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Haii and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah). And fear Allâh

فَإِنِ ٱننَهَوْا فَلَاعُدُونَ إِلَّاعَلَىٰ لَظَالِمِينَ اللَّهِ

ٱلشَّهُ/اَلُحُرَامُ إِلشَّهْ اِلْحَارِواَلْحُرُّمَتُ فِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُواْعَلَيْهِ بِمِثْلِ مَااْعَتَدَىٰ عَلَيْكُمْ ۚ وَاَتَّقُواْ اللَّهَ وَاعْلَمُوۤ النَّ اللَّهَ مَعَ الْمُثَقِينَ شَ

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلا تُلقُوا بِأَيْدِيكُرُ إِلَىٰ لَهَٰلُكَةٌ وَأَحْسِنُوٓ أَإِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۞

وَآتِتُوا اَلْحَجَّ وَالْعُمْرَةَ لِلَهِ فَإِن الْحَصِرَةُ مَ اَاسْتَسْرَ مِنَ الْهُدُيِّ وَلاَ غَلِقُوا رُهُ وسَكُوحَتَى بَنِكُ اَلْمَدَى عَجِلَةً ، فَن كَانَ مِنكُمْ مَرِيضًا اَوْبِهِ أَذَى مِن رَأَسِهِ - فَفِذ يَةً مِن صِيادٍ أَوْصَدَفَةٍ أَوْشُكُ فَإِذَا أَمِنتُمْ فَن تَمنَّعَ إِلْهُمُرَةً إِلاَلْهَ جَفَا السَّيْسَرَ مِن الْهَدْيُ فَن لَمْ يَجِدْ فَصِيامُ مُلَن قَلْهُ إَلَى الْمَعْرَامِ وَالْفَيْعَ وَسَبْعَةٍ إِذَا رَجَعْتُمُ مُّ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَمْ يَكُنُ اَهُ لُهُ مَك ضِرِي الْمِعَادِ الْمَرَادُ وَاتَقُوا اللّهَ وَاعْلَمُوا أَنْ اللّهَ شَدِيدُ الْمِعَادِ إِنْ

⁽B) See (V.8:39) and its footnote. [1] (V.2:195) See (V. 2:112).

much and know that Allâh is Severe in punishment^[1].

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform $Hajj^{[2]}$ therein (by assuming $Ihr\hat{a}m$), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât^[3], remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar-il-Harâm^[4].

ٱلْحَجُّ أَشْهُرُّمَعْلُومَنَّ فَمَن فَرَضَ فِيهِنَ ٱلْحَجَّ فَلَارَفَثَ وَلَافُسُوقَ وَلَاحِدَالَ فِي ٱلْحَجَّ وَمَانَفْ عَلُواْ مِنْ خَيْرِ يَصْلَمَهُ اللَّهُ وَتَكَزُوّ دُواْ فَإِنَ خَيْر الزَّادِ النَّقْوَىٰ وَتَكَزُوّ دُواْ فَإِن َ لَا لَبْنِ اللَّا فَيْنَا

> لَيْسَ عَلَيْتُكُمْ جُنَّاحٌ أَنْ تَبْتَعُواْ فَضَلَا مِن زَيِّكُمْ فَاإِذَاۤ أَفَضَتُم مِنْ عَرَفَنتِ فَاذْكُرُوا اللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَأَذْكُرُواُ اللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۗ وَأَذْكُرُوهُ كُمَا

Narrated Abu Hurairah رضى الله عليه وسلم. Allâh's Messenger رضى الله عليه وسلم said, "(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrûr (the one accepted by Allâh) is nothing except Paradise." (Sahih Al-Bukhâri, Vol.3, Hadîth No.1).

[2] (V. 2:197) What is said regarding Hajj At-Tamattu', Hajj Al-Qirân, and Hajj Al-Ifrâd. And whoever has not brought a Hady with him, he should finish the Ihrâm of Hajj, and make it as 'Umrah, (and then assume another Ihrâm for Hajj from Makkah, etc.) There are three ways of performing Hajj — as follows:

- a) Hajj At-Tamattu': It means that you have no Hady with you and you assume Ihrâm only for 'Umrah first and after 'Umrah you finish your Ihrâm and assume another Ihrâm for performing Hajj, from Makkah, but you have to slaughter a Hady.
- b) Hajj Al-Qirân: It means that one should have a Hady with him and should perform 'Umrah and then Hajj with the same state of Ihrâm.
- c) Hajj Al-Ifrâd: It means that one assumes Ihrâm with the intention of performing Hajj only and does not perform 'Umrah.

(V. 2:198) 'Arafât: a well known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

¹⁴¹ (V. 2:198) Al-Mash'ar Al-Harâm, i.e. Muzdalifah a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.

^{[1] (}V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' wal Marjân, Vol. 1, Ch.52, P.205]. The obligation of performing 'Umrah and its superiority. Ibn 'Umrar cóm said, "Hajj and 'Umrah are obligatory for everybody." And Ibn 'Abbâs رضى الله عنهما said, 'Umrah is mentioned in conjunction with Hajj in the Book of Allâh عز وجل "And perform properly Hajj and 'Umrah for Allâh." (2:196).

And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

200. So when you have accomplished your *Manâsik*^[1], remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202. For them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning.

203. And remember Allâh during the appointed Days^[2]. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

204. And of mankind there is he whose ملى speech may please you (O Muhammad الله عليه وسلم), in this worldly life, and he calls Allah to witness as to that which is in his هَدَىٰكُمْ وَإِن كُنتُم مِن قَبْلِهِ ، لَمِنَ ٱلضَّالِينَ ١

ثُمَّ أَفِيضُهُ أَمِنْ حَبْثُ أَفَ اضَ النَّاسُ وَاسْتَغْفِرُواْ اللَّهُ إِنَ اللَّهَ عَفُورٌ رَحِيمٌ ١

فَإِذَا قَضَكِيْتُم مَّنْسِكَكُمْ فَأَذْكُرُواْ ٱللَّهَ كَذِكُونُوءَ اكِنَّاءَ كُمْ أَوْ أَشَكَدَ ذِكُرًّا فَمِنَ ٱلنَّاسِ مَن يَكُولُ رَبِّنَا ءَالِنَافِي ٱلدُّنيكاوَمَالَهُ فِي ٱلْآخِرَةِمِنْخَلَقِ ﴿

وَمِنْهُ مِمَن يَقُولُ رَبِّنَآ ءَانِنَا فِي ٱلدُّنْسِكَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَاعَذَابَ اَلْتَار شَ

> أُوْلَتِكَ لَهُمْ نَصِيتُ مِّمَاكَسَبُواْ وَاللَّهُ سَرِيعُ ٱلْحِسَابِ

﴿ وَأَذْكُرُواْ اللَّهَ فِي أَيْنَامِ مَعْدُودَ تِ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَكَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلآ إِثْمَ عَلَيْهُ لِمَن ٱتَّقَيُّ وَٱتَّقُواْ ٱللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُعْشَرُونَ ١

وَمِنَ ٱلنَّاسِ مَن تُعْجُلُكَ قَوْ لُهُ مِنْ ٱلْخَيَوْةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِ -

^{[1] (}V.2:200) "Manâsik" i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal).

⁽V. 2:203) These are the three days of staying at Mîna during the Hajj; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying Allâhu Akbar (Allâh is the Most Great) much, and while slaughtering Hady (animals) and during the Ramy of Jamarât.

heart, yet he is the most quarrelsome of the opponents. [1]

205. And when he turns away (from you "O Muhammad "صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitan* (Satan). Verily! He is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad ملى الله عليه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons,

وَهُوَ أَلَدُ ٱلْخِصَامِ ٢

وَإِذَا تَوَلَّى سَكَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْمَرْثَ وَٱلنَّسْلُ وَٱلنَّهُ لَا يُحِبُّ ٱلْفَسَادَ ۞

وَإِذَاقِيلَ لَهُ اَتَّقِ اللَّهَ أَخَذَنَهُ ٱلْعِزَّهُ مِا لِإِشْرِ فَحَسْبُهُۥجَهَنَمُ وَلِينْسَ ٱلْمِهَادُ ۞

وَمِکَ اَلنَّاسِ مَن يَشْرِى نَفْسَكُهُ ٱبْتِعَاءَ مَهْنَكاتِ اللَّهُ وَاللَّهُ رَءُ وفِكُ بِٱلْجِبَادِ ۞

يَتَأَيُّهَا الَّذِيرَ عَامَنُوا أَدْخُلُواْ فِي السِّلْمِ كَافَةُ وَلَاتَنَبِعُوا خُطُوَتِ الشَّيْطَانِّ إِنَّهُ لَكُمْ عَدُرُّهُمِينٌ ﴿

فَإِن زَلَلْتُم مِّنَ بَعْدِمَا جَآءَ نَّكُمُ ٱلْبَيِّنَتُ فَأَعْلَمُوۤ أَلَنَّ ٱللَّهَ عَزِيزُ حَكِيدُ

هَلْ يَنْظُرُونَ إِلَّا آنَ يَأْتِيهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ ٱلْفَكَامِ وَٱلْمَلَتِ حَنَّةُ وَقُفِنَى ٱلْأَمْرُ وَإِلَى ٱللَّهِ رُبِّحُ ٱلْأُمُورُ ۞

سَلْ بَنِيٓ إِسْرَءِ يلَكُمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيْنَةٍ

^{[1] (}V.2:204)

⁽A) Narrated 'Aishah رضى الله عنها.' The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (Sahih Al-Bukhâri, Vol.3, Hadîth No.637).

⁽B) Narrated Abu Umamah رضى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character."

⁽This Hadith is quoted by Abu Dâwûd, At-Tirmidhi, Nasâ'i and Ibn Majah).

Part 2

signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

als. They ask you (O Muhammad صلی) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkîn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

وَمَن يُبَدِّلْ فِعْمَةَ اللَّهِ مِنْ بَعْدِمَاجَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْمِقَابِ ۞

رُيِنَ لِلَّذِينَ كَفَرُوا ٱلْحَيَوْةُ ٱلدُّنْيَا وَيَسْخُرُونَ مِنَ ٱلَّذِينَ ءَامَنُواُ وَٱلَّذِيبَ اَتَّقَوْا فَوْقَهُمْ يَوْمَ ٱلْقِيَامَةُ وَاللَّهُ يَرَّزُقُ مَن يَشَاءُ بِغَيْرِحِسَابٍ ﷺ

كَانَ النّاسُ أُمَّةً وَجِدَةً فَبَعَثَ اللّهُ النِّيتِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِئنَ إِلْفَقِ لِيحَكُمُ بَيْنَ النّاسِ فِيمَا اُخْتَلَقُواْ فِيهِ وَمَا اُخْتَلَفَ فِيهِ إِلّا الّذِينَ أُوثُوهُ مِنْ بَعَدِ مَاجَاً تَهُمُ الْبَيْنَتُ بَعْيَا بَيْنَهُمْ فَهَدَى اللّهُ مَاجَاً تَهُمُ وَالْبَيْنَتُ بَعْيَا بَيْنَهُمْ فَهَدَى اللّهُ وَاللّهُ يَهْدِى مَن يَشَاءً إِلَى صِرَطٍ مُسْتَقِيمٍ ﴿

أَمْ حَسِبْتُمْ أَن نَدْ خُلُوا الْجَنَّةَ وَلَمَا يَأْتِكُمُ مَّثُلُ الَّذِينَ خَلَوْا مِن فَبْلِكُمْ مَّسَّتُهُمُ الْبَأْسَآهُ وَالطَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَاۤ إِنَّ نَصْرَ اللّهِ وَرَبُّ اللّهِ

يَسَكُونَكَ مَاذَا يُسْفِقُونَ قُلْمَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَلِلَيْنِ وَٱلْأَقْرَبِينَ وَٱلْسَكِينِ وَآبِنِ السَّكِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيدٍ مُّ اللَّهَ يَهِ عَلَيدً فَإِنَّ اللَّهَ يَهِ عَلَيد مُ اللَّهُ اللَّهَ عَلِيد مُ اللَّهُ اللَّهُ عَلِيد مُ اللَّهُ اللَّهُ عَلِيد مُ اللَّهُ اللَّهُ عَلَيد مُ اللَّهُ اللَّهُ اللَّهُ عَلَي اللَّهُ اللْمِنْ اللْمُؤْلِقُلُولُ اللْمُؤْلُولُ اللْمُؤْلِقُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْلُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ الْمُلْمُ اللْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُلُولُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ ا

216. Jihâd^[1] (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)^[2] but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid-Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah^[3] is worse than killing. And they will never cease fighting you until they turn you from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

ملى They ask you (O Muhammad ارت عليه وسلم) concerning alcoholic drink and gambling^[4]. Say: "In them is a great sin, and

كُتِبَعَلَيْكُمُ ٱلْقِتَالُ وَهُوَكُرُهُ أَلَكُمُ ۗ وَعَسَىٰٓ أَن تَكُرهُوا شَيْئًا وَهُوَغَيْرٌ لِلَّكُمُ ۗ وَاللَّهُ يَعَلَمُ أَن تُحِبُّوا شَيْئًا وَهُوشَرٌّ لَكُمُ ۗ وَاللَّهُ يَعَلَمُ وَأَنتُمْ لِانْفُلُوكُ فَلَمُوبَ شَيْ

يَسَتَلُونَكَ عَنِ الشَّهْ إِلْحَرَامِ قِتَالٍ فِيهِ قُلُ قِتَالُّ فِيهِ كَمِيرُّ وَصَدُّ عَنسَبِلِ اللَّهِ وَكُفَ الْمَرُّ عِندَ القَّوْاَلْفَتْ مَنَّ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ عَلَيْمَ الْفَتْلُّ مِنْهُ أَكْبُرُ عِندَ القَّوْاَلْفِتْ مَنْ أَكْمَ عَنْ دِينِكُمْ وَلَا يَزَالُونَ يُقَلِيلُونَكُمْ حَقَّى يُرُدُوكُمْ عَن دِينِكُمْ فِي الدُّنْ اَوْلَا لِمُوحَ اللَّهُ فَا وَلَكَبِكَ حَيْمَتُكُمْ عَن دِينِكُمْ فِي الدُّنْدَاوَالْلَاخِرَةً وَأُولَتَهِكَ حَيْمَتُ النَّارِ فَي الدُّنْدَاوَالْلَاخِرَةً وَأُولَتَهِكَ أَصْحَبُ النَّارِ فَي الدُّنْدَاوَالْلَاخِرَةً وَأُولَتِهِكَ أَصْحَبُ النَّارِ

إِنَّ ٱلَّذِينَ ۦٛ ٱمَنُواْ وَٱلَّذِينَ هَاجَرُواْ وَجَهَدُواْ فِسَكِيلِٱللَّهِ أُوْلَتِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ وَٱللَّهُ عَفُورٌ رَحِيثٌ ۞

﴿ يَسْنَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِّ قُلْ فِيهِ مَاۤ إِنْهُ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَاۤ

^{[1] (}V. 2:216) See the footnote of (V.2:190).

^[2] (V. 2:217) The provison of this Verse has been abrogated by Verse 9:36. *Jihâd* cf., (V. 2:216).

⁽V.2:217) Fitnah: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.

[4] (V. 2:219):

a) Narrated Abu Hurairah رضى الله عليه وسلم said, "Whoever takes an oath in which he (forgetfully), mentions Lat and 'Uzza' (i.e. two idols of Arab pagans) should say: "La ilaha illallâh" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as an expiation)." (Sahih Al-Bukhâri, Vol.6, Hadîth No.383).

(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought "!"."

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

221. And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters)

ٱڪٞڔؙؙؙؙۜٞڝڹ نَفْعِهِمَّا وَيَسْعَلُونَكَ مَاذَايُنفِقُونَ قُلِٱلْمَـفُو ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَنتِ لَمَلَّكُمْ تَنَفَكَّرُونَ ۞

فِى الدُّنْيَا وَالْآخِرَةَ وَيَسْتَلُونَكَ عَنِ الْيَسَنَمَّ قُلْ إِصْلاَ ۗ فَكُمْ خَيْرٌ وَإِن ثَخَالِطُوهُمْ فَا خُونَكُمُّ وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحُ وَلَوْشَاءَ اللهُ لَأَعْنَدَكُمُ إِنَّ اللهَ عَزِيزُ حَكِيمٌ ﴿ إِنَّ

وَلَا نَنكِحُوا الْمُشْرِكَتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَ أُخَيْرٌ مِّن مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمُّ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُواْ وَلَعَبَّدُّ

b) Narrated Ibn 'Umar رضی الله عنهه : Allâh's Messenger صلی الله علیه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter." (Sahih Al-Bukhâri, Vol.7, Hadîth No.481).

c) Narrated Anas رضى الله عنه وسلم. I heard from Allâh's Messenger صلى الله عنه وسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه وسلم said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (Sahih Al-Bukhâri, Vol. 7, Hadîth No. 483)

d) Narrated Abu Hurairah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "An adulterer-fornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihâb said: 'Abdul Mâlik bin Abî-Bakr bin 'Abdur-Rahmân bin Al-Hârith bin Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (Sahih Al-Bukhâri, Vol.7, Hadîth No. 484).

¹¹¹ (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

in marriage to Al-Mushrikûn^[1] till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are a tilth for you, so go to your tilth^[2], when or how you will, and send (good deeds, or ask Allah to bestow you pious offspring) for your ownselves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you مُؤْمِنُ خَيْرٌمِّن مُشْرِكِ وَلَوْأَعْجَبَكُمُ أُوْلَيْكَ مَدْعُونَ إِلَى ٱلنَّارُ وَٱللَّهُ يَدْعُوۤ اإِلَى ٱلْجَنَّةِ وَٱلْمَغْ فَرَةِ بِإِذْنِهِ } وَيُبَيِّنُ ءَايَنتِهِ ولِلنَّاسِ لَعَلَّهُمْ يَتَذَكِّرُونَ شَ

وَنَسْتَلُونَكَ عَنِ ٱلْمَحِيضٌ قُلْهُوَ أَذَى فَأَعْتَزِلُواْ ٱلنِّسَاءَ فِي ٱلْمَحِيضَ ۗ وَلَا نَقْرَبُوهُنَّ حَقَّى يَطْهُرُ نَّ فَإِذَا تَطَهَّرُنَ فَأَوُّهُرَ ﴾ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّبِينَ وَيُحِبُّا لَمُتَطَهِّرِينَ شَ

نِسَآ وَكُمُ حَرِثُ لَكُمْ فَأْتُواْ حَرْثُكُمْ أَنَّى شِنْتُمْ وَقَدِّمُواْ لِأَنفُسِكُمْ وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّكُم مُّلَاقُوهُ وَيَشَرِ ٱلْمُؤْمِنِينَ شَ

وَلَا تَعْمَلُواْ اللَّهَ عُرْضَكَةً لِأَيْمَنِكُمْ أَدِ . تَمَرُّواْ وَتَنَقُواْ وَتُصِلحُواْ بَيْنَ ٱلنَّاسُّ

(V.2:223): have sexual relations with your wives in any manner as long as it is in the

vagina and not in the anus.

^{[1] (}V.2:221) Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad صلى الله عليه وسلم .

have sworn against doing something good then give an expiation for the oath and do good)¹¹.

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath^[2] not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you

وَٱللَّهُ سَمِيعُ عَلِيدٌ ١

لَا يُوَاخِذُكُمُ اللَّهُ فِاللَّغْوِ فِي أَيْمَنِيكُمْ وَلَكِن يُوَاخِذُكُمُ عِمَاكَسَبَتْ قُلُوبُكُمُ وَاللَّهُ غَفُورُ حَلِيمٌ ﴿ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ

لِلَّذِينَ يُوَلُونَ مِن نِسَآ إِنِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍۗ فَإِن فَآءُو فَإِنَّ ٱللَّهَ عَفُورٌرَّحِيـرٌ ۖ

وَإِنْ عَزَمُواْ ٱلطَّلَاقَ فَإِنَّ ٱللَّهَ سَمِيعُ عَلِيمٌ ١

وَالْمُطَلَقَتُ يَمَرَبَصْ إِنَّهُ اللهِ فَالْثَهُ فُرُوَءً وَلاَ يَحِلُ لَمُنَ أَن يَكْتُمْنَ مَاحَلَقَ اللهُ فِي أَرْحَامِهِنَ إِن كُنَّ يُوْمِنَ بِاللّهِ وَالْيُومِ الْآخِرُ وَبُعُولَئُهُنَ أَحَقُ بِرَدِهِنَ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَنَحًا وَلَمْنَ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمُعُرُفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةً وَاللّهُ عَن يُرُحَكِمُ اللّهِ

ٱلطَّلَقُ مَرَّ تَانِّ فَإِمْسَاكُ مِمَعُرُونٍ أَوْتَسْرِيحُ

^{[1] (}V.2:224) See the footnote of (V.5:89).

^{[2] (}V. 2:226) Narrated Nâfi': Ibn 'Umar used to say about Al-'Îlâ' (וּלְצֵלֵּי)* which Allâh defined (in the Holy Book), "If the period of Al-'Î lâ' (וּלְצֵלִּי) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh [בּע has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ', 'Âishah and twelve other Companions of the Prophet صلى الله عليه وسلم 'Sahih Al-Bukhâri, Vol.7, Hadîth No. 213).

^{*} Al-'Îlâ' (וְצְעֵּר): means the oath taken by a husband that he would not approach his wife for a certain period.

(men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)^[1]. These are the limits ordained by Allah, so do them. And whoever transgress transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but Allâh's Favours on you (i.e. remember Islâm), and that which He has sent down to

بِإِحْسَنُ وَلَا يَحِلُ لَكُمْ أَن تَأْخُذُواْمِمًا ءَاتَيْتُمُوهُنَّ شَيْعًا إِلَّا أَن يَخَافَاۤ أَلَّا يُقبِمَاحُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَالاجُنَاحَ عَلَيْهِ مَا فِيهَا أَفْنَدَتْ بِهِيَّ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا أَ وَمَن بَنَعَذَ حُدُودِ ٱللَّهِ فَأُولَتِكَ هُمُ ٱلظَّالِمُونَ إِنَّ اللَّهِ

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ فَإِن طَلَّقَهَا فَلَاجُنَاحَ عَلَيْهِمَاۤ أَن يَتَرَاجَعَآ إِن ظَنَآ أَن يُقِيمَا حُدُودَ اللَّهُ وَتِلْكَ حُدُودُ اللَّه يُكِيُّهُا لِقَوْمِ يَعْلَمُونَ ١

وَإِذَاطَلَّقْتُمُ ٱلنِّسَآءَ فَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَ بَعْرُونِ أَوْسَرْحُوهُنَّ بَعْرُونَ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَنَعْنُدُواْ وَمَن بَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ وَلَانَنَّاخِذُوٓا ءَايَتِ ٱللَّهِ هُزُوًّا وَٱذَكُرُوا يِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَزَلَ عَلَيْكُم مِنَ ٱلْكِئْب

^{[1] (}V.2:229) Al-Khul'* الخلع and how a divorce is given according to it.

Narrated Ibn 'Abbās الله عنها الله عنها: The wife of Thābit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger صلى الله عليه المعادلة الم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم said to Thâbit, "O Thabît! Accept your garden, and divorce her once." (*Sahîh Al-Bukhâri,* Vol.7, Hadîth No.197).

^{* &#}x27;AI-Khul' اخلت means the parting of a wife from her husband by giving him a certain compensation.

you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal or conceal it in

وَٱلْحِكْمَةِ يَعِظُكُمْ بِدِّوَٱتَّقُواٱللَّهَ وَٱعْلَمُوٓاأَنَّ ٱللَّهَ بِكُلِّشَى ءِعَلِيمٌ ۞

ۅٙٳۮؘٵڟۘڶڡٞؿؙؙٵڵؚڛٙٵٙڣۘۘؠٛڬڡ۫ڶٲۘۻۘۘۿڹۜ۫ڡؘڵڒٮۜڡ۫ڞٛڷۅۿڹۜ ٲ۫ڽؘٮڬڮڞؙٲؘۯٚۅؘڿۿڹۧٳۮؘٵڗۯۻۏٲؠؽڹڿٛؠٵٟڵٮڠۯۅڣ ۮؘڵڮؽۅۘ؏ڟؙۑؚؚ؞ؚڡؽؘػٲۮڝڹػؗؠؙؿۣ۬ۄؽؙۑٳڵڷ؞ؚۅٵٞڶؿۅ۫ڡؚ ٵڷٚڬڿؚڐۮٚڸػٛۯٲۯٚؽۘڶػٛۯۅٞٲڟ۫ۿۯؖۊؖٲڵڎؙؿڡٚڷؠؙۘۅٲٙڶؿؗ ڰڵۼڵۘۻؙۏۮٛ۞ٛ

وَالْوَالِدَاتُ يُرْضِعْنَ أَوَلَدَهُنَّ حَوَلَيْنِ كَامِلَيْ لَمِنْ أَرَادَأَن يُتِمَّ الرَّضَاعَةُ وَعَكَالْوَلُودِلَهُ رِدَفَهُنَّ وَكِسْوَتُهُنَّ الْمَشَاعَةُ وَعَكَالْوَلُودِلَهُ رِدَفَهُنَّ وَكِسْمَهُمُ وَكِسُوتُهُنَّ الْمَدْوَلُودُلَهُ بِولَدِهُ وَكِسُمَهُمُ الْمُسْتَعَلَى الْمَوْلُودُلُهُ بِولَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَالِكٌ فَإِنْ أَرَادَا فِصَالًا عَن مَلَى الْمَا وَلَمُ الْمَوْلُودُ لَلْهُ اللَّهُ وَاللَّهُ وَالْمُؤُونُ اللَّهُ وَاللَّهُ وَالْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُونُ وَاللَّهُ وَالْمُؤْمُونُ وَالْمُؤْمُونُ وَاللَّهُ وَالْمُؤْمُونُ وَالْمُؤْمُونُ وَالْمُؤْمُونُ اللَّهُ وَالْمُؤْمُونُ وَالْمُؤُمُونُ وَالْمُؤْمُونُ وَالْمُؤْمُونُ وَالْمُؤْمُونُ وَالْمُؤُمُونُ وَالْمُؤْمُونُ وَال

ۅَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَدُرُونَ أَزْوَجَا يَثَرَبَّصْنَ إِنْفُسِهِنَ أَرْبَعَةَ أَشْهُ رِوَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَاجُنَاحَ عَلَيْكُرْ فِيمَا فَعَلْنَ فِيَ أَنفُسِهِنَ بِالْمَعُمُ فِيُّ وَاللَّهُ بِمَاتَعْمَلُونَ خَبِيرٌ ۖ

وَلَاجُنَاحَ عَلَيْكُمْ فِيمَاعَرَضْتُدبِهِ عِنْ خِطْبَةِ

yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

238. Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr)^[2].

النِسَآءَ أَوَآكَ نَنتُمْ فِي آنفُسِكُمْ عَلِمَ اللهُ أَنَكُمُ سَتَذَكُرُونَهُنَ وَلَكِن لَا ثُوَاعِدُوهُنَ سِرًّا إِلَّا أَن تَقُولُوا قَوْلاً مَعْدُروفَا وَلاَ تَعْرِمُوا عُقْدَةَ النِّكَاجِ حَتَّى بَسِلُمُ الْكِنَبُ آجَلَهُ، وَاعْلَمُوۤ الْنَ اللّهَ يَعْلَمُ مَافِى الْعُسِكُمُ فَاخَذُرُوهُ وَاعْلَمُوا الْنَ اللّهَ عَفُورُ حَلِيثُرُ ﴿ لاَجُنَاحَ عَلَيْكُرُ إِن طَلَقْتُمُ النِسَآةَ مَالَمَ تَمَسُّوهُنَ وَتَقْرِصُوا لَهُنَ فَرِيضَةً وَمَتَعُوهُنَ عَلَالُوسِع وَدَرُهُ وَعَلَى الْمُقْتِرِ فَدَرُهُ مَتَعَا إِلْمَعُمُونِ حَقًا عَلَى الْمُعْرِينَ ﴿

وَإِن طَلَقْتُمُوهُنَّ مِن فَبْلِ أَن تَعَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُوكَ أَوْيَعْفُواْ الَّذِى بِيَدِهِ - عُقْدَةُ الذِّكَاحُ وَأَن تَعْفُوا الَّوْبُ لِلتَّفْوَكُ وَلَا تَنسُواْ الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَعِيدُرُ ۞

حَافِظُواْ عَلَى ٱلصَّكَوَاتِ وَٱلصَّكَوْةِ ٱلْوُسْطَىٰ

^{[1] (}V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy". (V.2:238).

a) The sin of one who misses the 'Asr prayer (intentionally):*

Narrated Ibn 'Umar رضى الله عنها.' Allâh's Messenger صلى الله عليه وسلم said, "Whoever misses the 'Asr prayers (intentionally), then it is as if he lost his family and property." (Sahih Al-Bukhâri, Vol.1, Hadîth No.527).

⁽b) One who omits (does not offer) the 'Asr prayer (intentionally):*

And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].

239. And if you fear (an enemy), perfrom Salât (pray) on foot or riding [1]. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise^[1].

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious — See V.2:2).

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

243. Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die".

وَقُومُواُ لِلَّهِ قَانِيْتِينَ ۞

فَإِنْ خِفْتُمْ فِرِجَالًا أَوْرُكُبَانًا فَإِذَا آمِنتُمُّ فَاذْكُرُوا اللَّهَ كَمَاعَلَمَكُم مَا لَمَ تَكُونُوا تَعْلَمُونَ ۞

وَالَّذِينَ يُتُوَفَّوْتَ مِنكُمْ وَيَذَرُونَ أَزْوَجُا وَصِيّةً لِأَزْوَجِهِم مَّتَعًا إِلَى ٱلْحَوْلِ عَيْرَ إِخْرَاجٌ فَإِنْ خَرْجْنَ فَلَاجُنَاحَ عَلَيْكُمْ فِي مَافَعُلْنَ فِي أَنفُسِهِ كَ مِن مَّعْرُوفٍ وَاللَّهُ عَزِيزُحَكِيمٌ ﴿

> وَلِلْمُطَلَقَنَتِ مَتَكُمُ إِلْمَعُهُونِ حَقًّا عَلَى الْمُتَّقِيرِ فَي

كَذَ لِكُ يُبَيِّنُ اللهُ لَكُمْ ءَايَنتِهِ ع لَمَلَكُمُ نَعْ قِلُونَ ۞

أَلَمْ تَكَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيكَ هِمْ
 وَهُمْ أُلُوثُ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُواً

Narrated Abu Al-Malîh: We were with Buraidah in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the 'Asr prayer, all his (good) deeds will be lost." (Sahih Al-Bukhâri, Vol.1, Hadîth No.528).

^{*} i.e. The one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

⁽V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqa'* in the company of Allâh's Messenger صلى الله عليه وسلم. One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'ah*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslîm* along with them. [*Sahih Al-Bukhâri*, Vol. 5, *Hadîth* No. 451].

And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (Samue) عليه السلام) said to them: Verily! The sign of His kingdom is that there shall come to you At-

ثُمَّ أَعْيَنَهُمُ إِنَّ اللَّهَ لَذُوفَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكُنَّ النَّاسِ لَا يَشْكُرُونَ

وَقَنْتِلُواْ فِي سَكِيدِلِ ٱللَّهِ وَأَعَلَمُوَ ٱ أَنَّ ٱللَّهَ سَمِيحُ عَلِيثٌ ﴿

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاحِفَهُۥ لَهُۥ أَضْعَافًا كَثِيْرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْضُطُ وَ إِلَيْهِ رُبِّحِهُوكِ ﴿

أَلَمْ تَدَ إِلَى الْمَلَا مِنْ اَبَخِهَ إِسْرَهِ بِلَ مِنْ اَمْدِ مُوسَى إِذْ قَالُواْ لِنَحِ لَهُمُ الْمَثَ لَنَا مَلِكَا فُتَ مِنْ اللَّهِ فَكَالَ هَلَ عَسَيْتُمْ إِن فُتَ مِنْ اللَّهِ فَكَا الْمَلْ عَسَيْتُمْ إِن صَحْبِهِ اللَّهِ فَتَ الْمُلَاثُ مَنْ اللَّهِ فَالُواْ قَالُواْ وَمَالَنَا اللَّا لَهُ مَنْ اللَّهِ وَقَدْ وَمَالَنَا اللَّا لَا لَعَنَا اللَّهِ وَقَدْ الْمُؤْدِثِ اللَّهِ مَا لَقِيلًا مَنْ اللَّهُ عَلَيْهِمُ الْقِتَ الْ الْقَلِيلِينَ اللَّهِ اللَّهِ عَلِيمُ الْقِتَ الْ الْقَلِيلِينَ اللَّهِ اللَّهِ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمُ الْقَلَالِيلِينَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلَيْهُمُ الْقَلْسُلِينَ اللَّهُ عَلِيمَ اللَّهُ عَلْمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلَيْهُمُ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلَيْهُمُ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلَيْهُمُ الْمُنْ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلَيْهُمُ الْفَلِيلِيمِينَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ اللَّهُ عَلِيمَ الْمَالَعُلُولُولُولُولُولُهُ اللَّهُ عَلِيمَ الْمَالَعُلِيمَ اللَّهُ عَلِيمَ الْمَلْعَلِيمِينَ الْمَنْ اللَّهُ عَلِيمَ الْمَالِمُ اللَّهُ عَلِيمَ الْمُعَلِيمَ الْمُعَلِيمَ الْمَلْعُلِيمِينَ الْمَلْعُلِيمِينَ الْمَلْعُلِيمَ الْمُعَلِيمُ الْمُعَلِيمُ الْمُؤْلِمُ اللَّهُ عَلِيمَ الْمُعَلِيمَ الْمُعَلِيمَ الْمَلْعُلِيمِينَ الْمَلْعُلِيمِينَ الْمُؤْلِمُ الْمُؤْلِيمُ الْمُؤْلِمُ الْمُؤْل

وَقَالَ لَهُمْ نَبِيتُهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوٓ الْنَّ يَكُونُ لُهُ الْمُلْكُ عَلَيْنَاوَخَنُ اَحَقُ إِلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَكَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اَصْطَفَنهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْمِلْمِ الْمِلْمَ مَنَ يَشَاهُ وَالْحِسْدِ وَاللَّهُ يُؤْقِ مُلْكَهُ مَن يَشَاهُ وَالْحِسْدِ وَاللَّهُ يُوْقِ مُلْكَهُ مَن يَشَاهُ

وَقَالَ لَهُمْ نَبِيْهُمْ إِنَّ ءَاكَةَ مُلْكِهِ عَ أَن يَأْنِيكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ Tâbût (a wooden box), wherein is Sakînah^[1] (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and Al-Hikmah (Prophethood)¹², and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of

مِّن زَّيِّكُمْ وَيَقِيَّةُ مِّمَّاتَكَكَ ءَالُ مُوسَىٰ وَءَالُهَٰكُرُونَ تَخْمِلُهُ ٱلْمَلَتِهِكُةً ۚ إِنَّ فِى ذَلِكَ لَاَيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۞

الجزء ٢

فَلَمَّا فَصَكَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهُ وَيَهَ الْبَحِنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهُ وَلَيْسَ مِنْ مَنِ بَاللَّهُ فَالْمَسْ عَرْفَ فَا إِلَّا مَنِ اغْتَرَفَ عُرْفَةً إِلَّا فَلِيلًا مِنْهُ مَّ غُرُفَةً إِلَا قَلِيلًا مِنْهُ مَّ فَاللَّهُ وَاللَّهُ مَا فَاللَّهُ اللَّهُ مَا فَاللَّهُ اللَّهُ مَا لَا فَاللَّهُ اللَّهُ مَا لَا فَاللَّهُ اللَّهُ مَا لَا اللَّهِ مَا يَجَالُونَ وَ فَاللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ اللَّهُ مَا اللْهُ اللَّهُ مَا اللْهُ مَا الْمُعْمَا الْ

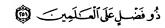
وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُـنُودِهِ قَالُواْ رَبِّنَكَ آفْدِغْ عَلَيْنَاصَبْرًا وَثَنَيِّتْ آفْدَامَنَكا وَانصُـرْنَاعَلَى ٱلْقَوْمِ ٱلْكَنْفِرِينَ

فَهَزَمُوهُم بِإِذْ نِ اللّهِ وَقَتَلَ دَاوُ، دُ جَالُوتَ وَءَاتَٰكُ اللّهُ الْمُلْكَ وَالْحِكَمَةَ وَعَلَمَهُ مِ عَايَشَكَاةٌ وَلَوْ لَا دَفْحُ اللّهِ النّاسَ بَعْضَهُ م بِبَعْضِ لَفْسَدَتِ الْأَرْضُ وَلَكِنَ اللّهَ لَفْسَدَتِ الْأَرْضُ وَلَكِنَ اللّهَ

⁽V. 2:248) Narrated Al-Barå': A man was reciting *Sûrah Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet عليه وسلم and told him of that experience. The Prophet عليه وسلم said, "That was As-Sakînah (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (Sahih Al-Bukhâri, Vol.6, Hadîth No. 531).

mischief. But Allah is full of bounty to the 'Alamîn (mankind, jinn and all that exists).

252. These are the Verses of Allah, We recite them to you (O Muhammad in truth, and surely, you are one (الله عليه وسلم of the Messengers (of Allah)[1].



ذُو فَضْلٍ عَلَى ٱلْمَسَلَمِينَ ﴿ اللَّهِ مَنْ اللَّهُ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ الْعَلَّ الْعُمْ مِنْ اللَّهُ مِنْ الْعُلَّالِي مُنْ الْعُمْ مِنْ الْعُمْ مِنْ الْعُمْ

^{[1] (}V.2:252)

A. Narrated Jâbir bin 'Abdullâh رضى الله عنه وسلم The Prophet صلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made Halâl (lawful) to me yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (Sahih Al-Bukhâri, Vol.1, Hadîth No.331).

B. Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (Sahih Al-Bukhari, Vol. 4, Hadîth No. 735).

C. Narrated Ibn Mas'ûd صلى الله عليه وسلم As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 683).

D. Narrated 'Åishah رضی الله عنهما and Ibn 'Abbās مرضی الله عنهما On his death-bed, Allāh's Messenger صلی الله علیه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (Sahih Bukhâri, Vol. 4, Hadith No. 660).

said, "The Isrâelis used صلى الله عليه وسلم The Prophet; ." The Prophet في الله عليه وسلم said, "The Isrâelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the Bai'a - pledge first.* Fulfil their (i.e., the caliphs') rights, for Allah will ask them about (any shortcomings in) ruling those whom Allah has put under their quardianship." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 661).

^{*} If the Bai'a (pledge) is given to a caliph and after a while another caliph is given the Bai'a (pledge) by some members of the society, the common Muslims should abide by the Bai'a (pledge) given to the first caliph, for the election of the second is invalid.

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûhul-Qudus [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes

254. O you who believe! Spend of that with which We have provided for you, before Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers).

255. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Oayyuum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can Him except with His intercede with Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the

 عَلَى الرُّسُلُ فَضَّلْنَ ابَعْضَهُمْ عَلَى بَعْضُ مِنْهُم مَن كُلُّمَ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ وَدَرَجَنتٍ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَعَ ٱلْبَيِّنَاتِ وَأَيَّدُنَكُ بُرُوجٍ ٱلْقُدُسُّ وَلَوْ شَاءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنْ بَعْدِهِم مِنْ بَعْدِ مَاجَآءَ تُهُمُ ٱلْبَيْنَاتُ وَلَكِنِ ٱخْتَلَفُواْ فَعِنْهُم مَّنْءَامَنَ وَمِنْهُم مَّن كَفَرُّ وَلَهُ شَاءَ اللَّهُ مَا أَقْتَ تَلُو أُولَكُنَّ ٱللَّهُ نَفْعَلُ مَا رُيدُ شَ

نَنَأَتُهَا ٱلَّذِينَ ءَامَنُوٓ إِأَنفِقُواْمِمَّا رَزَقَٰنَكُمُ مِّن قَبْل أَن يَأْتَى يَوْمُ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَهَاعَةً وَٱلْكَنفِرُونَ هُمُ ٱلظَّالِمُونَ شَ

ٱللَّهُ لَا إِلَهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيْوِمُ لَا تَأْخُذُهُ رسِنَةٌ وَكَانَوْمٌ أُلَّهُ مَا فِي ٱلسَّمَاءِ تَوَمَا فِي ٱلْأَرْضُ مَن ذَا ٱلَّذِي يَشْفَعُ عِندُهُ وَإِلَّا بِإِذْ نِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ * إِلَّا بِمَاشَاءٌ وَسِعَكُرْسِيُّهُ ٱلسَّمَوَتِ

^{[1] (}V. 2:255). Kursî: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلى الله عليه وسلم said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh, Indeed Allah, the Creator of both the Kursi and the 'Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the Kursî.

b) To believe in the 'Arsh (Throne). It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the Kursi is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah ملى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم ordered me to guard the *Zakât* revenue of Ramadân. Then somebody came to me and started stealing of the

earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in $T\hat{a}gh\hat{u}t^{[1]}$ and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And

وَٱلْأَرْضُّولَايَتُودُهُ,حِفْظُهُمَأْ وَهُوَٱلْعَلِيُّ ٱلْعَظِيمُ ۞

لَآ إِكْرَاهَ فِي ٱلَّذِينِّ قَدَّبَّيَنَ ٱلرُّشْدُ مِنَ ٱلْغَيُّ فَمَن يَكُفُرُ بِٱلطَّنْخُوتِ وَيُؤْمِرُ بِٱللَّهِ فَقَّ دِ ٱسْتَمْسَكَ بِٱلْمُرُوّةِ ٱلْوَثْقَىٰ لَا ٱنفِصَامَ لَمَا ۗ وَٱللَّهُ شِيئَعُ عَلِيمُ ۖ

اللَّهُ وَلِيُّ الَّذِينَ اَمَنُوا يُخْرِجُهُ مِنْ اَلظُّلُمَتِ
إِلَى النُّورِّ وَالَّذِينَ كَفَرُّوا الْوَلِيكَ وُهُمُ مُ الطَّلِغُوتُ يُخْرِجُونَهُم مِنَ النُّورِ إِلَى الظُّلُمُنَ الْوَلِيمَ وَيَهَا خَلِدُونَ الْمُعْتَبُ النَّارِّهُمْ فِيهَا خَلِدُونَ ﴿

ٱلَمْ تَرَ إِلَى ٱلَّذِى حَلَّۃَ إِبْرَهِهَمَ فِى رَبِّهِ ۚ أَنْءَاتَىنُهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَهِهُمُ رَبِّى الَّذِى يُحْيِء وَيُعِيثُ قَالَ أَنَا ٱلْحِيْء وَأُمِيثُ ۖ قَالَ إِبْرَهِهُمْ فَإِنَّ ٱللَّهُمْ مِنْ الْمَشْمِسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَضْرِبِ فَبْهُوتَ ٱلَّذِى

foodstuff. I caught him and said, "I will take you to Allâh's Messenger المن الله عليه وسلم "Then Abu Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allâh's Messenger ملى الله عليه وسلم and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite Ayat -ul-Kursî, (2:255) for then there will be a guard from Allâh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet سلى الله عليه وسلم heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." (Sahih Al-Bukhâri, Vol.6, Hadîth No.530).

(Sahih Al-Bukhâri, Vol.6, Hadîth No.530). [1] (V.2:256) ולשוֹשְׁכֵּים אָפָ לֹלָ אוֹ שִׁגְּ הִינִ נִיּוֹשׁ וְּלֵּ הִי עֹ הְעַכִּים אַשְּׁבִּים אָפְ לֹלָ אוֹ שִׁגָּ הִינִ נִּינִ וּשֹׁ וְּלֹ הִי עֹ הְעַכִּים אַשְּׁבִּים אַנְ לֹלִים אַ שִּׁבְּים אַנְ לֹלִים אַ בְּעָכִים אַשְּׁבִּים אַנִּ לוֹשִׁבְּים אַנְ לוֹשִׁבְּים אַנִּ לוֹשִׁבְּים אַנִּ לוֹשִׁבְּים אַנְ לוֹשִׁבְּים אַנְ לוֹשִׁבְּים לֹלָ אַרְ בִּים בּּעָבְּים בּּעָבְּים בּּעָבְּים בּּעָבְּים בּעָבְּים בּּעָבְּים בּעָבְּים בּּעָבְּים בּעָבְּים בּעָבְּים בּעִבְּים בּעָבְּים בּעָבְּים בּעָבְּים בּעָבְּים בּעַבְּים בּעָבְים בּעבּים בּעבּי

Allâh guides not the people, who are Zâlimûn (wrong-doers).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

كَفَرُّ وَاللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّالِمِينَ ﴿

أَوْكَالَذِى مَرَّ عَلَى قَرْيَةٍ وَهِى خَاوِيةً عَلَى عُرُوشِهَا قَالَ أَنَّ يُعْي عَدَدُ وَاللَّهُ بَعْدَ مَوْتِهَا قَالَمَاتُهُ اللَّهُ مِانْةَ عَامِرُتُمَ بَعَثَةٌ أَقَالَ حَمْ لِيَنْتُ قَالَ لِيَمْتُ يَوْمًا أَوْبَعْضَ يَوْتِهِ قَالَ بَلَ لِيَمْتُ مِلْكَ لَمْ بَتَسَنَةً فَانْظُرْ إِلَى طَعَامِكَ وَشَرَا بِكَ لَمْ بَتَسَنَةً وَانْظُرْ إِلَى حَمَادِكَ وَلِنَجْعَلَكَ مَا يَكَهُ لِلْنَاسِ وَانظُرْ إِلَى الْمِعَادِكَ وَلِنَجْعَلَكَ مَا يَكَهُ لِلْنَاسِ وَانظُرْ إِلَى الْمِعَادِكَ وَلِنَجْعَلَكَ مَا يَكَهُ لَلْنَاسِ وَانظُرْ إِلَى الْمِعَادِكَ وَلِنَجْعَلَكَ مَا يَكَهُ لَلْنَاسِ وَانظُرْ إِلَى الْمِعَالَى عَلَى الْمُقَامِدِكَ الْمَا مَنْ اللَّهُ عَلَى الْمُعَلِّ شَيْءٍ قَلِيدُ الْ

وَإِذْقَالَ إِنْرَهِكُمُ رَبِّ أَرِنِ كَيْفَ تُخِي ٱلْمُوْتَىُّ قَالَ أَوَلَمْ تُوْمِنٌّ قَالَ بَلَى وَلَكِكِن لِيَطْمَبِنَ قَائِيٌّ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَ جُزْءًا ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيَاً وَٱعْلَمْ أَنَّ اللَّهَ عَزِيزُ حَكِيمٌ ﴾

مَّثُلُ الَّذِينَ يُنفِقُونَ أَمُوا لَهُمْ فِي سَبِيلِ اللَّهِ كَمُشَلِ حَبَّةٍ أَنْلِتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُئْلَةٍ مِاثَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَن يَشَآءٌ وَاللَّهُ وَسِعُ عَلِيدُ رُ

ٱلَّذِينَ يُنفِقُونَ أَمُوَلَهُمْ فِسَبِيلِاللَّهِ ثُمَّ لَايُنتِيعُونَ مَآأَنفَقُواْ مَنَّا وَلَآأَذُىٰ لَهُمْ آجُرُهُمْ عِندَ رَتِبِهِمْ وَلاَخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْرُنُونَ ۞

الجزء ٣

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought¹¹.

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and

ه قُولُ مَعْرُوفُ وَمَغْفِرَةُ خَيْرٌ مِن صَدَقَةٍ يَنْبَعُهَا آذَى وَاللَّهُ غَنِي حَلِيدُ ﴿

يَتَأَيُّهُا الَّذِينَ اَمَنُواْ لاَنْبِطِلُواْ صَدَقَتِكُمْ بِالْمَنِ وَالْأَذَى كَالَّذِى يُنفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلاَيُوْمِنُ بِاللَّهِ وَالْيَوْ رِالْآخِرِ فَمَثَلُهُ كَمْثَلِ صَفْوَانِ عَلَيْهِ رُزَابٌ فَأَصَابَهُ وَابِلُّ فَرَكَهُ صَلْدًّا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّاكَسَبُواً وَاللَّهُ لا يَهْدِى الْقَوْمَ الْكَفْرِينَ اللَّ

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمُولَهُمُ ٱبْيَعَآ مُرْمَكَاتِ اللَّهِ وَتَثْبِينَا مِنْ أَنفُسِهِمْ كَمَثُكِ جَنَّتِهِ بِرَبُوةٍ أَصَابَهَا وَابِلُّ فَعَانَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَمْ يُعِينِهَا وَابِلُّ فَطَلَّ وَاللَّهُ يُعِاتَفُ مَلُونَ بَعِيدُ ﴿ وَاللَّهُ يُعِاتَفُ مَلُونَ بَعِيدُ ﴿

أَيُودُ أُحَدُّكُمْ أَن تَكُونَ لَهُ، جَنَّةٌ مِّن نَجِيلِ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَ لُرِلَهُ، فِيها مِن كُلِ ٱلْفَرَتِ وَأَصابَهُ ٱلْكِبَرُ وَلَهُ، ذُرِيَّةٌ شُعْفَلَةً فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَأَخْرَ فَتُكَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ ٱلْآيَتِ لَمَلَكُمْ تَنَفَكَرُونَ

يَّتَأَيُّهَا الَّذِينَ ءَامَنُوَّ الَّنفِقُوا مِن طَيِّبَتِ مَاكَسَبْتُمْ وَمِمَّاۤ الْخُرِّجْنَا لَكُمْ مِّنَ الْأَرْضِ وَلاتَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم

^{[1] (}V.2:266) 'Umar رضى الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (Sahih Al-Bukhâri, Vol.6, Hadîth No. 62).

tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*¹¹ to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers) there are no helpers.

271. If you disclose your Sadaqât (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

272. Not upon you (Muhammad صلى الله الله) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark,

بِعَاخِذِيهِ إِلَّآ أَن تُغْمِضُواْفِيهُ وَأَعْلَمُوَ أَأَنَّ اللَّهَ غَنَّ حَمِيدُ ۞ ٱلشَّيْطُنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءَ ۚ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلاً وَاللَّهُ وَسِعٌ عَلِيهُ ۞

> يُوْقِ الْحِكْمَةَ مَن يَشَاّءُ وَمَن يُوْتَ الْحِكْمَةَ فَقَدْ أُوقَ خَيْرًا كَثِيرًا وَمَا يَذَكُرُ إِلَّا أُوْلُواْ ٱلْأَلْبُكِ ۞

وَمَآ أَنَفَقَتُم مِّن نَفَقَةٍ أَوْنَذَرْتُم مِّن ثُذْدٍ فَإِكَ ٱللَّهَ يَعْلَمُهُۥ وَمَا لِلظَّل لِمِينَ مِنْ أَنصَادٍ ۞ مِنْ أَنصَادٍ ۞

إِن بُنْـ دُواْ ٱلصَّدَقَاتِ فَنِعِـمَاهِیِّ وَإِن تُخْفُوهَا وَتُوْتُوهَا ٱلْفُ قَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنصُّم مِّن سَسَجِّئاتِكُمُّ وَالتَّهُ بِمَانَعْ مَلُونَ خِيرٌ ۞

إِنْ لِنَسَ عَلَيْكَ هُدُنهُ مْ وَلَكِنَ اللَّهَ يَهْدِى مَن يَشَكَآةٌ وَعَالَتُنفِقُوا مِنْ خَيْرِ مَن اللَّهَ يَهْدِى فَلِأَنفُسِكُمْ وَمَا تُنفِقُوا مِنْ خَيْرِ يُوفَ وَجَدِ اللَّهِ وَمَا تُنفِقُوا مِن حَيْرِ يُوفَ وَجَدِ اللَّهِ وَمَا تُنفِقُوا مِن حَيْرِ يُوفَ اللَّهُ مَن النَّعْلَمُونَ اللَّهُ مَن اللَّهُ مَنْ اللَّهُ مَن اللَّهُ مَنْ الْحَالَةُ مَنْ اللَّهُ مِنْ اللَّهُ اللَّهُ الْمَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنْ الْمُنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ الْمُنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ مِنْ اللَّهُ اللِن

^[1] (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'an, and the *Sunnah* and one's ability to speak and act in the correct and right way.

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they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. [2]

275. Those who eat $Rib\hat{a}^{[3]}$ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like $Rib\hat{a}$ (usury)," whereas Allâh has permitted trading and forbidden $Rib\hat{a}$ (usury). So whosoever receives an admonition from his Lord and stops eating $Rib\hat{a}$ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to $Rib\hat{a}$ (usury)], such are the dwellers of the Fire—they will abide therein.

إِلْكَ اَفَّا وَمَا تُسْفِقُوا مِنْ خَسْرٍ فَإِنَّ ٱللَّهَ بِهِ - عَلَيْ فَإِنَّ ٱللَّهَ بِهِ - عَلَمُ اللَّهُ

ٱلَّذِينَ يُنفِقُونَ أَمْوَلَهُم بِالَّيْلِ وَٱلنَّهَادِ سِرًّا وَعَلانِينَةً فَلَهُمَّ أَجْرُهُمْ عِندَدَتِهِمْ وَلاَخَوْفُ عَلَيْهِمْ وَلاهُمْ يَحْزَنُونَ ۖ

الَّذِيرَ يَأْ كُلُونَ الرِّبُواْ لَا يَعُومُونَ إِلَّا كَمَا
يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوٓ الْإِنَّمَا الْبَيْعُ مِثْلُ الرِّبُواَّ وَاَصَلَّ
اللَّهُ الْبَيْعَ وَحَمَّمُ الرِّبُواْ فَمَن جَاءً وُ، مُوْعِظَةٌ
مِن زَيِّهِ - فَانَعَهَى فَلَهُ مَاسَلَفَ وَاَمْرُهُ وَإِلَى اللَّهِ
وَمَنْ عَادَ فَأُولَتَهِكَ أَصْحَبُ النَّارِّهُمْ فِيهَا
خَيلِهُ وَكَ اللَّهِ

^{[1] (}V.2:273) The Arabic word *Ilhâfa* literally means: "to beg with importunity," but Imâm Tabari in his *Tafsir* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

^{[2] (}V.2:274) Narrated Abu Hurairah رضى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, [i.e.worships Allâh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears." (Sahih Al-Bukhâri, Vol.2, Hadîth No.504).

^{[3] (}V.2:275) Riba: Usury which is of two major kinds; (A) Riba An-Nasî'a i.e. interest on lent money; (B) Riba Al-Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

276. Allâh will destroy Ribâ (usury) and will give increase for Sadagât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers¹¹.

279. And if you do not do it, then take a notice of war from Allâh and His Messenger^[2] but if you repent, you shall have يَمْ حَقُ ٱللَّهُ ٱلرِّيَوْا وَيُرْبِي ٱلصَّكَدَقَاتِ وَٱللَّهُ لَايُحِبُ كُلِّكَفَّادِ أَثِيمِ ١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَيَمِلُواْ ٱلصَّيَاحَاتِ وَأَقَامُواْ ٱلصَّلَوْةَ وَءَاتَوُاْ ٱلزَّكُوٰةَ لَهُمْ أَجْرُهُمْ عِندَرَيِّهِمْ وَلَاخُونُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ١

يَتَأَنُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّـَقُواْ ٱللَّهَ وَذَرُواْ مَا بَقَيَ مِنَ ٱلرِّيَّوْأُ إِن كُنتُ مِ مُؤْمِنِينَ ١

فَإِن لَمْ تَفْعَلُواْ فَأَذَنُواْ بِحَرْبِ مِنَ ٱللَّهِ وَرَسُولِهِ ۗ

^[1] (V. 2:278)

a) Narrated 'Aun bin Abu Juhaifah رضى الله عنه. My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet صلى الله عليه وسل forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving Ribâ (usury), and cursed the picture-makers." (Sahih Al-Bukhâri, Vol.3, Hadîth No.299).

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribâ* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker (Sahih Al-Bukhâri, Vol.7, Hadîth No.845). ^[2] (2:279)

a) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه. Once Bilâl brought *Barni* (a kind of) dates to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two Sá' of it for one *Sâ*' of *Barni* dates, in order to give it to the Prophet ملــى الله عليه وسلم to eat." Thereupon the Prophet صلـى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely Ribâ (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money." (Sahih Al-Bukhari, Vol.3, Hadîth No.506).

very often صلى الله عليه وسلم Allâh's Messenger زمني الله عنه very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be صلى الله عليه harrated to him by those whom Allâh willed to relate. One morning the Prophet صلى الله عليه said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth

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and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه رسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we صلى الله proceeded and came across a river." I think he said, " — red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and l'ascended up." The Prophet صلى الله عليه وسلم added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they further added, "My two companions صلى الله عليه وسلم further added, "My two companions (angels) said to me: 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteressesfornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of Ribâ (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is Mâlik; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrâhîm (Abraham), and the children around him are those who die on Al-Fitrah (the Islâmic Faith of Monotheism).' "The narrator added: Some Muslims asked the Prophet صلى الله عليه وسلم, "O Allâh's Messenger! What about the children of Alreplied, "And also the children of Al- صلى الله عليه وسلم The Prophet ملى الله عليه وسلم added, "My two companions added, 'The men you صلى الله عليه وسلم added, "My two companions added, 'The men you your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.^[1]

281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to

وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَلِكُمْ لَاتَظْلِمُونَ وَلَاتُظْلَمُوكَ ۞

وَإِن كَاكَ ذُوعُسْرَةٍ فَنَظِرَةً إِلَىٰ مَيْسَرَةً وَأَن نَصَدَقُوا خَيْرٌ لَكُنتُمْ تَعْلَمُوكَ (اللهِ اللهِ اللهِ

وَاتَّقُواْ يَوْمَا تُرَّجَعُوكَ فِيدِإِلَى اللَّوَّثُمَّ تُوَفَّ كُلُّ نَفْسِ مَّاكَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۞

يَتَأَيُّهُا الَّذِينَ امَنُواْ إِذَا تَدَايَنَمُ بِدَيْنٍ إِلَىٰ أَجَلِ
مُسَحَى فَاحَتُبُوهُ وَلَيْكُتُب بَيْنَكُمْ كَاتِبُ
مُلَامَكُ فَاكَانُهُ وَلَا يَأْبُ كَاتِبُ أَن يَكْنُب كَمْ عَلَمَهُ
اللَّهُ فَلْيَحْتُبُ وَلَيْمُ لِلِ الَّذِي عَلَيْهِ الْحَقُ
وَلْيَتَقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْعًا فَإِن كَانَ
اللَّهُ فَلْيَحْتُ الْحَقُ سَفِيها أَوْضَعِيفًا أَوْلاَيَسَتَطِيعُ
اللَّذِي عَلَيْهِ الْحَقُ سَفِيها أَوْضَعِيفًا أَوْلاَيَسَتَطِيعُ
اللَّذِي عَلَيْهِ الْحَقُ سَفِيها أَوْضَعِيفًا أَوْلاَيَسَتَطِيعُ
اللَّذِي عَلَيْهِ الْحَقُ سَفِيها أَوْضَعِيفًا أَوْلاَيَسَتَطِيعُ
اللَّهُ عَلَيْهُ اللَّهُ الْمُلْكُمُ اللَّهُ الْمُلْكُولُ اللَّهُ الْمُلْكُلُولُ اللَّهُ الْمُلْكُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْكُولُ اللَّهُ اللَّهُ الْمُلْكُلُولُ اللَّهُ اللَّه

saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allâh forgave them.' " (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 171).

^{*} Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ملی الله علیه وسلم .

^{[1] (}V.2:280) Narrated Abu Hurairah على الله عليه وسلم Allâh's Messenger على الله عليه وسلم said; "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahih Al-Bukhâri, Vol.4, Hadîth No.687).

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prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)^[1]; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

على الله الله believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for

أَلَّا تَرْنَابُوا أَ إِلَّا آَن تَكُون يَجَدَرةً حَاضِرَةً تُدِيرُونَهَ ابَيْنَكُمْ فَلَيْسَ عَلَيْكُو جُنَاحُ اَلَّا تَكُنُبُوها وَأَشْهِ دُوَا إِذَا تَبَايَعْتُمْ وَلا يُضَازَ كَاتِبُ وَلاشَهِ يَدُّ وَإِن نَفْ عَلُوا فَإِنَّهُ، فُسُوقُ إِيكُمْ وَأَتَّ هُواْ اللَّهَ وَيُعِلِمُ كُمُ اللَّهُ وَاللَّهُ يِكُمْ يَعِلِيمُ اللَّهِ عَلِيمُ اللَّ

﴿ وَإِن كُنتُمْ عَلَى سَفَرِ وَلَمْ تَحِدُواْ كَاتِبَا فَرِهِنُ مَّفْبُوضَةٌ فَإِنْ أَمِن بَعْضُكُمْ بَعْضًا فَلْيُوَّدِ الَّذِي اَوْتُمِن أَمَنتَهُ، وَلَيْتَقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةُ وَمَن يَصِّمُهُ الْإِلَّهُ وَلَا تَكْتُمُوا وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿

لِقَهِ مَا فِي السَّمَوَاتِ وَمَا فِي اَلْأَرْضِّ وَإِن تُبْدُواْ مَا فِى َ اَنْشُسِكُمْ اَوْتُحْفُوهُ يُكَاسِبْكُم بِدِاللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءٌ وَاللَّهُ عَلَى كُلِ شَيْءٍ قَدِيرٌ ﴿ ﴿ اللَّهِ

ءَامَنَ ٱلرَّسُولُ بِمَا أَنْرِلَ إِلَيْهِ مِن زَيِّهِ وَٱلْمُؤْمِنُونَّ كُلُّءَامَنَ بِأَلَّهِ وَمَكَيْمِكِهِ وَكُثِيهِ ع وَرُسُلِهِ عَلَانُفَرِقُ بَيْنَ أَحَدِمِّن رُسُلِهِ عَ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا أَغُفْرَائكَ رَبَّنَا وَلِلْنَكَ ٱلْمَصِدُ ﴿ ﴿ ﴾ ﴿ وَلِلْنَكَ اَلْمَصِدُ ﴿ ﴾ ﴿ وَلِلْنَكَ الْمَصِدُ ﴿ ﴾ ﴿

لَايُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ْلَهَامَا كَسَبَتْ وعَلَيْهَا مَا ٱكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَاۤ إِن نَسِينَاۤ

الله (V.2:283) Narrated Åishah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (*Sahih Al-Bukhāri*, Vol.3, *Hadīth* No.686)

that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. [1]5

أَوْ أَخْطَأُنَّا رَبَّنَا وَلَاتَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنا وَلَا تُحَكِمُلْنَا مَا لَاطَاقَةَ لَنَابِهِ ۚ وَأَعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْجَمْنَأَ أَنْكَ مَوْ لَكِنَا فَٱنْصُدْنَا عَلَى ٱلْقَوْمِ ٱلْكَنفرين ١

Sûrat Âl-'Imrân (The Family of Imran) III

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].
- 2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists).
- 3. It is He Who has sent down the Book ملى الله عليه (Muhammad) the Qur'an objective وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),
- 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.



الَّةِ ٢

اللهُ لا إِللهُ إِلَّا هُوَ الْحَيُّ الْقَيْوَةُ ١

نَزُّلُ عَلَيْكَ ٱلْكِئْبَ بِٱلْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَانَةَ وَٱلْإِنجِيلَ ٢

مِن قَبْلُ هُدَى لِلنَّاسِ وَأَنزَلَ ٱلْفُرَّقَانُّ إِنَّ ٱلَّذِينَ كَفَرُواْ بِنَايَنتِ ٱللَّهِ لَهُمْ عَذَابُ شَدِيدٌ وَٱللَّهُ عَنِينٌ دُوانِنقَامِ ﴿ اللَّهُ

> إِنَّ ٱللَّهَ لَا يَغْفَىٰ عَلَيْهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّكَمَآءِ ٢

ملى الله عليه وسلم Allâh's Messenger رضى الله عنه (V.2:286) Narrated Abu Mas'ûd Al-Badri رضى الله عنه. Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recited the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (Sahih Al-Bukhâri, Vol.5, Hadîth No.345).

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none admonition receive except men understanding. (Tafsir At-Tabarî).

- 8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
- 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".
- 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
- 11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.
- 12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated

هُوَالَّذِي يُمَنَوْرُكُمْ فِالْأَزْعَامِكَيْفَ يَشَاَّهُ لَاإِلَهَ إِلَاهُوالْهَ إِدُالْحَكِيمُ ۞

هُوَ الَّذِى َ أَزَلَ عَلَيْكَ الْكِنْبَ مِنْهُ ، اِلنَّ تُحْكَمْتُ هُنَّ أُمُّ الْكِنْبِ وَأُخَرُ مُتَشْبِهِ لَتُ فَالَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَنِيعٌ فَيَكَيِّعُونَ مَا تَشَبَهَ مِنْهُ ابْتِعَا ٓ اَلْفِتْ نَهِ وَابْتِعَآ اَ تَأْوِيلِهِ ، وَمَا يَصْلُمُ تَأْوِيلُهُ * إِلَّا اللَّهُ وَالْرَسِحُونَ فِي الْهِلْمِ يَعُولُونَ ، امْنَا بِهِ ، كُلُّ مِنْ عِندِ رَبِيَّالًّ وَمَا يَذَكُنُ إِلَا اَوْلُواْ الْأَلْبَبِ ﴿

رَبَّنَا لَا تُرِّغُ قُلُوبِنَا بَعْدَ إِذْ هَدَيْتَنَاوَهَبْ لَنَامِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَابُ ۞

رَبَّنَآ إِنَّكَ جَسَامِعُ النَّاسِ لِيَوْمِ لَارَيْبَ فِيهُ إِكَ اللَّهَ لَا يُخْلِفُ ٱلْمِيمَّادُ ﴿

إِنَّ اَلَّذِينِ كَفَرُوا لَن تُغْنِي عَنْهُمْ آمَوَلُهُمْ وَلَا آوَٰلِنُدُهُم مِنَ اَلَّهِ شَيْئًا ۚ وَٱُوْلَتِهِكَ هُمْ وَقُودُ ٱلنَّارِ ۞

كَدَأْبِءَ الِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِعَايَتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِيْمٌ وَاللَّهُ سَدِيدُ ٱلْمِقَابِ إِنَّ

قُل لِلَّذِيكَ كَفَرُواْ سَتُغْلَبُوكَ وَتُحْشَرُوكَ

and gathered together to Hell, and worst indeed is that place of rest."

- 13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabarî)
- 14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.
- 15. Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious - See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun^[1] (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves".
- 16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allah's Pardon in the last hours of the night.

الى جَهَنَّعُ وَبِيْسَ ٱلْمِهَادُ ١

قَدْكَانَ لَكُمْ ءَايَةٌ فِي فِئْتَيْنِ ٱلْتَقَتَّأَ فِئَةٌ تُقَايِّلُ فِ سَهِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يُرَوْنَهُم مِثْلَتْهِمْ رَأْي ٱلْمَانِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِن فَ وَالِكَ لَعِبْرَةً لِأَوْلِ الأبفكر ش

زُبِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَاتِ مِنَ ٱلنِّسَاءِ وَٱلْبَنِينَ وَٱلْقَنَاطِيرِ ٱلْمُقَنَطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَكَةِ وَٱلْحَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَكِ وَٱلْحَرْثِّ ذَلِكَ مَتَكُعُ ٱلْحَيْوَةِ ٱلدُّنِيَّ وَٱللَّهُ عِندَهُ, حُسنُ ٱلْمَعَابِ اللهُ قُلُ أَوُّنِيَّتُكُم بِخَيْرِ مِن ذَالِكُمُّ لِلَّذِينَ ٱتَّقَوَّا عِندَرَتِهِ مُرجَنَّكُ تَجْرى مِن تَعْتِهَا ٱلْأَنْهَارُ خَلدِنَ فِيهَا وَأَزْوَاجُ مُطْهَكُوهُ وَرِضُوَاتُ مِّرِ ﴾ ألله وأللة نصب رأيا ألب باد

ٱلَّذِينَ يَقُولُونَ رَبِّنَ ٓ إِنَّنَآ وَامَنَّا فَٱغْفِرْلَنَا ذُنُو بَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿ القكبرين والقكدقين والقكنيتين وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ١

^{[1] (}V.3:15) i.e. they will have no menses, urine, or stool, See Tafsir Ibn Kathir and also see footnote of (V.29:64).

- 18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.
- 20. So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves [1].
- 21. Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.
- 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

شَهِدَ اللَّهُ أَنَّهُ لَآ إِلَهُ إِلَّاهُو وَالْمَلَتَ كُمُّ وَأُولُواْ الْهِلْهِ قَايِمًا بِالْقِسْطِ لَآ إِلَهُ إِلَّاهُوَ الْمُرَّالُهُ عَلَيْكُ الْحَكِيمُ ﴿

إِنَّ اَلَّذِينَ عِندَ اللَّهِ الْإِسْكَةُ وَمَا اَخْتَكَفَ الَّذِينَ أُوتُوا اَلْكِتَبَ إِلَّامِنَ اَمِنْ مَاجَاءَهُمُ اَلْفِلْهُ بَغْسَا بَيْنَهُمُّ وَمَن يَكُفُرُ بِعَايَنِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ اَلْفِسَابِ (إِنَّ

فَإِنْ حَآجُوكَ فَقُلْ أَسْلَسْتُ وَجَهِى لِلَّهِ وَمَنِ أَتَّبَعَنُ وَقُل لِّلَذِينَ أُوتُوا ٱلْكِتَنبَ وَٱلْأَمْيِينَ ءَاَسْلَمَتُمْ فَإِنْ أَسْلَمُوا فَقَدِ آهَتَ دَاهْ تَسَدَّواً وَإِسْتَوَلَّواْ فَإِنْسَمَا عَلَنكَ الْبَلَنُهُ وَاللَّهُ بَعِيدِيرًا إِلْإِنبِ اذِي

إِنَّ اَلَٰذِينَ يَكُفُرُونَ بِنَايَتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّنَ بِعَنْ يَرِحَقِ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِأَلِيهٍ ﴿ يَمْكَذَابٍ أَلِيهٍ ﴿ اَوْلَتَهِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِ الدُّنْكَ وَالْآخِرِينَ اللَّهِ مِنْ أَمْثُوا ضَعِيدًا مِنَ الْمُحَدِينَ ﴿ يُنْقُونَ إِلَىٰ كِنْفِ اللَّهِ لِيَعَكُمُ بَيْنَهُمْ ثُمَّ يَنَوَلَىٰ فَرِيقٌ مِنْهُمْ وَهُم مُعْرِضُونَ ﴾

^{[1] (}V.3:20): See footnote of (V.3:85).

- 24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- 26. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.
- 27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
- 28. Let not the believers take the disbelievers as Auliyâ (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way. except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment)[2], and to Allah is the final return.

ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّكَنَا ٱلنَّـارُ إِلَّا أَيَّامًا مَعْدُودَاتُّ وَغَرَّهُمْ فِي دِينِهِ مِ مَاكَانُواْ فَكَيْفَ إِذَاجَمَعْنَاهُمْ لِيَوْمِ لَّارَيْبَ فِيهِ وَوُفِّيَدًا كُلُّ نَفْسٍ مَّاكَسَبَتْ وَهُمْ لَايْظُلَمُونَ ١

قُلُ اللَّهُ مَّرِ مَالِكَ الْمُلْكِ تُوْتِي ٱلْمُلْكَ مَن تَشَاءُ وَتَعْزِعُ ٱلْمُلْكَ مِمَّن تَشَآهُ وَتُعِيزُ مَن تَشَآهُ وَتُدِلُّ مَ تَشَاآهُ بِيكِ كَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١

تُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَ ارَفِى ٱلْيَسَلُّ وَتُخْرِجُ ٱلْحَيَّمِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيُّ وَتَرْزُقُ مَن تَشَاءُ بِعَيْرِ حِسكاب

لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَنفرينَ أُولِيآ مَن دُونِ ٱلْمُوْمِنِينَ وَمَن تَفْعَلُ ذَلِكَ فَلَسَ مِرِكَ اللَّهِ فِي شَيْءِ إِلَّا أَن تَكَتَّقُواْ مِنْهُمْ تُقَيْلَةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَتُهُ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ إِنَّ

^{[1] (}V.3:26): See the footnote of (V.3:73)

⁽V.3:28) The Statement of Allâh عزوجس "But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Narrated 'Abdullâh صلى: The Prophet صلى الله عليه وسلم said, "There is none who has a greater sense of *Ghairah** than Allâh, and for that reason He has forbidden *Al-Fawâhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allah does." (Sahih Al-Bukhari, Vol. 9, Hadith No. 500).

- 29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."
- 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.
- 31. Say (O Muhammad ملى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."
- 32. Say (O Muhammad صلى الله عليه وسلم):
 "Obey Allâh and the Messenger (Muhammad
 "But if they turn away, then Allâh does not like the disbelievers."
- 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times).
- 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.
- 35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."
- 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I

قُلْ إِن تَغَفُواْ مَا فِي صُدُورِكُمْ أَوْتَبُدُوهُ يَعْلَمْهُ ٱللَّهُ وَيَسْلَمُ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضُِّ وَٱللَّهُ عَلَىٰ كُلِ شَحْءٍ وَلَهِ بِرُّ شَ

يُوْمَ تَجِدُكُلُّ نَفْسٍ مَّاعَمِلَتْ مِنْ خَيْرِ تُحْمَنُكُرا وَمَاعَجِلَتْ مِن سُوَّةٍ تَوَدُّ لَوْاَنَّ بَيْنَهَا وَبَيْنَهُ اَلَمَدُّا بَعِيدُ أُويَحَذِّرُكُمُ اللَّهُ نَفْسَهُ ، وَاللَّهُ رَهُ وَثُلِالْهِ عَلَا لَيْهَ لَنَفْسَهُ ، وَاللَّهُ

> قُلْ إِن كُنتُرْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْدِبْكُمُ اللهُ وَيَغْفِرْ لَكُرْ ذُنُوبُكُرُ وَاللَّهَ عَفُورٌ تَحِيثُ ۞

قُلْ أَطِيعُواْ آللَّهَ وَالرَّسُولَكُ فَإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ لَا أَطِيعُواْ آللَّهَ وَالرَّسُولَكُ فَإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ لَا يُحِثُ آلكَ فِي نَنْ أَللَّهُ لَا يُحِثُ آلكَ فِي نَنْ أَللَّهُ لَا يَعْمِثُ آلكَ فَرِينَ أَلْهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْ

إِذَا اللهَ أَصْطَفَعَ ءَادَمَ وَثُوحًا وَءَالَ إِنْسَرَهِيسَرَ
 وَءَالَ عِنْرَنَ عَلَى ٱلْعَلَمِينَ

ذُرِيَّةَ أَبَعْضُهَا مِنْ بَعْضِ وَأَللَّهُ سَمِيعٌ عَلِيمٌ ﴿

إِذْ قَالَتِ آمْرَاَتُ عِمْرَانَ رَبِّ إِنِّ نَذَرْتُ لَكَ مَافِي بَطْنِي مُحَرِّرًا فَتَعَبَّلُ مِنِيِّ إِنَّكَ أَنتَ السِّمِيعُ الْعَلِيمُ ﴿

فَلَمَا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أَنْثَىٰ وَٱللَّهُ أَعْلَرُ

^{*} Ghairah: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

^[1] (V.3:32) See the footnote of (V. 3:85).

have given birth to a female child," — and Allâh knew better what she brought forth, -"And the male is not like the female, and I have named her Maryam^[1] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb^[2] to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allâh provides sustenance to whom He wills. without limit.

- 38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- 39. Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) مليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
- 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."
- 41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and

بِمَا وَضَعَتُ وَلَشَ الذَّكَرُ كَٱلْأُنْثُ وَ إِنَّى سَمَّنُّهَا مَ نَهُ وَإِنَّ أَعِيذُهَا بِكَ وَذُرِّيَّتُهَا مِنَ الشَّيْطُنِ الرَّحِيمِ ١

فَنَقَبَّلَهَا رَبُّهَا بِقَبُولِ حَسَنِ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكِّرِيًّا كُلَّمَا دَخَلَ عَلَيْهَا زَكِّرِيَّا ٱلْمِحْرَابَ وَجَدَعِندَهَا رِزُقًا قَالَ يَهَزِيمُ أَنَّى لَكِ هَندًا قَالَتَ هُوَ مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ رَزُونُ مَن يَشَآهُ بِغَيْرِحِسَابِ

هُنَالِكَ دَعَازَكَرَبَّارَيُّهُۥقَالَ رَبِّ هَبْلِي مِن لَّدُنكَ ذُرِّيَّةً طَيْبَةً إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿ اللَّهُ عَلَهُ عَلَهُ الدُّعَآءِ ﴿ ا

فَنَادَتُهُ الْمَلَائِكَةُ وَهُوَقَاَّيْمُ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَيِّرُكَ بِيَحْنَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَنَدًا وَحَصُورًا وَنَبِيًّا مِنَ ٱلصَّلِحِينَ ١

عَالَ رَبِّ أَنَّ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ ٱلْكِيرُ وَأَمْرَأَ نِي عَاقِرٌ قَالَ كَذَالِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ١ قَالَ رَبِّ ٱجْعَل لِيٓءَ الِهُ قَالَ ءَالِيَٰكُ أَلَّا تُكَلِّرَ ٱلنَّاسَ ثَلَاثُهَ أَيَّامِ إِلَّارَمُزُّأُ وَٱذَكُمْ زَّنَكَ كَثْمُرا

^{[1] (}V.3:36) Maryam (مـريم) literally means: maidservant of Allâh.
[2] (V. 3:37) *Al-Mihrâb*: a praying place or a private room.

glorify (Him) in the afternoon and in the morning.[1],

- 42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)."
- 43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râkî'ûn (those who bow down)."
- 44. This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
- 45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."
- 46, "He will speak to the people in the cradle^[2] and in manhood, and he will be one of the righteous."

وَسَيِّحْ بِٱلْعَشِي وَٱلْإِبْكُرِ اللَّا

وَإِذْ قَالَتِ ٱلْمَلَتِكَةُ يَكُمْرِيكُمُ إِنَّ ٱللَّهُ ٱصْطَفَىكِ وَطَهَرَكِ وَأَصْطَفَنكِ عَلَىٰ بِسَآهِ ٱلْعَلَمِينَ ١

> يَكُمُرْيَكُمُ أُقْنُدَى لِرَيِّكِ وَأُسْجُدِى وَٱرْكَعِي مَعَ الرَّكِعِينَ شَيَّ

ذَالِكَ مِنْ أَنْبَاءَ ٱلْغَيْبِ نُوحِيهِ إِلَيْكُ وَمَاكُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكُفُلُ مَرْنَمَ وَمَاكُنتَ لَدَيْهِمْ إِذْ يَخْلُصِمُونَ ١

إِذْ قَالَتِ ٱلْمَكَتِكَةُ يَكُمُرْكُمُ إِنَّ ٱللَّهَ يُكِيشُرُكِ بكَلِمَةِ مِّنْهُ أَسْمُهُ ٱلْمَسِيحُ عِيسَى أَبْنُ مَرْبِيمَ وَجِيهًا فِي الدُّنِيا وَ الْآخِرَةِ وَمِنَ الْمُقَرِّبِينَ ﴿

> وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَمنَ ٱلصَّدَاحِينَ اللَّهُ

^{[1] (}V. 3:41) See Tafsir Al-Qurtubi, Vol.4, Page.82.

said, "None spoke صلي الله عليه وسلم The Prophet رضى الله عنه said, "None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and

- 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!"—and it is.
- 48. And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).
- 49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
- 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِى وَلَدُّ وَلَمْ يَعْسَسْنِى بَشُرُّ قَالَ كَتَلِكِ اللهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَعَنَى آَمْرًا فَإِنَّمَا يَقُولُ لَهُ ، كُن فَيَكُونُ ۞ وَيُعَلِّمُهُ ٱلْكِنْبَ وَٱلْحِكْمَةَ وَيُعَلِّمُهُ ٱلْكِنْبَ وَٱلْحِكْمَةَ

وَرَسُولًا إِلَى بَنِيَ إِسْرَهِ بِلَ أَنِي قَدْحِثْ تُكُمُ بِتَايَةٍ مِن ذَيِكُمُ أَنِيَ آخَلُقُ لَكُم مِن الطِّينِ كَمَيْتَةِ الطَّيْرِ فَانَفُحُ فِيهِ فَيكُونُ طَيَّرًا بِإِذْنِ اللَّهِ وَأَثْرِثُ اللَّهِ وَأَنْبِتُكُم بِمَا تَأْكُونَ المَوْقَى بِإِذْنِ اللَّهِ وَأُنْبِتُكُم بِمَا تَأْكُونَ وَمَا تَذَخِرُونَ فِي يُنُوتِكُمْ إِمَا تَأْكُونَ لَكُمْ إِن كُنتُومُ وَفَى فِي يُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيِكَ لَكُمْ إِن كُنتُومُ وَفَي فِي يُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيِكَ

وَمُصَدِيَّا لِمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَ سَةِ
وَلِأُحِلَّ لَكُمُ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمُّ
وَحِفْ ثُكُمُ بِعَالِيَةٍ مِن زَيِّكُمْ
فَاتَعُوا اللَّهَ وَاَطِيعُونِ ۞
إِنَّ اللَّهَ رَئِّ وَرَبُّكُمْ فَاعْبُدُوهُ ۗ
هَذَا صِرَطُ مُسْتَقِيدٌ ۞
هذَا صِرَطُ مُسْتَقِيدٌ ۞

expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Banî Israel was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and facing the rider said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet ملكة والمنافق المنافق المناف

- 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriyyûn (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- 53. Our Lord! We believe in what You sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh — none has the right to be worshipped but Allâh).
- 54. And they (disbelievers) plotted [to kill 'Îsâ (Jesus) مليه السلام], and Állâh plotted too. And Allâh is the Best of those who plot.
- 55. And (remember) when Allah said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad ملى الله عليه وسلم, 'Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, the Taurât (Torah), the Injeel (Gospel), the Qur'an till the Day of Resurrection^[1]. Then you will return to Me

اللهُ فَلَمَّا أَحَسَ عِيسُونِ مِنْهُمُ أَلْكُفْرَ قَالَ مَنْ أَنصَكَادِي إِلَى ٱللَّهِ قَالَكَ ٱلْحَوَارِيُّوكَ خَنْ أنصكارُ اللَّهِ ءَامَنَّا بِٱللَّهِ وَاشْهَدُ بِأَنَّا مُسْلِمُونَ ١

> رَتَنَاءَامَنَابِمَا أَزَلْتَ وَأَتَّبَعْنَا ٱلرَّسُولَ فَأَكْتُبْنَامَعَ ٱلشَّهِدِينَ ٢

وَمَكُرُواْ وَمَكَرُاللَّهُ وَاللَّهُ خَرْرُ ٱلْمِنكِوِينَ ١

إِذْ قَالَ ٱللَّهُ يُلِعِيسَنَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَىٰٓ وَمُطَهِّرُكَ مِرْبُ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوۤاْ إِلَى يَوْمِ ٱلْقِيكَ مَدٍّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُ مُفِيهِ تَخْلَفُونَ ١

^{[1] (}V.3:55) The advent (descent) of 'Îsâ (Jesus), [son of Maryam (Mary)] عليه السلام .

a) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "By Him in Whose Hand my soul is, surely ['Isâ (Jesus)], the son of Maryam (Mary) خليه السلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jîzyah* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'an): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. '[sâ (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his ['[sâ (Jesus) عليه السلام or a Jew's or Christian's] death, and on the Day of Resurrection, he ['[sâ (Jesus) عليه السلام will be a witness against them." (4:159).

and I will judge between you in the matters in which you used to dispute."

- 56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimun* (polytheists and wrong-doers).
- 58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- 59. Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.
- 60. (This is) the truth from your Lord, so be not of those who doubt.
- 61. Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad مليه الله عليه وسلم) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves—then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

فَأَمَّا الَّذِينَ كَفَرُواْ فَأَعَذِ مُهُمَّ عَذَابًا شَكِيدًا فِ الدُّنْكَ وَٱلْآخِرَةِ وَمَالَهُ مِينَ نَصِرِينَ ۞

وَأَمَّا الَّذِينَ ءَا مَنُوا وَعَمِيلُواْ اَلصَّكِلِحَاتِ فَيُوَفِيهِمَ أُجُورَهُمُّ وَاللَّهُ لاَيُحِثُ الظَّلِينَ ﴿

> ذَاكِ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْآيَنتِ وَٱلذِّكِرِ ٱلْحَكِيمِ ﴿

إِنَّ مَثَلَ عِيسَىٰ عِندَاللَّهِ كَمَثَلِ ءَادَمَّ خَلَقَكُهُ. مِن ثَرَابٍ ثُمَّ قَالَ لَهُ رُكُن فَيَكُونُ ۞

ٱلْحَقُّ مِن زَّيِّكَ فَلَاتَكُنْ مِّنَ ٱلْمُمْنَزِينَ ٢

فَمَنْ مَا َجَكَ فِيهِ مِنْ بَعْدِ مَا جَآ اَكَ مِنَ ٱلْمِيلِّهِ فَقُلْ تَعَالَوْا نَدُعُ ٱبْنَآ اَ نَا وَٱبْنَاۤ اَكُمْ وَنِسَآ اَ نَا وَنِسَآ اَ كُمْ وَٱنفُسَنَا وَٱنفُسَكُمْ ثُدَّدَ بَتِهِلَ فَنَجْعَكُ لَقَنتَ اللّهِ عَلَى ٱلْحَسَنِهِ بِينَ ۞

⁽See Fath Al-Bari, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word Al-Jizyah instead of Al-Harb. (Sahih Al-Bukhâri, Vol.4, Hadîth No.657).

b) Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger رضى الله عليه وسلم said: "How will you be when the son of Maryam (Mary) [i.e. 'İsâ (Jesus) عليه السلام descends amongst you, and he will judge people by the Law of the Qur'ân and not by the law of the Injeel (Gospel)." (Fath Al-Bari, Vol. 7, Pages 304 and 305) (Sahih Al-Bukhâri, Vol.4, Hadîth No. 658).

^{*} The Jîzyah: a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by 'Îsâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

- 62. Verily! This is the true narrative [about the story of 'Îsâ (Jesus)], and Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- 63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.
- 64. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh [1].

إِنَّ هَٰذَا لَهُوَ ٱلْفَصَصُ ٱلْحَقُّ وَمَامِنْ إِلَهِ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمُ إِلْمُفْسِدِينَ ﴿

قُلْ يَتَأَهْلَ ٱلْكِنْبِ تَعَالُوْا إِلَىٰ كَلِمَةِ سَوْلَمَ بَيْسَنَا وَبَيْنَكُمُّ اَلَّا نَفْ جُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ عَشَيْتًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَا أَا مِن دُونِ اللَّهُ فَإِن ثَوَّلُواْ فَقُولُواْ اشْهَا دُواْ إِنَّنَا مِن دُونِ اللَّهُ فَإِن ثَوَلُوْا فَقُولُواْ اشْهَا دُواْ إِنَّنَا

^{[1] (}V.3:64) Narrated Ibn 'Abbâs رضی ا لله عنهما Abu Sufyân narrated to me personally, saying, تلا set out during the truce that had been concluded between me and Allah's Messenger ملا was brought to الله عليه وسلم. While I was in Shâm, a letter sent by the Prophet سلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it." Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that Thereupon I thought that had one of his forefathers been a king, I would have

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Then, if they turn away, say: "Bear witness that we are Muslims."



said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him. then I would have said that he was but a man copying some savings said before him.'

Abu Sufyân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger صلى الله عليه وسلم and read it, wherein was written:

In the Name of Allah, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allah's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions. 'The matter of Ibn Abu Kabshah* (i.e. Muhammad صلى الله عليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahih Al-Bukhâri, Vol.6, Hadîth No.75).

but it was a mockery done صلى الله عليه وسلم but it was a mockery done by Abu Sufyan out of hostility against the Prophet صلَّى الله عليه وسلم.

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

- 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.
- 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîfa (Islâmic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikûn (See V.2:105)[1].
- 68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet and those who (صلى الله عليه وسلم) have believed (Muslims). And Allah is the Walî (Protector and Helper) of the believers.
- party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.
- 70. "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayât of Allâh, [the Verses about present صلى الله عليه وسلم Prophet Muhammad in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."
- 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with

يَتَأَهْلَ أَلْكِتُب لِمَ تُحَاّجُونَ فِي إِبْرَهِيمَ وَمَآأُنِزِلَتِ ٱلتَّوْرَكَةُ وَٱلْإِنجِيلُ إِلَّامِنَ بَعْدِوءً أَفَلاَ تَعْقِلُونَ ١

> هَتَأْنتُمُ هَتَوُلآءِ حَجَجْتُمُ فِيمَالَكُم بِهِ عِلْمٌ فَلِم تُحَاجُونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ١

مَاكَانَ إِبْرَهِيمُ مَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَاكِنَكَاكَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿

إِنَ أَوْلَى ٱلنَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَلْذَا ٱلنَّيُّ وَٱلَّذِينَ ءَامَنُوأٌ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿

وَدَّت ظَاآهَا أَهُ مِنْ أَهُ لِ ٱلْكِتَابِ لَوْيُضِلُّونَكُو وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ١

> يَتَأَهْلَ ٱلْكِنْبِلِمَ تَكُفُرُونَ بِثَايَنتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿

يَّنَأَهُلَ ٱلْكِتَابِلِمَ تَلْبِسُونَ ٱلْحَقِّ بِٱلْبَطل وَتَكُنُمُونَ ٱلْحَقِّ وَأَنتُمْ تَعَلُّمُونَ الْكُ

^{[1] (}V.3:67) See the footnote of (V.2:135).

falsehood and conceal the truth while you know?"[1]

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad صلى الله عليه وسلم): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad صلى الله عليه): "All the bounty is in the Hand 121 of

وَقَالَتَ طَابَهَ أَهُ مِنَ أَهُلِ الْكِتنْبِ اَمِنُواْ بِالَّذِى أَنِولَ عَلَى اَلَّذِينَ ءَامَنُواْ وَجُهَ النَّهَارِ وَالْكُثُرُواْ عَاخِرُهُ. لَعَلَّهُمْ يَرْجِعُونَ ۞ وَلَا تُوْمِنُواْ إِلَّا لِمَن تَيْعَ دِينَكُرُ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ اَن يُوْفَقَ أَحَدُّ مِثْلُ مَا أُوتِيتُمْ اَوْبُعَا جُوُلُوعِندَ دَيْكُمُ قُلْ إِنَّ الْفَضْلَ بِيدِاللَّهِ يُؤْتِيهِ مِن يَشَاآةٌ وَاللَّهُ وَسِعُ عَلِيمٌ لَى

(V. 3:71) Narrated Anas وضاء : There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Ål-'Imrân, and he used to write (the revelations) for the Prophet صلى الله : Later on he reverted to Christianity again, and he used to say: "Muhammad عليه وسلم . Later on he reverted to Christianity again, and he used to say: "Muhammad عليه وسلم knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad مله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahih Al-Bukhâri, Vol.4, Hadîth No. 814).

ص**فات الله عز وجل** "The Qualities of Allâh " (V.3:73) (V.3:73)

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى ﴿ وَلَمْ يَكُنُ لَذُكُ عُوالَكُ اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ ا

Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn* (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allah has given the Book Al-Hukm (the knowledge understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the "Be contrary (he would say): Rabbâniyyûn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْنَصُ بِرَحْمَتِهِ ، مَن يَشَاَّهُ وَاللَّهُ ذُو الْفَضْلِ الْفَضْلِ الْفَظْدِيرِ اللهَ الْفَضْلِ

﴿ وَمِنْ أَهْلِ ٱلْكِتَبِ مَنْ إِن تَأْمَنُهُ بِدِينَادٍ لَالْكُوْدِهِ عَلَيْهِ الْكُودُوءَ لَكُودُهِ الْكُودُوءَ الْكُودُوءَ الْكُودُوءَ الْكُودُوءَ الْكُودُ الْكَالِكُ اللَّهُ الْكُودُوءَ الْكُودُ اللَّهُ اللَّهُ الْكُودُ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِنِ الْمُؤْمِمُ

بَلَىٰ مَنْ أَوْفَى بِعَهْدِهِ - وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِاللَّهِ وَأَيْمَنهِمْ ثَمَنُا قَلِيلًا أُوْلَيُهِكَ لَاخَلَقَ لَهُمْ فِي ٱلْآخِرَةِ وَلَايُكَيِّمُهُمُ ٱللَّهُ وَلَايَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيكَمَةِ وَلَايُرَّكِيْهِمْ وَلَهُمْ عَذَابُ ٱلِيمُ ۖ ۞

وَإِنَّ مِنْهُمْ لَغَرِيقًا لِلَّوْنَ أَلْسِ نَتَهُمْ بِأَلْكِئْكِ لِتَحْسَبُوهُ مِنَ الْكِتْكِ وَمَاهُومِنَ الْكِتْنِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَاهُومِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿

مَاكَانَ لِبَشَرٍ أَن يُؤْتِبَهُ اللهُ الْكِتَنبَ وَالْحُكُمَ وَالنَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِى مِن دُونِ اللَّهِ وَلَكِن كُونُواْ رَبَّنِيْتِ نَ بِمَا كُنتُمْ تُعُلِّمُونَ الْكِئنَبَ وَمِمَاكُنتُمْ نَذَرُسُونَ ﴿ ثَالِمُ الْمَالَثُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ 80. Nor would he order you to take angels and Prophets for lords (gods)¹¹. Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the $F\hat{a}siq\hat{u}n$ (rebellious: those who turn away from Allâh's Obedience).

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism – worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad صلى الله عليه رسلم):
"We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

85. And whoever seeks a religion other than Islâm, it will never be accepted of

وَلايَا أَمُرُكُمُ أَن تَنَخِذُوا الْلَكَتِهِ كَهُ وَالنَّبِيِّ نَ أَرْبَابًا اللَّهِ عِنَ أَرْبَابًا اللَّهِ فَالْمَوْنَ اللَّهُ المَّامُ مُسْلِمُونَ اللَّهُ المَامُونَ اللَّهُ المَامُونَ اللَّهُ اللْمُلْمُ الللْمُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْكُولِي الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ الللِهُ اللْمُلْمُ الللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلِمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلِمُ الْمُلْمُ اللَّالِمُ اللْمُلْمُ اللْمُلِلْمُ اللَّهُ اللْمُلْمُ الل

وَإِذْ أَخَذَ اللَّهُ مِي مُنَّقَ النَّيِئِينَ لَمَا آاتَيْتُكُم مِن كِتَب وَحِكْمَةِ ثُمَّرَجَا آكُمْ مُرَّفَلُ مُصَدِّقُ لِمَامَعُكُمْ التَّوْمِنُنَّ بِهِ - وَلَتَنصُرُنَّهُ قَالَ ءَأَفَرَرْتُمْ وَأَخَذَتُمْ عَلَىٰ ذَلِكُمْ إِصْرِيَّ قَالُوَ الْقَرْرُنَا قَالَ فَاشْهَدُوا وَانَامُعَكُم مِنَ الشَّهِدِينَ شَيْ

فَمَن تَوَكَّى بَمَّدَ ذَالِكَ فَأُوْلَتَهِكَ هُمُ الْفَنسِقُوك ۞ أَفَفَكَرَّ دِينِ اللَّهِ يَبَّغُونَ وَلَهُۥ أَسْلَمَ مَن فِي السَّمَوَاتِ وَالْأَرْضِ طَوَّعَا وَكَرَّهَا وَإِلَيْهِ يُرْجَعُوك ۞

قُلْ ءَامَنَكَ الِمَلَةِ وَمَآ أَنْ زِلَ عَلَيْنَا وَمَآ أَنْزِلَ عَلَىٰٓ إِبْرَهِيمَ وَإِسْمَاهِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَاۤ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّوكِ مِن دَّيِهِمْ لاَنْفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿

وَمَن يَبْتَع غَيْرً ٱلْإِسْلَيْمِ دِينًا فَلَن يُقْبَلَ مِنْهُ

^{[1] (}V.3:80) Narrated 'Umar رضى الله عليه رسلم : I heard the Prophet صلى الله عليه رسلم saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)*, for I am only a slave. So call me the slave of Allâh and His Messenger." (Sahih Al-Bukhāri, Vol.4, Hadīth No. 654).

^{*} The Christians overpraised 'Îsâ (Jesus) عليه السلام till they took him as a god besides Allâh.

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him, and in the Hereafter he will be one of the losers [11].

وَهُوَفِي ٱلْآخِرَةِ مِنَ ٱلْخَسِرِينَ ﴿

- b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, Ihsân (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See Sahih Al-Bukhâri, Vol. I, Hadîth No.50 and 87) And the Statement of Allâh عز و جل "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah على الله عنه وسلم One day while the Prophet عليه السلام was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger ملى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."* Then he further asked, "What is Islâm?" Allâh's Messenger ملى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform As-Salât (Iqamât-as-Salât), to give the Zakât and to observe Saum (fasts) during the month of Ramadân,"** then he further asked, "What is Ihsân (perfection)?" Allâh's Messenger ملى الله عليه وسلم replied, "To worship Allâh Blâh's Messenger ملى الله عليه وسلم replied, "To worship Allâh's Messenger ملى الله عليه وسلم replied, "The ne further asked, "When will the Hour be established?" Allâh's Messenger ملى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

- (1) When a slave (lady) gives birth to her master.
- (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel على الله عليه وسلم left and the Prophet اعليه السلام asked his Companions to call him back, but they could not see him. Then the Prophet صلى الله عليه said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عليه وسلم said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (*Sahih Al-Bukhâri*, Vol.1, *Hadîth* No.47).

* In this *Hadīth*, only 4 articles are mentioned, while in another *Hadīth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

**Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

^[1] (V.3:85).

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).

- 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- 88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.
- 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم)
 never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom^[1]. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْ دِى اللَّهُ قَوْمًا كَفُرُواْ بَعْدَ إِيمَـٰنِهِمْ وَشَهِدُوَّاْ أَنَّ الرَّسُولَ حَقُّ وَجَآءَ هُمُ الْبَيِّنَتُ وَاللَّهُ لَا يَهْ دِى الْقَوْمَ الظَّلِيمِينَ ﴿

> ٱُولَتَبِكَ جَزَآ وُهُمُ أَنَّ عَلَيْهِمْ لَعَكَ ٱللَّهِ وَٱلْمَلَتَبِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ۞

خَلِدِينَ فِيهَا لَا يُعَقَّفُ عَنْهُمُ ٱلْمَذَابُ وَلَاهُمُ يُنظَرُونَ ۞

إِلَّا اَلَٰذِينَ تَابُواْ مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُواْ فَإِنَّ اللَّهَ عَفُورٌ دَحِيدُ ﴿ إِنَّ اللَّهَ مَ

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَنِهِمْ ثُمَّ ٱلْذَادُوا كُفُرًا لَنَ تُفْبَلَ تَوْبَئُهُمْ وَأُولَكَتِكَ هُمُ ٱلطَّنَآ لُونَ ۞

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُفْبَكَ مِنْ أَحَدِهِم مِلْ مُ الْأَرْضِ ذَهَبًا وَلَوْ اَفْتَدَىٰ بِقِّهِ أَوْلَتَهِكَ لَهُمُّ عَذَابُ أَلِيمُّ وَمَا لَهُمْ مِن نَصْرِينَ ﴿ ﴾

^{[1] (}V.3:91). Narrated Anas bin Målik زضى الله عليه وسلم Allåh's Prophet صلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship) with Allåh (i.e. to accept Islâm, but you refused).' " (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 546).

92. By no means shall you attain Al-Birr (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend. Allah knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikûn." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Âlamîn (mankind and jinn).

97. In it are manifest signs example), the Magâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâhl, then Allah stands not in need of any of the 'Alamîn (mankind, jinn and all that exists)^[1].

لَن نَنَالُواْ ٱلْبِرَّحَتَىٰ تُنفِقُواْ مِمَّا يَحِبُونِ وَمَالُنَفِقُواْ مِن شَيْءِ فَإِنَّ ٱللَّهَ بِهِ = عَلِيمٌ ﴿ ٢

﴿ كُلُّ ٱلطَّعَامِ كَانَ حِلَّا لِّبَنَّ إِسْرَ عِيلَ إِلَّا مَاحَةً مَ إِسْرَاءِ مِلْ عَلَىٰ نَفْسِهِ عِن قَبْل أَن تُنَزَّلَ ٱلتَّوْرَنَةُ قُلُ فَأَتُواْ بِٱلتَّوْرَنَةِ فَٱتَّلُوهَآ إِن كُنتُمُ صَادِقِينَ اللهُ

فَمَن أَفْتَرَى عَلَى ٱللَّهِ ٱلْكَذِبَ مِنْ بَعْدِ ذَالِكَ فَأُوْلَتِكَ هُمُ الظَّالِمُونَ ١

قُلْصَدَقَ ٱللَّهُ فَأَتَّبِعُواْ مِلَّهَ إِبْرَهِيمَ حَنِيفًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ١

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدَى لِلْعَالَمِينَ اللَّهُ

فِيهِ ءَاينَتُ بَيِنَتُ مُقَامٍ إِبْرَهِيمٌ وَمَن دَخَلَهُۥكَانَ ءَامِنَا وَ لِلَّهِ عَلَى ٱلنَّاسِ حِجُ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَيبِلا وَمَن كَفَرَ فَإِنَّ أَلَّهُ غَنُّ عَنِ ٱلْعَالَمِينَ ﴿ اللَّهُ عَنِ ٱلْعَالَمِينَ ﴿ اللَّهُ الْمُعَالَمُ اللَّهُ الْمُعَالِمُ اللَّهُ

^[1] (V.3:97).

a) The performance of Hajj is an enjoined duty and its superiority, and the Statement of Allah عزوجل: "Hajj (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e.denies Haii (pilgrimage to Makkah), then he is a disbeliever of

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad منى الله عليه وسلّم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allah, (i.e. follows Islam — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm ſas Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and قُلْ يَتَأَهْلَ ٱلْكِنْبِ لِمَ تَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَٱللَّهُ شَهِيدُ عَلَىٰ مَا تَعْمَلُونَ ١

قُلْيَكَأَهْلَٱلْكِئْكِ لِمَ تَصُدُّونَعَن سَبِيل ٱللَّهِ مَنْ ءَامَنَ تَبْغُو نَهَاعِوَجُاوَأَنتُمْ شُهُكَآأَةُ وَمَااللَّهُ بِغَافِلِ عَمَّا تَعْمَلُونَ ١

يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِن تُطِيعُواْ فَرِبِقَامِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِئْبَ يُرُدُّوكُم بَعَدَ إِيمَنِكُمْ كَفريَ ١

وَكَيْفَ تَكُفُرُونَ وَأَنتُمْ تُتَلَىٰ عَلَيْكُمْ ءَايَنتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ وَمَن يَعْنَصِم بِٱللَّهِ فَقَدْ هُدِى إِلَىٰ صِرَاطِ مُسْنَقِيمِ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَالِهِ ءَوَ لَا تُمُوثُنَّ إِلَّاوَأَنتُم مُّسْلِمُونَ ١

وَٱغْتَصِمُواْ بِحَبْلِٱللَّهِ جَمِيعَاوَلَاتَفَرَّقُواْ

Allâh], then Allâh stands not in need of any of the 'Âlamîn." (V.3:97) (Sahih Al-Bukhâri, Vol.2, Chapter 1, The Book of Haji, P. 344).

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lû wal-Marjân] (Sahih Muslim).

be not divided among yourselves, [1] and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), Al-Ma'rûf (i.e. Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allâh: We recite them to you (O Muhammad in truth, and Allah wills no وَٱذْكُرُواٰ بِغُمَتَ ٱللَّهِ عَلَيْكُمْ إِذْكُنتُمْ أَعْدَآءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ وَإِخْوَانَا وَكُنتُمْ عَلَىٰ شَفَاحُفَرَةِ مِنَ ٱلنَّارِ فَأَنقَذَكُم مِّنهَ ۗ كَذَالِكَ يُبِينُ ٱللَّهُ لَكُمْ ءَاينتِهِ عَلَكُمْ خَمْتَدُونَ ١

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْعَرُوفِوَيَنْهَوْنَعَنِ ٱلْمُنكَرْ وَأَوُلَيْهِكَ هُمُ ٱلْمُفْلِحُونَ ١

وَلَا تَكُونُواْ كَأَلَّذِينَ تَفَرَّقُواْ وَأَخْتَلَفُواْ مِنْ مَعْدِ مَاجَآءَهُمُ ٱلْبَيْنَتُ وَأُولَتِكَ لَمُتُمَّ عَذَابُ عَظِيمٌ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ ال

> يَوْمَ تَبْيَضُ وَجُوهُ وَتَسُودُ وَجُوهُ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَنِكُمْ فَذُوقُواْ ٱلْفَذَابَ بِمَاكُنتُمْ تَكُفُرُونَ ﴿

وَأَمَّا ٱلَّذِينَ ٱنْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ هُمّ فَهَا خَلِدُونَ اللَّهُ

تِلْكَ ءَايِئِكُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّيُّ

in the *Hadîth* Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the Prophet على in the Hadîth Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the Prophet على الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects - all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'an and the صلي الله Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet صلي الله ".[(عليه وسلم

injustice to the 'Âlamîn (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

وَيِلَهِ مَا فِي ٱلسَّمَنُوٰتِ وَمَا فِي ٱلْأَرْضُِ وَ إِلَى ٱللَّهِ تُرْجُعُ ٱلْأُمُورُ ۞

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنڪَرِ وَتُوْمِنُونَ بِاللَّهِ وَلَوْءَا مَنَ أَهْلُ الْكِتَنْبِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَلْسِفُونَ ۞

لَن يَضُرُّوكُمُ إِلَّا أَذَكَ ۚ وَإِن يُقَنتِلُوكُمُ اللَّهِ اللَّهِ الْمُثَلِّوكُمُ الْوَكُمُ الْمُؤَكِمُ الْمُؤَكِمُ الْمُؤْكِمُ اللَّهِ اللَّهُ اللَّ

ڞؗڔۣؠتَعَلَيْهِمُ الذِلَّةُ أَنَّ مَانُقِفُوۤ الإِلَّا يِحَبَلِ مِّنَ ٱللَّهِ وَحَبْلِ مِّنَ ٱلنَّاسِ وَبَآءُ ويغضَبِ مِّنَ اللَّهِ وَضُرِ بَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ذَٰ الِكَ بِآنَهُمْ كَانُوا يُكَفُّرُونَ خِايَنتِ ٱللَّهِ وَيَقْتُلُونَ ٱلأَّنْلِيآ اَ بِغَيْرِ حَقِّ ذَٰ لِكَ بِمَاعَصَوا وَكَانُوا يَعْتَدُونَ الْإِلَّ

^{[1] (}V.3:110) a) Narrated Abu Hurairah رضى الله عنه. The Verse:

[&]quot;You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad عليه وسلم and his Sunnah], are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (Sahih Al-Bukhân, Vol. 6, Hadîth No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah رضى الله عنه said, " Allâh wonders at those people who will enter Paradise in chains." (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 254).*

^{*} The people referred to here may be the prisoners of war who were captuered and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

114. They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad ملى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad ملى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious — See V.2:2).

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلی as being Allâh's Messenger and in all that which he صلی الله علیه رسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. [1] (Tafsir At-Tabarî).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad مليه السلام). Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do

﴿ لَيْسُوا سَوَآءٌ مِنْ أَهْلِ الْكِتَنِ أُمَّةٌ فَآيِمَةٌ يَتْلُونَ ءَايَنتِ اللَّهِ ءَانَآءَ النَّلِوَهُمْ يَسْجُدُونَ ﴿

يُؤْمِنُوكَ بِاللَّهِ وَالْيَوْ مِ الْآخِدِ وَيَأْمُرُوكَ بِالْمَغْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنَكِّرِ وَيُسْزِعُونَ فِ الْخَيْرَاتِ وَاُوْلَتَبِكَ مِنَ الْصَلِحِينَ ۞

> وَمَايَفْعَكُواْمِنْ خَيْرِ فِلَن يُكْفَرُوهُۥ وَٱللَّهُ عَلِيمُ الْمِالْمُثَقِيرَ ﴾

إِنَّ الَّذِينَ كَفَرُواْ لَنَ تُغْنِيَ عَنْهُمْ أَمُوالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَتِهِكَ أَصْحَبُ النَّارِّهُمْ فِبْهَا خَلِدُونَ شَ

مَثُلُ مَايُنفِقُونَ فِي هَالِهِ الْحَيَوْةِ الدُّنْيَا كَمَثْلِ رِبِح فِهَا اِصِرُّ أَصَابَتْ حَرَّثَ قَوْمِ ظَلَمُو الْنَفُسُهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ اللَّ

يَتَأَيُّا ٱلَّذِينَ اَمَنُوا لَا تَنَخِذُ وَابِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالَا وَدُّوا مَاعَنِتُمْ قَدْ بَدَتِ ٱلْبَغْضَآةُ مِنْ أَفْوَهِهِمْ وَمَا تُخْفِي

^{[1] (}V.3:116) — See footnote of (V.3:85), and also see V.4:47 and its footnote.

their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel). while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttagûn [the pious — See V.2:21, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

- 121. And (remember) when (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- 122. When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.
- 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much^[1] that you may be grateful.

صُدُورُهُمْ أَكْبَرُ قَدْبَيَّنَّا لَكُمُ ٱلْآيَنَتِ إِن كُنتُمْ تَعْقِلُونَ اللهُ

هَنَأَنتُمْ أَوُلَاءِ نَجِبُونَهُمْ وَلَا يُحِبُونَكُمْ وَتُؤْمِنُونَ بِٱلْكِنْبِكُلِّهِ وَإِذَا لَقُوكُمْ قَالُوٓاْ ءَامَنَا وَإِذَا خَلَوْاُ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلْمُوتُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمُ بِذَاتِ ٱلصَّدُورِ (اللَّهُ

إِن تَمْسَسُكُمْ حَسَنَةٌ تَسُؤُهُمْ وَإِن تُصِيْكُمْ سَيِثَةُ يُفَرَحُوا بِهَا ۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيظًا ١

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبُوِّئُ ٱلْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِّ وَٱللَّهُ سَمِيعُ عَلِيمٌ اللَّهُ

إِذْ هَمَّت ظُآبِفَتَانِ مِنكُمْ أَن تَفْشَلَاوَاللَّهُ وَلِيُّهُمَّ أُوعَلَى اللَّهِ فَلْمَتَوَّكُلُ ٱلْمُؤْمِنُونَ شَكَّ

وَلَقَدْ نَصَرَّكُمُ ٱللَّهُ بِبَدْرِ وَأَنتُمْ أَذِلَّةٌ فَأَتَّقُوا ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ شَ

^{[1] (}V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained

124. (Remember) when you (Muhammad said to the believers, "Is it not صلى الله عليه وسلم enough for you that your Lord (Allah) should help you with three thousand angels sent down?"

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

ملى الله 128. Not for you (O Muhammad صلى الله عليه رسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O vou who believe! Eat not Ribâ (usury)^[1] doubled and multiplied, but fear Allâh that you may be successful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِذَكُمْ رَبُّكُم شَكَنَةِ ءَاكَفِ مِنَ ٱلْمَلَتِيكَةِ مُنزَلِنَ ١

بَكَيَّ إِن تَصْيِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِن فَوْدِهِمْ هَلْذَا يُمْدِدُكُمْ رَبُّكُم بِخَمْسَةِ ءَالَفِ مِنَ ٱلْمَلَتَهِكَةِ مُسَوِّمِينَ ١

وَمَاجَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنَظْمَ بِنَّ قُلُوبُكُم بِهِ، وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَهْ يِز الْمَكِيمِ ١

> ِلِيَقْطَعَ طَرَفَا مِّنَ ٱلَّذِينَ كَفَرُوۤاْ أَوْيَكِمِتَهُمْ فَيَنقَلِبُواخَآبِينَ ١

> لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءُ أَوْسَوُبَ عَلَيْهِمْ أَوْبُعَذِبَهُمْ فَإِنَّهُمْ ظَلِمُوكَ ١

وَ يِلَّهِ مَا فِي ٱلسَّكِيرَ تِ وَمَا فِي ٱلْأَرْضُ مَهُ

يَتَأَنُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَأْكُلُواْ ٱلرَّمَوْا أَضْعَكُفًا مُضِكَعَفَةً وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُقْلِحُونَ ١

^{[1] (}V.3:130)

a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah ضلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Messenger! What are they?" He said, "(1) To join others in worship along with Allah, (2) to practise sorcery, (3) to kill a person which Allah has forbidden except for a just cause (according to Islamic law), (4) to eat up Ribå (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (Sahih Al-Bukhâri, Vol. 4, Hadith No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

- 131. And fear the Fire, which is prepared for the disbelievers.
- 132. And obey Allah and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.
- 133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious — See V.2:2).
- 134. Those who spend (in Allah's Cause) in prosperity and in adversity, ^[2] who repress anger, ^[3] and who pardon men; verily, Allâh loves Al-Muhsinûn^[4] (the good-doers).
- 135. And those who, when they have (illegal committed Fâhishah intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allah — and do not persist in what (wrong) they have done, while they know. [5]
- 136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

وَاتَّقُواْ النَّارَ الَّتِي أُعِدَّتْ لِلْكَفرينَ ١

وَأَطِيعُوا ٱللَّهُ وَٱلرَّسُولَ لَعَلَّكُمْ تُزْحَمُونَ 🕲

 وَسَارِعُوۤ اٰ إِلَىٰ مَغْفِرَةٍ مِّن ذَبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَةِ أَنُّ وَٱلْأَرْضُ أُعِدَّتْ

ٱلَّذِينَ مُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَنْظُمِينَ ٱلْمُنْظُ وَٱلْمَافِينَ عَنِ ٱلنَّاسُ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ٢ وَٱلَّذِيكِ إِذَافَعَـُلُواْ فَنْحِشَةً أَوْظَلَمُوٓ الْنَفْسَهُمْ

ذَكَرُوا اللَّهَ فَأَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبِ إِلَّا اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَـٰ لُواْ وَهُمْ يَعْلَمُونَ ١

أُولَتِيكَ جَزَآوُهُمُ مَّغْفِرَةً مِّن زَبِهِمْ وَجَنَّتُ تَجْرِى مِن تَعْتِهَا ٱلْأَنْهُ وُخَلِدِينَ فيهَأَ وَنِعْمَ أَجْرُ ٱلْعَسَمِلِينَ

^[1] (V.3:132) See the footnote of (V.3:85).

^{[2] (}V.3:134) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet ملى الله عليه وسلم said, "Charity is obligatory everyday on every joint of a human being*. If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (Sahih Al-Bukhari, Vol.4, Hadith No.141).

^{*} To show gratitude to Allah for keeping your body safe and sound, you should give in charity or do charitable deeds.

said, "The دلى الله عليه وسلم Allâh's Messenger على الله عنه said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih Al-Bukhari, Vol.8, Hadîth No.135).

⁽V.3:134) Al-Muhsinûn: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance . صلى الله عليه وسلم with the Sunnah (legal ways) of Allah's Messenger, Muhammad .

^[5] (V.3:135) See the footnote of (V.42:25).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious — See V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among vou. And Allâh likes not the Zâlimûn (polytheists and wrong-doers).

141. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)?

143. You did indeed wish for death (Ash-Shahâdah — martyrdom) before you met it. Now you have seen it openly with your own eyes.

is no (صلى الله عليه وسلم) more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنُّ فَسِيرُوا فِي ٱلْأَرْضِ فَأَنظُهُ وَاكِنْفَكَانَ عَنقيَةُ ٱلْمُكَذِّينَ

> هَنْدَابِيَانٌ لِلنَّاسِ وَهُدِّي وَمَوْعِظَةٌ لَلْمُتَّقِينَ ١

وَلَاتَهِنُواْ وَلَا يَحْزَنُواْ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنْـتُم مُؤْمِنِينَ ١

إِن يَمْسَسُكُمْ فَرْحٌ فَقَدْمَسَ ٱلْقَوْمَ قَرْرُحُ مِّشْلُةُ. وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ أُلَّهُ أُلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءً وَاللَّهُ لَا يُحِتُ الظَّلَمِينَ ١

> وَلِيُمَحِصَ اللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمْحَقَّ ٱلْكَنفرينَ ش

أَمْ حَسِبْتُمْ أَن تَدْ خُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ ٱلَّذِينَ جَلِهَ كُواْمِن كُمْ وَيَعْلَمَ ٱلصَّدِينَ ١

وَلَقَذَكُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْل أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ نَنظُرُونَ هَ

وَمَا مُحَمَّدُ إِلَّا رَسُولُ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْقُتِ لَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَدِكُمْ وَمَن سَقَلتْ عَلَى عَقبَيْهِ فَلَن يَضُرّ

will he do to Allâh; and Allâh will give reward to those who are grateful.

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the good-doers — See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.^[1]

150. Nay, Allâh is your Maulâ (Patron, Lord, Helper, Protector), and He is the Best of helpers.

ٱللَّهَ شَنَّا أُو سَيَحْزِي ٱللَّهُ ٱلشَّنْكِرِينَ شَيَّ

وَمَاكَانَ لِنَفْسِ أَن تَمُوتَ إِلَّا بِإِذْنِ أُلَّهِ كِنْبَامُّوَّجَلاُّ وَمَن يُرِدْ ثَوَابَ الدُّنْيَانُؤْتِهِ، مِنْهَا وَمَن بُردُ ثُوَابَ ٱلْآخِرَةِ نُؤْتِهِ، مِنْهَأُ وَسَنَجْزِي ٱلشَّنكرِينَ ١

وَكَأَيِّن مِّن نَبِيِّ قَكْتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا آصَابَهُمْ فِي سَبِيلِ ٱللَّهِ وَمَاضَعُفُواْ وَمَا ٱسْتَكَانُواْ وَٱللَّهُ يُحِبُ ٱلصَّنبرينَ ﴿

وَمَا كَانَ قَوْ لَهُمْ إِلَّا أَن قَالُواْ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَيِّتْ أَقْدَامَنَا وَأَنصُمْ نَاعَلَى ٱلْقَوْمِ ٱلْكَعْرِينَ ﴿

فَانَنْهُمُ اللَّهُ ثُوَابَ الدُّنْيَا وَحُسْنَ ثُوَابِ ٱلْآخِرَةِ ۗ وَاللَّهُ يُحِدُ الْمُحْسِنِينَ

نَتَأَنُّهُا ٱلَّذِيرِ ﴾ ٤ امَنُوَ أَإِن تُطبعُواْ ٱلَّذِينِ كَفَرُواْ يَرُدُّوكُمْ عَلَىٰ أَعْقَكُمِكُمْ فَتَنقَلِبُواْ خَسِرِينَ ﴿ بَلِ ٱللَّهُ مَوْلَىٰكُمُ وَهُوَخَيْرُ ٱلنَّاصِرِينَ اللَّهُ

الا. (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah bin Jundub زضی الله علیه وسلم; Allâh's Messenger صلی الله علیه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allah, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (Mushrik) then he (that Muslim) is like him (Mushrik). (This Hadith indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of Jihâd, Abu Dâwûd].

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrong-doers).

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire some that desire the this world and Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that vou do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allah — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh سَنُلْقِي فِي قُلُوبِ ٱلَّذِينِ كَفَرُواْ ٱلرُّغْبَ بِمَآأَشْرَكُواْ بِٱللَّهِ مَالَمْ يُنَزِّلْ بِهِ، سُلْطَكَنَّا وَمَأْوَلِهُمُ ٱلنَّاذُ وَبِئْسَ مَثْوَى الظَّلمينَ ١١٠

وَلَقَكُدُ صَكَدَقَكُمُ اللَّهُ وَعَدَهُ وَ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّى إِذَا فَشِلْتُ مُ وتننزعتُم في ٱلْأَمْرِ وَعَصَيْتُم مِن ابَعْدِ مَا أَرْسَكُم مَّا تُحِبُّونَ مِنصُّم مَّن يُرِيدُ ٱلدُّنْكَاوَمِنكُم مَّن يُرِيدُٱلْآخِرَةَ ۚ ثُمَّ صركف معنهم ليبتليكم وكقد عفا عَنكُمُ وَاللَّهُ ذُو فَضَلِ عَلَى ٱلْمُؤْمِنِينَ ١

اذ تُصْعِدُونَ وَلَاتَ الْوُرِكَ عَلَىٰٓ أَحَدِوَالرَّسُولُ يَدْعُوكُمْ فِيَ أُخْرَىٰكُمْ فَأَثْبَكُمْ غَمَّا بِغَيِّر لِكَيْلَا تَحْذَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَامَآ أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ١

ثُمَّ أَنزَلَ عَلَيْكُم مِن ابِعَدِ ٱلْغَيْرِ أَمَنَةً نُعَاسَا يغْشَي طُآبِفَةٌ مِنكُمٌّ وَطَآبِفَةٌ قَدْ أَهَمَتُهُمْ أَنْفُسُهُمْ يَظُنُّوكَ بِاللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَهَلِيَّةِ يَقُولُوكَ هَل لَّنَامِنَ ٱلْأَمْرِ مِن شَيَّةٍ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْكَانَ لَنَامِنَ ٱلْأَمْرِ شَيْءٌ مَّاقْتِلْنَا هَنْهُنَّاقُلُ لَوَكُنُمُ فِي بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلِ إِلَى مَضَاجِعِهم وَلِيَتَدَلَ اللّهُ مَافِي صُدُوركُم وَلِيُمَحِّصَ مَافِي قُلُوبِكُمُّ وَاللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُود ش

might test what is in your breasts; and to purify^[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths).

158. And whether you die, or are killed, verily, unto Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who

إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَرَلَّهُمُ ٱلشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمُ إِنَّ اللَّهَ عَفُودُ حَلِيدُ

يَتَأَيُّهَا ٱلَّذِينَ مَامَنُوا لَا تَكُونُوا كَٱلَّذِينَ كَفُرُوا وَقَالُواْ لِإِخْوَنِهِمْ إِذَاضَرَبُوا فِي ٱلْأَرْضِ أَوْكَانُوا عُرَّى لَوَّكَانُواْ عِندَنَا مَامَانُواْ وَمَاقَتِلُواْ لِيَجْعَلَ اللهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمُّ وَاللّهُ يُحْيِد وَيُمِيثُ وَاللّهُ بِمَا تَعْمَلُونَ بَصِد يُرُ ﴿

> وَلَمِن قُتِلْتُمْ فِ سَبِيلِ اللّهِ أَوْمُتُمَّ لَمَغْ فِرَةٌ مِنَ اللّهِ وَرَحْمَةُ خَيْرٌ مِّمَا يَجْمَعُونَ ﴿

وَلَيِن مُتُم أَوْقُتِلْتُمْ لِإِلَى أَلَّهِ تُحْشَرُونَ هِ

فَهِ مَا رَحْمَةٍ مِنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظُّا غَلِيظَ الْقَلْبِ لَا نَفَضُواْ مِنْ خَوْلِكُ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرُهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوكَلَ عَلَى اللّهَ إِنَّ اللّهَ يُحِبُ الْمُتَوكِّلِينَ ﴿

إِن يَصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخَذُ لَكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُمُ مِنْ بُعْدِهِ ۗ وَعَلَى ٱللَّهِ

^{[1] (}V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsir Al-Qurtubi*).

is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (Ghulul), 11 and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — Ghulul)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed Allâh conferred a great favour on the believers when He sent among صلى الله عليه them a Messenger (Muhammad ارسلم) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah] فَلْمَتَوَكِّلُ الْمُؤْمِنُونَ ١

وَمَا كَانَ لِنَبِيّ أَن يَعُلُّ وَمَن يَعْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيكَمَةِ ثُمَّ تُوكَفَّ كُلُنَفْسِ مَّاكْسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١

أَفَمَن أَتَّبَعَ رِضُونَ ٱللَّهِ كُمَنْ بَآءَ بِسَخَطٍ مِّن ٱللَّهِ وَمَأْوَنَهُ جَهَنَّمُ وَبِثْسَ لَكَصِيرُ

هُمْ دَرَجَنْتُ عِندَاللَّهِ وَاللَّهُ بَصِيرُابِمَا لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْأَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَاينتِهِ ، وَنُزَكِيهِمْ وَ نُعَلِّمُهُمُ ٱلْكِئْبُ وَٱلْحِكْمَةُ

^{[1] (}V.3:161) Al-Ghulul: (Stealing from the war booty before its distribution), and the Statement of Allah ناسان. "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

got up amongst us and صلى الله عليه وسلم The Prophet زضى الله عنه got up amongst us and mentioned *Al-Ghulul*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Messenger! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 307).

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i.e. his legal) صلى الله عليسه وسلم ways, statements, acts of worship)], while before that they had been in manifest error. [1]

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come وَإِن كَانُوا مِن قَبْلُ لَغِيضَكُلُ مُّبِينِ إِنَّ اللَّهُ

أَوَلَمَا آصَكِبَتَكُم مُصِيبَةٌ فَذَاصَبَتُم مِثْلَتِهَا قُلْئُمُ أَنَّى هَنَدًا ۚ قُلْ هُوَمِنْ عِندِ أَنفُسِكُمْ إِنَّ ٱللَّهَ

^{[1] (}V.3:164) Following the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم. And the Statement of Allah عز رجل "And make us leaders for the righteous." (V.25:74). Mujahid said, "(Make us) a community that follows the Muttaqûn (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this Sunnah (the legal ways of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'ân which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (Sahih Al-Bukhâri, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allah's Messenger صلى الله عليه وسلم said to us, "Certainly Al-Amanah (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt Al-Amanah from it) and also learnt it from the Sunnah. [Both the Qur'an and As-Sunnah strengthened their (the faithful believer's) Amânah]." (Sahih Al-Bukhâri, Vol.9, Hadîth No.381).

B) Narrated Abu Hurairah ضلى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahih Al-Bukhâri, Vol.9, Hadîth No.384).

صلى Some angels came to Prophet Muhammad زضى الله عنهما Some angels came to Prophet Muhammad while he was sleeping. Some of them said, "He is sleeping." Others said, "His الله عليه وسلم eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." صلر And then they said, "The house stands for Paradise and the call-maker is Muhammad obeys Allâh; and whoever , صلى الله عليه وسلم and whoever obeys Muhammad , سلى الله عليه وسلم disobeys Muhammad separated صلى الله عليه وسلم separated ,صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (Sahih Al-Bukhâri, Vol. 9, Hadîth No.385).

D) Narrated Abu Mûsa صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'an and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought." (Sahih Al-Bukhari, Vol. 9, Hadîth No. 387).

to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلی) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

عَلَىٰ كُلِّ شَيْءٍ قَدِيثٌ ١

وَمَاۤ أَصَنَبَكُمْ يَوْمَ الْتَقَى ٱلْجَمَّعَانِ فَيِإِذْنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلْمُؤْمِنِينَ ۞

وَلِيَعْلَمَ الَّذِينَ نَافَعُواْ وَقِيلَ لَهُمْ تَعَالُواْ قَتِلُواْ فِ سَبِيلِاً لِلَّهِ أَوادْ فَعُواْ قَالُواْ لَوْنَعْلَمُ قِتَالَا لَاتَبَعْنَكُمُّ هُمُ لِلْصُحُفْرِ يَوْمَبِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ عَفُولُونَ فِأَفُوهِهِم مَالَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعَلَمُ مِايَكُمْتُمُونَ ﴿

ٱلَّذِينَ قَالُواْ لِإِخْوَنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا فُتِلُواٌ قُلْ فَأَدْرَءُ وَاعَنْ أَنفُسِكُمُ الْمَوْتَ إِنكُنتُمْ صَدِقِينَ إِنْ

ۅؘۘڵػؘڝۜڹۜٵٞڶۜؽڹؘڠۛؾؗۅؙٳ۬ڣۣڛؘۑۑڸٲڵڡٙٲڡٞۄؙؖؗػ۠ٲڹڶ ٲڂؽٵۧٷؙۼٮؘۮڒؾؚۿؚؠؙڒؙۯؘۊؙۘۏڽؘ۞

فَرِحِينَ بِمَا ءَاتَىٰهُمُ اللَّهُ مِن فَضْلِهِ. وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ اَلَّاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَدْحَزُنُوكَ ﴿

يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ ٱللّهِ وَفَضْلِ وَأَنَّ ٱللّهَ
 لايُضِيعُ أَجْرَ ٱلمُؤْمِنِينَ (إلى اللهُ اللهُ عَلَيْهِ اللهُ اللهُ اللهُ عَلَيْهِ اللهُ
ٱلَّذِينَٱسْتَجَابُواْلِقِوَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَٱتَّقَوَا ٱجُرُّعَظِيمُ

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [11],

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

175. It is only Shaitan (Satan) that suggests to you the fear of his Auliva' and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا لَكُمُّ فَأَخْشَوْهُمْ فَزَادَهُمْ إِيمَانَا وَقَالُواْ حَسْبُنَا ٱللهُ وَيِعْمُ ٱلْوَكِيلُ ١

فَأَنقَلَبُواْ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلِ لَّمْ يَمْسَسَّهُمْ سُوَّهُ وَٱتَّبَعُواْ رَضُوَنَ ٱللَّهِ وَٱللَّهُ دُو فَضْلِ عَظِيمٍ ١

إِنَّمَا ذَلِكُمُ ٱلشَّيَطِكُ يُخَوِّفُ أَولِيآ ءَ هُ وَفَلَا تَخَافُوهُمْ وَخَافُونِ إِنكُنهُم مُؤْمِنِينَ ١

وَلَا يَحْذُنِكَ ٱلَّذِينَ يُسَارِعُونَ فِي ٱلْكُفْرُ إِنَّاهُمْ لَن يَضُرُّواْ اللهَ شَيْئَ أَيُرِيدُ اللهُ أَلَّا يَجْعَلَ لَهُمْ حَظَّا فِي ٱلْآخِرَةِ وَلَمْ عَذَابُ عَظِيمُ ﴿

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا ٱلْكُفْرَ بِٱلْإِيمَانِ لَنَ يَضُــرُّواْ ٱللَّهَ شَيْنَا وَلَهُمْ عَذَابُ أَلِيدٌ ١

^{[1] (}V.3:173) Allah's Statement:- "Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' "

a) Narrated Ibn 'Abbâs رضى الله عنهما: (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السادم when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 86).

when عليه السلام (The last statement of Ibrâhîm (Abraham) رضى الله عنهما when he was thrown into the fire, was: "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 87).

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allah, then for you there is a great reward.

180. And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection [1]. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed. Allâh has heard statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوۤ النَّمَانُمُلي لَهُمُ خَيْرٌ لِأَنفُسِهِمُّ إِنَّمَانُمْلِي لَهُمْ لِيَزْدَادُوۤ أَإِنْ مَا وَلَمُهُمْ عَذَابٌ مُهِينٌ ١

مَاكَانَ أَللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ ٱلْخِيَيتَ مِنَ ٱلطَّيِّبُّ وَمَاكَانَ ٱللَّهُ لِيُطْلِعَكُمُ عَلَى ٱلْغَيْبُ وَلَئِكِنَّ ٱللَّهَ يَجْتَى مِن رُّسُلِهِ - مَن يَشَأَةُ فَنَامِنُواْ بِٱللَّهِ وَرُسُلِهِ ، وَإِن تُؤْمِنُواْ وَتَنَّقُواْ فَلَكُمْ أَخُ عَظِيدٌ ١

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخُلُونَ بِمَآءَاتَنْهُمُ ٱللَّهُ مِن فَضَلِهِ الْهُوَخَيْرُا لَمُّ مُ بَلِّهُ وَشَرٌّ لَكُمُّ سَيُطُوُّ قُونَ مَا يَخِلُواْ بِدِء يَوْمَ ٱلْقِيكَ مَدُّ وَ لِلَّهِ مِيرَاثُ ٱلسَّمَوَتِ وَٱلْأَرْضُ وَٱللَّهُ بَمَا تَعْمَلُونَ خَبِيرٌ ﴿ اللَّهُ مَا تَعْمَلُونَ خَبِيرٌ ﴿ اللَّ

لَّقَدُ سَيَعِ مَاللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓ أَإِنَّ ٱللَّهَ فَقِيرٌ وَنَعُنُ أَغِنِيَآ مُ سَنَكُتُكُ مَاقَالُواْ وَقَتَلَهُمُ ٱلْأَنَّ بِيكَآءَ بِعَنْدِحَقّ وَنَقُولُ ذُوقُواْ عَذَابَ ٱلْحَرِيقِ 👜

⁽V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah زضى الله عنه aaid, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*; then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet علي الله recited this Divine Verse: "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (V.3:180).

^{*}Fath Al-Bâri, Vol. 4, Pages No.11-13 (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 88).

182. This is because of that (evil) which your hands have sent before you. And certainly. Allâh is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they reject you Muhammad صلَّى الله عليه وسلم), so were Messengers rejected before you, who came with Al-Bayyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of only the enjoyment of world is deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet and the religious صلى الله عليه وسلم knowledge) known and clear to mankind, and not to hide it, but they threw it away ذَلِكَ بِمَاقَدَ مَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظ لَامِ لِلْعَهِيدِ شَ

ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ عَهِدَ إِلَيْمَنَاۤ ٱلَّانُوْمِنَ لِرَسُولِ حَتَىٰ يَأْتِينَا بِقُرْبَانِ تَأْكُلُهُ ٱلنَّارُّ قُلْ قَدْ جَآءَكُمْ رُسُلُ مِّن قَبْلِي بِٱلْبَيِّنَاتِ وَبِٱلَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَدِيقِينَ ﴿ اللَّهُ

فَإِن كَذَّبُوكَ فَقَدْكُذِّ بَرُسُلُ مِن قَبْلِكَ جَآمُو بِالْبِيَنَاتِ وَالزُّبُرِ وَالْكِحَيْبِ الْمُنِيرِ

> كُلُّ نَفْسِ ذَآ بِقَةُ ٱلْمَوْتِ ۚ وَإِنَّمَا تُوَفَّوْ كَ أُجُورَكُمْ يَوْمَ ٱلْقِيكُمَةِ فَمَن رُحْزِحَ عَن ٱلنَّادِ وَأُدْخِلَ ٱلْجَنَّكَةَ فَقَدْ فَازُّ وَمَا ٱلْحَيَوْةُ ٱلدُّنْيَآ إِلَّا مَتَنعُ ٱلْفُرُودِ ١

﴿ لَتُبْلَوُكَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُن مِنَ الَّذِينَ أُوتُوا ٱلْكِتَابَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ ٱشْرَكُواْ أَذَى كَثِيرًا ۚ وَإِن تَصُّ بِرُواْ وَتَنَّقُواْ فَإِنَّ ذَالِكَ مِنْ عَرْمِ ٱلْأُمُورِ ١

وَ إِذْ أَخَذَ اللَّهُ مِيثَنِقَ الَّذِينَ أُو تُو أَالْكِتَكَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ وَنَسَبَدُوهُ وَرَآءَ ظُهُورِهِمْ وَأَشْتَرَوْأُ بِهِ ءَمُّنَّا قَلِيلًا فَبِيشً

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behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

- 189. And to Allâh belongs the dominion of the heavens and the earth, and Allah has power over all things.
- 190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
- 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
- 192. "Our Lord! Verily, whom You the Fire, indeed, You have admit to disgraced him; and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.
- 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the believers of Islamic Monotheism, the pious and righteous).
- 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of

مَا مَشْتُرُونَ هُ

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَاۤ أَتُواْ وَيُحِبُّونَ أَن يُحْمَدُواْ بِمَالَمْ يَفْعَلُواْ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِنَ ٱلْعَذَابُ وَلَهُمْ عَذَابُ أَلِيمٌ اللهِ

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضُ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءِ قَدْرُ إِنْ

إنك في خَلْق ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْل وَٱلنَّهَار لَاينتِ لِأُولِي ٱلْأَلْبَابِ ١

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيدَمًا وَقُعُو دُا وَعَلَىٰ جُنُوبِهِمُ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ دَتَّنَا مَاخَلَقْتَ هَلْذَا يَنْطِلًا سُتَحَنَّكَ فَقِنَاعَذَابَ لَنَّارِ اللَّهُ

> رَبِّنَا إِنَّكَ مَن تُدْخِلِ ٱلنَّارِ فَقَدْ أَخْزَ مُنَكُّوهُمَا لِلظَّالِمِينَ مِنْ أَنصَار ١

رَّبَنَاۤ إِنَّنَاسَمِعْنَامُنَادِيَا يُنَادِى لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَتِكُمْ فَنَامَنَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفَرْعَنَّاسَيِّعَاتِنَا وَنَوَفَّنَا مَعُ ٱلْأَبْرَارِ شَ

رَ تَنَاوَ ءَالِنَا مَاوَعَدَ تَنَاعَلَى رُسُلِكَ وَلَا تَحْزَنَا يَوْمَ

Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are which rivers flow (in under Gardens Paradise); therein are they to dwell (for ever), an entertainment from Allah; and that which is with Allah is the Best for Al-Abrar (the believers of Islamic Monotheism, the pious and righteous).

199. And there are, certainly, among the the Scripture (Jews of people Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the

ٱلْقِينَمَةُ إِنَّكَ لَا تُخْلِفُ ٱلْمِعَادَ ١

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِي لَآ أُضِيعُ عَمَلَ عَدِلِ مِنكُم مِن ذَكَرِ أَوْ أُنثَى بَعْضُكُم مِن بَعْضٌ فَالَّذِينَ هَاجَرُواْ وَأُخْرِجُوا مِن دِينرهِمْ وَأُودُواْ في سَكِيلِ وَقَلْتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنْهُمْ سَيَعَاتِهِمْ وَلَأَدُ خِلَنَّهُمْ جَنَّاتٍ بَحْدِي مِن تَعْتِهَاٱلْأَنْهَارُ ثَوَابًا مِنْ عِندِ ٱللَّهِ وَٱللَّهُ عِندَهُ حُسْنُ ٱلثَّوَابِ اللَّهِ

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا فِي ٱلْهِلَادِ ١

مَتَنَّهُ قَلِيلٌ ثُمَّ مَأْوَنَهُمْ جَهَنَّهُ وَبِثْسَ ٱلْمِهَادُ ١

لَكِن ٱلَّذِينَ ٱتَّقَوْا رَبَّهُمْ لَكُمْ جَنَّتُ تُحْرى مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِهَا نُزُلَا مِّنْ عِندِ ٱللَّهُ وَمَاعِندَ ٱللَّهِ خَتَّرٌ لَّلْأَزَارِ شَكَّ

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَسْعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَئتِ ٱللَّهِ ثَمَنُ ا قَل لَاُّ أُوْلَيْهِكَ لَهُمْ أَجْرُهُمْ عِندَرَبِهِمَّ إِك الله سريعُ الحِساب

يَتَأْتِهَا ٱلَّذِينَ ءَامَنُواْ أَصْبِرُواْ وَصَابِرُواْ

enemy can attack you, and fear Allah, so that you may be successful.

Sûrat An-Nisâ' (The Women) IV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)¹¹. Surely, Allâh is Ever an All-Watcher over you.
- 2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. [2]
- 3. And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
- 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).
- 5. And give not unto the foolish your property which Allâh has made a means of

وَرَابِطُواْ وَأَنَّفُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُوك ٥



ؽٵۧؿۜؠٵڶڹؘٵۺٲؾٞڡؙؗؗٲۯؽۧػٛؗؗؗؗؗؗؗ؋ٵڶۘۮؽڂؘڷڤڴؗڔ۫ڝ۬ؽؘڡٚڛ ۏؘڿڎۊڡڂؘڨؘڡڹٚؠٵڒؘۅ۫جَهاۅؘۺٞؽڹ۫ؠٛٮٵڕڿٵڶٲػؿڔۘٵ ۅؘۺٵؘڎ۫ؖٷٲؾٞڡؙٛۅٲٲٮڡۜٵڶؘڍؽۺۜٵٙؿڷۅۛڹٙؠ؋ۦٷٙٲڶٲڗ۫ڿٵؠۧ۠ ٳڽٞٲڶؿٙػٵڽؘۼؘؽػؙۿؘڔۛۼڽٵ۞

ۅؘ؞ٙٮۛۊؙۘٲٲڵؽڬؽؘؾٲؘڡٙۯڷؠٞۨۧۄؘڵٳؾؽۜڋڷؙۄؙٲڂٙؽؚۑٮٛؠؚٲڟٙۑؚٙؾؚؖ ۅؘڵٟؾٲ۠ػؙڷۊٵٞڡؘۯڟؿؠٳڮٙٲڡٙۅٛڸػٛؠۧ۠ٳ۪ڹٙڎػڶۮۘٶڹ ڮٙڽڒ۞

ۅٙٳڹڿڡؙ۫ؿؗؗڗٲۘڵۘۘڎؙڡٞڛڟۅٳڣۣٵؽٚڹؽؽۜڡؙٲڹڮڝؙؙؖۅؙڡٵڟٵۘۘ ڶػؙؗؠڣۜڹٵڹؚۺٙٳٙؠؘڞؿٚؽۘٷڷؙڵٮٛٷۯؽۼؖۜ؋ؘٳڹڿڡ۬ڹٛؗؠ ٲڵٲڛٚؽؗٷؙٷڔؘڿڎ؞ٞٞٲۊڡٵڝؙڰػڐٲؾڡؙؽٛػؙڎ۫ؖڎڸؚڮٲڎؽٙ ٲڴٮڡۜۄڷۅؙٳ۞ٛ

ۅؘٵؿؙؙؖۘٲٲڶۺٙٵٙۃڝؘۮۘڡٞڹؠٟڹٙۼۣڵڐ۫ۧڣٳڹڝۣڶڹؘڷػؙؠؘؘ۬ؖؖ ۺٙؿۅؚؽؚٮ۬ۮؙڡٚۺٵڣٞػؙڷؗؗۅٛۥؙۿڹۣؾٵؘؠۧ_ڛۣؾٵ۞

وَلَا تُؤْتُواْ ٱلسُّفَهَآءَ أَمَوَ لَكُمُ ٱلَّتِي جَعَلَ اللَّهُ لَكُمْ قِينَمًا

^{[1] (}V.4:1) See the footnote of (V.2:27).

^[2] (V.4:2). See the footnote of (V.3:130).

support for you, [1] but feed and clothe them therewith, and speak to them words of kindness and justice.

- 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.
- 7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large a legal share.
- **8.** And when the relatives and the orphans and *Al-Masâkîn* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
- 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.
- 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

وَأَرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُواْ لَمُنْ قَوْلُامَعُ كُوفَالْ

وَٱبْنُلُواْ ٱلْمِنْكَىٰ حَقَّ إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ ءَانَسْتُمُ مِّهُمُّ رُشُدًا فَادْفَعُوّا إِلَيْهِمْ أَمُولَكُمٌّ وَلَا تَأْكُوهَا إِسْرَافَا وَبِدَارًا أَن يَكُمُرُّواْ وَمَن كَانَ غَنِيَّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْ كُلُّ بِالْمَعْرُفِ فَإِذَا دَفَعْتُمُ إِلَيْهِمْ آمُولَكُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَى إِلَّهِ حَسِيبًا ﴿ ﴾

لِرِّجَالِ نَصِيبُ يِّمَّا تَرَكَ الْوَلِدَانِ وَالْأَقْرِبُونَ وَلِلْشِاءَ نَصِيبُ مِّمَّا تَرَكَ الْوَلِدَانِ وَالْأَقْرِبُونَ مِمَّا قَلَّ مِنْهُ أَوْكُونَ نَصِيبًا مَّفْرُوصًا ﴿ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبِي وَالْيَنَمَىٰ وَالْمَسُكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَمُنَّمَ

وَلْيَخْشَ ٱلَّذِينَ لَوَتَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعَنفًا خَافُوا عَلَيْهِمْ فَلْيَـتَّقُوا ٱللَّهَ وَلْيَقُولُوا قَوْلَا سَكِيدًا ۞

إِنَّ اَلَّذِينَ يَأْكُلُونَ أَمَّوَلَ اَلْمَتَنَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْك سَعِيرًا ۞

^{[1] (}V.4:5) Narrated Al-Mughîrah bin Shu'bah رضى الله عليه وسلم : The Prophet الله عليه وسلم said, "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. Zakât, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (Sahih Al-Bukhâri, Vol. 3, Hadîth No. 591).

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad سلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

يُوصِيكُواللهُ فِي اَوْلَندِ حَكُمٌّ لِلذَّكْرِ مِثْلُ حَظِّ الأُشْيَئِزْ فَإِن كُنَّ فِسَاءَ فَوْقَ اَثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكُّ وَإِن كَانَتْ وَحِدةً فَلَهَا النِّصْفُ وَلِأَبَوْيُهِ لِكُلِّ وَحِدِ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدُّ فَإِن لَمَّ يَكُنَ لَهُ وَلَدُّ وَوَرِتَهُ وَ اَبُواهُ فَلِأُتِهِ النُّلُثُ فَإِن كَانَ لَهُ وَلِدُّوهٌ أَفِلاَ مِتِهِ السُّدُسُ مِن بَعْدِ وَحِسيَةٍ يُوصِي بِهَا آؤُودَيْ ثَنِي عَابَا وَكُمْ وَأَبْنَا أَوْكُمْ لَا تَذْرُونَ آيُهُمْ أَقْرَبُ عَابَا وَكُمْ وَأَبْنَا أَوْكُمْ لَا تَذْرُونَ آيُهُمْ أَقْرَبُ عَلِيمًا حَكِيمًا ﴿ آَنِهُ الْمَا اللهِ اللهِ الْمَا اللهُ كَانَ لَهُ عِلَى اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ المُن اللهُ الل

 وَلَكُمْ نِصْفُ مَاتَ رَكَ أَزْوَجُكُمْ إِن لَرْيَكُن لَّهُوبِ وَلَدُّ فَإِن كَانَ لَهُنَّ وَلَدُّ فَلَكُمُ ٱلرُّبُعُ مِمَّاتَرَكَنَّ مِنْ بَعْدِ وَصِينَةٍ يُوصِينَ بِهَآ أَوْ دَيْنِ ۚ وَلَهُ كَ ٱلزُّبُعُ مِمَّاتَرَكْتُمْ إِن لَمْ يَكُن لَّكُمْ وَلَدُّ فَإِن كَانَ لَكُمْ وَلَدُ فَلَهُنَّ ٱلثُّهُنَّ ٱلثُّهُنَّ مِمَّارَكَ مُمَّ مِنْ بَعُدِ وَصِيَّةِ تُوصُوك بِهِكَ أَوْدَيْنٌ وَإِن كَاكَ رَجُلُ بُورَثُ كَلَاةً أُوامْرَأَةٌ وَلَهُ, أَخُ أَوْأُخْتُ فَلِكُلُ وَحِدِ مِنْهُمَا ٱلسُّدُسُ فَإِن كَانُواۤ أَكَمَٰ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي ٱلثُّلُثُ مِنْ بَعْدِ وَصِينَةِ يُوصَىٰ بِهَاۤ أَوْدَيْنِ غَيْرَ مُضَكَارٍّ ۚ وَصِينَةُ مِنَ اللَّهِ وَاللَّهُ عَلِيمُ حَلِيمُ اللَّهُ اللَّهُ يِّلُك حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ بِيُدْخِلْهُ جَنَنتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَا وُحَادِيرٍ فِيهِكَأُ وَذَلِكَ ٱلْفَوْزُ ٱلْفَطْهُ ١

- 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- 15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.^[1]
- 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
- 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.
- 18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
- 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥوَيَتَعَكَّ حُدُودُهُۥيُدُخِلُهُ نَارًا خَلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِيبٌ ۞

وَالَّنِي يَأْتِينَ الْفَحِشَةَ مِن نِسَكَابٍكُمْ فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعَةَ مِّندَكُمْ فَإِن شَهِدُواْ فَأَمْسِكُوهُكَ فِي الْبُدُيُوتِ حَتَّى شَهِدُواْ فَأَمْسِكُوهُكَ فِي الْبُدُيُوتِ حَتَّى يَتَوَفَّهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللهُ هُنَّ سَكِيلًا اللهُ ال

وَالَّذَانِ يَأْتِيَنَهَا مِنكُمْ فَنَاذُوهُمَّا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَّا إِنَّ اللهِ كَانَ تَوَّابًا رَجِيمًا ۞

إِنَّمَا التَّوْبُهُ عَلَى اللَّهِ لِلَّذِيبَ يَعْمَلُونَ السُّوةَ

يَجُهُلُمْ ثُمَّ يَتُوبُوكَ مِن قَرِيبٍ فَأُولَتَهِكَ يَتُوبُ
اللَّهُ عَلَيْهٍ مُّ وَكَاكَ اللَّهُ عَلِيمًا حَكِيمًا ۞
وَلَيْسَتِ التَّوْبُ لُه لِلَّذِيبَ يَعْمَلُونَ
السَّكِيِّعَاتِ حَقِّ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْثُ
وَاللَّهِ يَبُتُ الْفَنْ وَلَا الَّذِينَ يَمُونُونَ
وَهُمْ كُفَّا أَنُونَ وَلَا الَّذِينَ يَمُونُونَ
وَهُمْ كُفَّا أَوْلَتَهِكَ أَعْتَدْنَا الْمُعْمَ عَذَابًا
الْهِمَا اللَّهِ اللَّهِ عَذَابًا

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمُّ أَن تَرِثُواْ ٱلنِّسَآءَ كَرَهَا ۗ وَلاَ تَقْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآءَاتَيْتُمُوهُنَ إِلَّا آَن يَأْتِينَ بِفَاحِشَةٍ تُبَيِّنَةً

^[2] See (V.24:2).

^[1] (V.4:15) The provision of this Verse has been abrogated by the Verse of *Sûrat An-Nûr* (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

the *Mahr*^[1] you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

- 20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
- 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
- 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.
- 23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَعَاشِرُوهُنَّ بِٱلْمَعُرُوفِ فَإِن كَرِهْ تُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُواْ شَيْءًا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَيْرًا

وَإِنْ أَرَدَتُهُمُ أَسْتِبْدَالَ ذَفِج مَّكَاكَ ذَفْج وَءَاتَيْتُمْ إِحْدَنهُنَّ قِنطَارًا فَلَا تَأْخُذُواْمِنْهُ شَيْعًا أَتَأْخُذُونَهُ بُهُ تَنْاً وَإِنْمَا مُبِينًا ۞

وَكَيْفَ تَأْخُذُونَهُ، وَقَدْ أَفْضَىٰ بَعْضُ حُثُمُ إِلَىٰ بَعْضِ وَأَخَذْ سَ مِنكُم مِّيثَنْقًا غَلِيظًا ۞

وَلَانَكِمُواْ مَانَكُمَ ءَابَآؤُكُم مِنَ اَلْسِكَآءِ إِلَّا مَاقَدْ سَلَفَ إِنَّهُۥ كَانَ فَحِشَةُ وَمَقْتَا وَسَآءَ سَكِيدًلا ﴿ حُرِّمَتْ عَلَيْكُمْ وَحَكَلَنُكُمْ وَبَنَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوْنُكُمْ وَعَمَنْتُكُمْ وَحَلَلْتُكُمْ وَبَنَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوْنُكُمْ وَاخْوَنُكُمْ وَحَلَلْتُكُمْ وَبَنَاتُكُمْ وَبَنَاتُ الْأَخْ وَبَنَاتُ الْأَخْنِ وَأَمْهَنَتُكُمْ وَبَنَاتُ الْأَضْعَةِ الْوَضَعْنَكُمْ وَاخْوَنتُكُمْ وَرَبَيْبِكُمُ اللَّيْ وَأُمْهَنتُ نِسَآيِكُمْ وَرَبَيْبِكُمُ اللَّيْ فِي حُجُودِكُم مِن نِسَآيِكُمُ وَرَبَيْبِكُمُ اللَّذِي فِي حُجُودِكُم مِن نِسَايَ بِكُمُ اللَّذِي فِي حُجُودِكُمْ مِن نِسَايَ بِكُمُ اللَّذِي وَمُن مَنْ خَلْتُ مِنِهِنَ قَإِن لَمْ تَنكُونُواْ وَخَلْتُهِلُ بِهِنَ فَإِن لَمْ تَنكُونُواْ وَخَلْتُهِلُ وَأَن تَجْمَعُوا بَيْنَ مَن اصَلْنِ كُمْ وَأَن تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَاقَدْ سَلَقَنُ إِنَ مَالَقَدُ إِنَّ مَا لَمَا عَنْ عَفُوزًا رَحِيمًا ﴿

^[1] (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridalmoney given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliva' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex. nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. [1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts,

﴿ وَٱلْمُحْصَنَتُ مِنَ النِسَآةِ إِلَا مَامَلَكَتْ
أَيْمَنُكُمُّ كِنْبَ اللَّهِ عَلَيْكُمْ وَأُحِلَ لَكُمُ
مَا وَرَآةَ ذَلِكُمْ أَن تَستَعُواْ إِلَمْوَلِكُمْ تُحْصِنِينَ
عَيْرَ مُسَنفِحِيرَ فَمَا السَّتَمْتَعُمُ بِهِ، مِنْهُنَّ
فَنَا تُوهُنَ أُجُورَهُ ﴿ وَيضَةً وَلَاجُنَا عَلَيْكُمْ فِيمَا تَرَضَيْتُم بِهِ، مِنْ بَعْدِ ٱلفَرِيضَكَةً
لِكُمْ فِيمَا تَرَضَيْتُم بِهِ، مِنْ بَعْدِ ٱلفَرِيضَكَةً
إِنَّ ٱللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿

وَمَن لَمْ يَسْتَطِعْ مِنكُمْ طُولًا أَن يَسَكِحَ الْمُحْصَنَتِ الْمُوْمِنَتِ فَمِن مَا مَلَكَتْ الْمُحْصَنَتِ الْمُوْمِنَتِ فَمِن مَا مَلَكَتْ الْمُعْدُمُ الْمُؤْمِنَتِ فَمِن مَا مَلَكَتْ بِإِمْنَكُمْ مِن ابَعْضِ فَانَكِحُوهُنَ بِإِذِن الْهَلِهِنَ وَ الْوُهُرِبُ أَجُورَهُنَ بِإِذِن الْهَلِهِنَ وَ الْوُهُرِبُ أَجُورَهُنَ مَلَا فِحَدِولًا بِإِذِن الْهَلِهِنَ وَ الْوُهُرِبُ أَجُورَهُنَ مَلَا فِحَدِولًا مُنْ مَلَا فِحَدِولًا مُنْ مَلَا فِحَدِولًا مُنْ عَلَى الْمُحْصَنَتِ وَلَا مِنْ حَشِي الْمَنْتُ مِنْ الْمُحَمِّدَ وَلَا مِن الْمَنْ مَلْ الْمُحْصَنَتِ مِن الْمَنْ الْمُحْمَدَ اللهُ الْمُنْ حَشِي الْمَنتَ مِن الْمَنتَ مِن الْمَنْ مَنْ اللهُ عَفُورٌ مِن الْمَنتَ مِن اللهُ عَنُولًا اللهُ عَفُورٌ اللهُ عَفُورٌ اللهُ عَنُولًا اللهُ عَنْورُ اللهُ عَنْورُ اللهُ عَنُورٌ اللهُ عَنْورٌ اللهُ عَنْورٌ اللهُ عَنْورٌ اللهُ عَنْورٌ اللهُ عَنْورٌ اللهُ عَنُورٌ اللهُ عَنُورٌ اللهُ عَنْورٌ اللهُ عَنْورٌ اللهُ عَنْورُ اللهُ عَنْورُ الْمُنْ الْمُنْ اللهُ عَنْورُ اللهُ عَنُورٌ اللهُ عَنْورُ الْمَنْ مَنْ مَنْ عَلَى الْمُعْمَلُولُ الْمُنْ عَنْورُ اللهُ عَنُورٌ اللهُ عَنُورٌ اللهُ عَنْورُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللهُ عَنْورُ اللهُ اللهُ عَنْورُ الْمُنْ الْمُؤْمِلُولُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُولُولُ اللهُ الْمُنْ الْمُلْمُ ال

رُبِيدُ ٱللَّهُ لِيُسَبِينَ لَكُمُّ وَيَهْدِ يَكُمُ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمُّ وَٱللَّهُ عَلِيدُ عَكِيدُ ۞

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ

^{[1] (}V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

wish that you (believers) should deviate tremendously away (from the Right Path).

- 28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
- 29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.^[1]
- 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.
- 31. If you avoid the great sins^[2] which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- 32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have

ٱلَّذِينَ يَتَّ بِعُونَ ٱلشَّهُوَ تِ أَن قَيلُواْ مَيْلًا عَظِيمًا ۞ يُرِيدُ اللَّهُ أَن يُخَفِفَ عَنكُمْ وَخُلِقَ ٱلْإِنسَانُ يُرِيدُ اللَّهُ أَن يُخَفِفَ عَنكُمْ وَخُلِقَ ٱلْإِنسَانُ

يَتَأَيُّهُا الَّذِينَ ، امَنُوا لَا تَأْكُوا اَمُوا لَكُمُ بَيْنَكُم بِالْبُطِلِ إِلَّا أَن تَكُونَ جَحَرَةً عَن زَاضِ مِنكُمْ وَلَا نَقْتُكُواْ أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿

وَمَن يَفْعَلْ ذَلِكَ عُدُوا نَسَا وَظُلْمًا فَسَوْفَ نُصَّلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى ٱللَّهِ يَسِيرًا ۞

إِن تَجْتَنِبُواْ كَبَآبِرَ مَالُنَهُونَ عَنْـهُ ثُكَفِّـرٌ عَنكُمُ سَيِّعَاتِكُمُ وَنُدُّخِلْكُم مُّدُخَلًا كَرِيمًا ۞

وَلَا تَنَمَنَّوْا مَافَضَّ لَ اللهُ بِهِ - بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِجَالِ نَصِيبُ مِمَّا أَكْ تَسَبُواً

Narrated Thâbit bin Ad-Dahhak ملى الله عليه وسلم. The Prophet رضى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

Narrated Jundub: The Prophet صلى الله عنه وسلم said, "A man was inflicted with wounds and he commited suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahih Al-Bukhâri, Vol. 2, Hadîth No. 445).

Narrated Abu Hurairah رضى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire, and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahih Al-Bukhâri, Vol.2, Hadîth No.446).

[2] (V.4:31) Narrated Abu Hurairah رضى الله عنه (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Ribâ* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahih Al-Bukhân, Vol. 8, Hadîth No. 840).

^{[1] (}V.4:29) What is said about committing suicide.

^{* (}see the Glossary Appendix I)

earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* - will)^[1]. Truly, Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.

وَلِلنِّسَآءِ نَصِيبُ مِّنَا ٱكْنَسَبَنَّ وَسْعَلُوا اللَّهَ مِن فَضْ لِهِ إِنَّ اللَّهَ كَاتَ بِكُلِّ شَيْءٍ عَلِيمًا ۞ مِن مُنْ إِنَّ اللَّهِ اللَّهِ اللَّهِ عَلِيمًا

وَلِكُلِّ جَعَلْنَا مَوَلِيَ مِمَّاتَرَكَ ٱلْوَلِالَانِ وَٱلْأَقْرَبُونَ وَٱلَّذِينَ عَقَدَتَ أَيْمَنُنُكُمْ فَنَا تُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَاكُلِ شَى وشَهِيدًا ۞

الرَّبَالُ فَوَّامُوكَ عَلَى النِّسَآءِ بِمَا فَضَكَلَ اللَّهُ بَمْضَهُ مَ عَلَى بَعْضِ وَبِمَا أَنفَقُواْ مِنْ أَمَوَالِهِمَّ فَالصَّكَلِحَتُ قَننِكَثُّ حَفِظَتَ اللَّهَ لَلَّا لِلَّعَيْبِ بِمَا حَفِظُ اللَّهُ وَالَّئِي تَغَافُونَ نُشُورُهُ كَ فَعِظُوهُ كَ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِيُوهُنَّ فَإِنْ أَطَعَنَكُمْ فَلاَ لَنعُفَا عِمْقِينَ سَيِيلاً إِنَّ اللَّهُ كَابَ عَلِيًّا كَيْرَا

ۅٙٳڹڿڣ۬ؾؙۛۮۺۣڤٙٲٯؘؠؿڹؠۣۭڝٵڣؘٲڹڡؿٛۅٲػػڡۜٵڡۣٙڹ ٲۿڸڍۦۅؘحكمًامِّن ٲۿڸۿٙٳڹؿؙڔۣۑۮٙٳڝٝڬڂ ؽٷۣ۫ؿۣٲڶؿؙؠؙێڹٛؠٛؗڡؘٲۛٳؚڒؘٲڶؿٙػٵڽؘۼڸڽڡٞٵڂؘۣؠڒٙٳ۞ٛ

﴿ وَاعْبُدُوااللّهَ وَلَانَشْرِكُواْ بِدِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِى الْقُرْبَى وَالْيَسَمَى وَالْمَسَنِكِينِ وَالْجَادِذِى الْفُرْبَى وَالْجَادِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَامَلَكَتْ أَيْمَنْكُمُّ إِنَّ اللّهَ

⁽V.4:33) See for details *Hadith* No. 489, Vol.3, *Sahih Al-Bukhari*.

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Verily, Allâh does not like such as are proud and boastful.

- 37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. [1]
- 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!
- 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.
- 40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant), [2] but if

لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ١

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكَنُّمُونَ مَا آءَاتَنَهُمُ اللَّهُ مِن فَضْلِهُ، وَأَعْنَدُنَا لِلْكَنفِرِينَ عَذَابًامُّهِينَا ﴿

وَالَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ رِثَآءَالنَّاسِ وَلاَيُوْمِثُونَ بِاللَّهِ وَلا بِالْيَوْمِ الْآخِرِّ وَمَن يَكُنِ الشَّيْعَانُ لُمُوَّرِينَا فَسَآءَ فَرِينًا ۞

وَمَاذَاعَلَيْهِمْ لَوْ مَامَنُواْ بِاللَّهِ وَٱلْيُوْمِٱلْآخِرِ وَٱنْفَقُواْ مِمَّا رَزَقَهُ مُ ٱللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۞

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةً وَإِن تَكُ حَسَنَةً

^{[1] (}V.4:37) Narrated Abu Hurairah زمنى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhâri, Vol.2, Hadîth No.522).

a) Narrated Abu Sa'îd Al-Khudrî رضى الله : During the lifetime of the Prophet عليه وسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet صلى الله عليه رسلم said, "(Similarly) you will have no difficulty in seeing Allah (عزوجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Isâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them, "What do

there is any good (done), He doubles it, and gives from Him a great reward.

- 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?
- 42. On that day those who disbelieved and صلى الله disobeyed the Messenger (Muhammad مليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah [1]
- 43. O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)[2]. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.
- 44. Have you not seen those who were given a portion of the Book (the Jews),

يُصَلِعِفْهَا وَتُؤْتِ مِن لَّدُنَّهُ أَجْرًا عَظِيمًا ١

فَكَيْفَ إِذَاجِتْ نَامِن كُلِّ أُمَّةٍ بِشَهِيدِ وَجِتْ نَا بِكَ عَلَىٰ هَمْ وَكُلَّهِ شَهِيدًا ١

يَوْمَيذِيَوَدُ الَّذِينَ كَفَرُواْ وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بهمُ ٱلأَرْضُ وَلَا يَكْنُمُونَ ٱللَّهَ حَدِيثًا ١١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَقْرَبُوا ٱلطَّكَلُوةَ وَأَنتُهُ سُكَدَىٰ حَقَّىٰ تَعْلَمُواْ مَا نَقُولُونَ وَ لَاجُنُسَّا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُواْ وَإِن كُننُم مِّهْ فَيَ أَوْعَلَىٰ سَفَرِ أَوْجَاءَ أَحَدُّ مِنْكُم مِنَ ٱلْعَآ إِطِ أَوْلَنَمُسُهُمُ ٱلنِسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمُّ إِنَّ ٱللَّهَ كَانَ عَفُواً اغْفُورًا ٢

أَلَمْ زَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبُ امِّنَ ٱلْكِئَب

you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allah [Alone; the real Lord of the 'Alamin (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allah, [the Lord of the 'Alamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allah will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Alláh." (Sahih Al-Bukhân, Vol. 6, Hadîth No. 105).

b) (1) See the footnote of (V. 68:42)

⁽V.4:42) See footnote of (V. 3:85).

⁽V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called Tayammum.

purchasing the wrong path, and wish that you should go astray from the Right Path.

- **45.** Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Walî* (Protector), and Allâh is Sufficient as a Helper.
- 47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ملى) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. [2] And the Commandment of Allâh is always executed.
- 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. ¹⁴¹

يَشْتَرُونَ ٱلضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُواْ ٱلسَّبِيلَ

وَاللّهُ أَعْلَمُ بِأَعْدَآبِكُمُّ وَكَفَىٰ بِاللّهِ وَلِتَّا وَكَفَىٰ بِاللّهِ نَصِيرًا۞

مِنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكِلَمَ عَن مَوَاضِعِهِ عَن اَلَّذِينَ هَادُواْ يُحَرِّفُونَ الْكِلَمَ عَن مَوَاضِعِهِ عَ وَيَقُولُونَ سَمَعَ غَيْرَ مُسْسَعَع وَرَعِنَا لِيَّا لَيَّ إِلَّى لَسَنَعِ وَرَعِنَا لِيَّا لَا يَنْ وَلَوْ ٱنَّهُمْ قَالُواْ سَمِعْنَا وَالْطَعْنَا وَأَضَعَعْ وَانظُرْهَا لَكَانَ خَيْرًا هَا لُواْ سَمِعْ وَانظُرْهَا لَكَانَ خَيْرًا هَلَمْ وَانْظُرْهَا لَكَانَ خَيْرًا هَلَمْ وَانْظُرْهَا لَكَانَ خَيْرًا هَلَمْ وَانْظُرُهُمْ اللَّهُ يَكُفُرُهِمْ فَلَا يُؤْمِنُونَ الْمَنْ اللَّهُ وَلَمُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللْهُ الْمُؤْلِمُ اللْهُ الْمُؤْلِمُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِمُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللَّهُ الْمُؤْلِمُ اللْهُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللْهُ الْمُؤْلِمُ اللَّهُ اللْهُ الْمُؤْلِمُ اللْهُ الْمُؤْلِمُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللَّهُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُلِمُ اللَّهُ الْمُؤْلِمُ اللَّهُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ

يَتَأَيُّهَا الَّذِينَ أُوثُوا الْكِكنَبَ اَمِنُوا مِمَا اَزَّنَا مُصَدِقًا لِمَا مَعَكُم مِن قَبْلِ أَن نَظْمِسَ وُجُوهَا فَنُرُدَّهَا عَلَىٰ اَدْبَادِهَا أَوْنَلْعَنَهُمْ كَمَا لَمَنَّا أَصْحَبَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿ ﴾ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۞

ٳ۪ڽؘۜٲڵڡٞۘٲڵٳؽ۫ۼۯٲڶؽۺؙۯڬؠؚۑٮۅؘٮٚڣ۬ۯؙڡٵڎۅڹڎٳڮ ڸڡؘڹؿۺؘآة۠ۅؘڡڹؽۺ۬ڔۣڐؠٲڛٞۅڣڡؘدؚٲڣؘۛڗؘػ؆ٳ۪ڞؙ عَظِيمًا۞

⁽V.4:46) Rá'inâ: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

⁽V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad صلى الله عليه وسلم and in his Message of Islâmic Monotheism and in this Qur'ân.

⁽V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

⁽V.4:48) Narrated Anas نرضى الله عليه وسلم said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this

- 49. Have you not seen those (Jews and Christians)^[1] who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.
- **50.** Look, how they invent a lie against Allâh, and enough is that as a manifest sin.
- 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût*^[2] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
- 52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- 53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
- 54. Or do they envy men (Muhammad ملى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah (As-Sunnah Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
- 55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him

ٱلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ ٱللَّهُ يُزَكِّ مَن يَشَآهُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿

ٱنظُرْ كَيْفَ يَفْبَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۗ وَكَفَى بِهِ: إِثْمَا مُبِيدًا ۞

أَلَمْ تَرَالِى ٱلَّذِيكَ أُوتُواْ نَصِيبًا مِّنَ ٱلْكِتَّكِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّاعُوتِ وَيَقُولُونَ لِلَّذِينَ كَفُرُواْ هَتَوُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْسَلِيلًا ۞

ٱؙۅٛڵؾٟڬٲڶؚٞؽڹؘڵڡؘڹؗٞؠؙؗؠٲڶڷؖ^ڎؖۅؘڡؘڹؽڶڡؘڹؚٲڷڎٙڡؘٚڵڹۼؚٙۮ ڵڎؙۥڝؘؠٞٳ۞

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذَا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿

ٱؗؗؗؗؗ؞ؙڲ۫ۺؙڎؙۅڹٛٲڶێؘٲڛۘۘۼڮؘ؞ڡؘٲٵٮۜٮۿؙڎؙٳڵڷؖڎؙڡۣڹڡؘۻٝڸڎۣؖ ڡؘڡٞۮ۫ٵػؽ۫ڹٵۜٵڶٳڹڒؚۿۣؠٞٲڶڮێڹڹۅۘٲڵؽػؙڡڎؘ ۅٵؿٚڹٚۿؠۿؙڶڴٵۼڟۣۑڡٵ۞

فَمِنْهُم مَّنْ عَامَنَ بِهِ عَوَمِنْهُم مَّن صَدَّعَنْهُ وَكَفَى

Fire)?' He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e.not to worship others besides Me), but you insisted on worshipping others besides me.' " (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 551).

⁽V.4:49) See Tafseer Ibn Kathir.

⁽V.4:51) The words "Jibt and Tâghût" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints or any human being. [Please see Tafsir Ibn Kathir and the footnote of (V.2:256)].

(Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)^[1].

56. Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun^[2] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[3].

58. Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hyprocrites) who claim that they believe in that which has been

بِحَهَنَّمَ سَعِيرًا ١

إِنَّ ٱلَّذِينَ كَفَرُواْ بِثَايَتِنَا سَوْفَ نُصَّلِيهِمْ اَلْأَكُمَّا نَضِمَتْ جُلُودُهُمْ بَدَّ لَنَهُمْ جُلُودًا غَيْرَهَا لِيَدُوقُواْ ٱلْعَذَابُّ إِنَّ اللَّهَ كَانَ عَهِزًا حَكِيمًا ۞

ۅؘٲڵٙڍۑ۬؞ٙٲڡٮؙؗۅٲۅؘۘٛٛٛٛڝؠڷۅٲڶڞۜڶڸؚػٮؚٙڛؽؙڎڿڷۿؗؠٞ ڿؘڹۜٮؾؚۼٞڔۣؠڹڠٙۼۣؠٵٲڵٲؘؠٞۯؗڂڵڸؚڍؽؘ؋ؚؠؠؘٲٲؠۮؙؖ ۿؙؙؙٙؗؗؗؗٛڡؙڣؠؠٓٲٲؘۯٷۜڿؙٞۘڡؙٛڟۿؘڗةٞؖۅؙڹڎڿڷؙۿؠٚٙڟؚڷۜٲ ڟؘڸؽڵٳ۞ ڟؘڸؽڵٳ۞

۞ٳڹٞٲڵڡۜٙؽٲ۫ڡؙۯػؗؗؗؠۧٲؘڽؿؙۘۊؘۮۘۅٲٲڵٲؘڡۧٮ۬ٮٛؾٳڸٙؿٙٲۿڸۿٵ ۅٙٳۮؘٵڝػڝؙۛڝڔێڹٞٵڶٮٵڛٲؽڠؘػؙڝؙؙۅؙٳڵڡۮڸ۠ٳڹ ٲڵڎڹۣۼٵؽۼڟؙػؙڔۺؚؖۦٳٞڶؘڵڨٙػٲڹؘڝۣؽٵؠڝؚؠۯ۞ٛ

يَّائَيُّا اَلَّذِينَ َامَنُوْ اَلَطِيعُوا اللَّهَ وَاَطِيعُواْ الرَّسُولَ وَاْوَلِي ٱلأَمْرِمِن كُرُّفُهِا نَنْزَعْنُمْ فِيشَىّ ءِ فَرُدُّوهُ إِلَىٰ اللَّهِ وَالرَّسُولِ إِن كُنْمُ تُؤْمِنُونَ بِاللَّهِ وَٱلْيُوْمِ ٱلْاَخِرِ ذَالِكَ خَيْرٌ وَاَخْسَنُ تَأْوِيلًا ﴿ ﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَآ

^[1] (V.4:55). See the footnote of (V.3:85).

^[2] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsir Ibn Kathir*, Vol. I, Page 63 and also see footnote of (V.29:64).

⁽V.4:57) Narrated Anas bin Mâlik ملى الله عليه وسلم: The Prophet عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Sahih Al-Bukhâri, Vol. 4, Hadîth No.474).

sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût*¹¹ (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.¹²

- 61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلی الله علیه وسلم)," you (Muhammad صلی الله علیه وسلم) see the hypocrites turn away from you (Muhammad صلی الله علیه with aversion.
- 62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"
- 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.
- 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ملى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.
- 65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ملى الله عليه وسلم) judge in all disputes between

أُثِولَ إِلَيْكَ وَمَآ أُثِولَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓ إَإِلَى الطَّلِعُوتِ وَقَدْ أَمِرُوٓ ا أَن يَكُفُرُواْ بِهِ ء وَيُوِيدُ الشَّيْطَانُ أَن يُضِلَّهُمُّ صَلَكُلًا بَعِيدًا ۞

وَإِذَاقِيلَ لَهُمُّ تَعَالُوٓاْ إِلَىٰ مَآأَنْـزَلَٱللَّهُ وَإِلَىٰ ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ۞

فَكَيْفَ إِذَاۤ أَصَدَبَتَهُم مُصِيبَةٌ بِسمَا قَدَّ مَتْ أَيْدِيهِمْ ثُمَّ جَآ ءُوكَ يَمْلِفُونَ بِاللَّهِ إِنْ أَرَدُنَاۤ إِلَّا إِحْسَنِنَا وَتَوْضِيقًا ۞

أُوْلَتَهِكَ الَّذِينَ يَعْمَهُ اللَّهُ مَا فِى قُلُوبِهِمَ فَأَعْرِضَ عَنْهُمْ وَعِظْهُمْ وَقُل لَهُمْ وَفِي اَنْفُهِهِمْ قَوْلًا بَلِيغًا ۞

وَمَاۤ أَرْسَلْنَا مِن زَسُولٍ إِلَّالِيُطُكَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذِظُ لَمُوَّا أَنْفُسَهُمْ جَآ هُوكَ فَاسْتَغْفَرُواْ اللَّهَ وَاسْتَغْفَرَلَهُ مُ الرَّسُولُ لَوَجَدُواْ اللَّهَ تَوَّارُ ارْجِيهُ الْ

فَلَا وَرَبِكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَكَرَ بَيْنَهُمُ مِنْمَ لَا يَجِدُوا فِي اَنفُسِهِمْ

^{[1] (}V.4:60) Tāghût : See the footnote of (V.2:256)

^{[2] (}V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلى الله عليه وسلم) for judgement — For details, see Tafsir At-Tabari.

them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

- **66.** And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith):
- 67. And indeed We should then have bestowed upon them a great reward from Ourselves.
- 68. And indeed We should have guided them to the Straight Way.
- 69. And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom bestowed His Grace, of the Prophets, the Siddigûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!
- 70. Such is the Bounty from Allah, and Allâh is Sufficient as All-Knower.
- 71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
- 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them."
- 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

حَرَجًا مِمَّا قَضَيْتَ وَنُسَلِمُوا نَسْلِيمًا ١

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ أَفْتُكُوۤ أَأَنفُسَكُمْ أَو ٱخْدُجُوا مِن دِينَركُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمٌّ وَلَوْأَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ - لَكَانَ خَيْرًا لَحُمْ وَأَشَدَّتُنْبِيتًا ١

وَإِذَا لَّا تَيْنَاهُم مِن لَّدُنَّا أَجُرًّا عَظِيمًا ١

وَلَهَدَيْنَهُمْ مِرَطًا مُسْتَقِيمًا ١

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَتِهِكَ مَعَ الَّذِينَ أَنَّعَمَ ٱللهُ عَلَيْهِم مِنَ ٱلنَّبِيِّتَ وَٱلصِّدِيفِينَ وَٱلشُّهَدَآءِ وَٱلصَّلِحِينَ وَحَسُنَ أُوْلَتِيكَ رَفِيقًا ﴿

عَلِيمًا ﴿ كُا يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْحِـذُرَكُمْ فَأَنفُو وَأَثْبَاتِ أُو أَنفِرُواْ جَمِيعًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله وَإِنَّ مِنكُونَ لَمَن لَّيُنِظِّنَ ۚ فَإِنْ أَصَابَتَكُم مُصِيبَةً قَالَ قَدْ أَنْعَمَ أَلِلَهُ عَلَيَّ إِذْ لَوْ أَكُن مَّعَهُمْ شَهِيدًا ﴿ اللَّهِ اللَّهِ اللَّهِ ا

ذَ لِكَ ٱلْفَصْلُ مِرِ ﴾ ٱللَّهُ وَكَفَىٰ بَاللَّهِ

وَلَيْنَ أَصَلَبَكُمْ فَضَلُّ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنَ لَمْ تَكُنْ بَيْنَكُمْ وَيَنْنَهُ مُوَدَّةٌ يُنَايِّتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ١

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (Iqâmat-as-Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله الله عليه وسلم)." Say: "All things are from Allâh," so what is

فَلْيُقَنتِلْ فِي سَهِيلِ اللّهِ اللّهِ اللّهِ مَنْ يَشْرُونَ
 الْحَيَوٰةَ الدُّنْ إِلَا لَاَخِرَ أَوْمَن يُقَنتِلْ فِي سَهِيلِ
 اللّهِ فَيُفْتَلْ أَوْيَغْلِبْ فَسَوْف نُوْتِيهِ أَجُرًا عَظِيمًا (إِنَّيْ)

وَمَالَكُونَ لَانُقَيْلُونَ فِي سَبِيلِ اللّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَٱلْوِلْدَنِ الَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَذِ وِٱلْقَرَّيَةِ ٱلظَّالِرِ أَهْلُهَا وَأَجْعَل لَنَا مِن لَدُنْكَ وَلِيَّا وَأَجْعَل لَنَا مِن لَدُنْكَ نَصِيرًا ﴿ ﴾

ٵێٙؽڹؘ؞ٵڡۘٮؗۏؙٳؙؽؙڡۜێڸڷۏڹ؈۬ڛڽڸٵڵڣؖۅٵڵٙڍڹػؘڡؘؘۯؖۏٲ ڽؙڡۜٙێڸۏۘڹڣڛؘۑۑڸٵڶڟڬٷؗڗڹڣڡۧڹڸؗۅٙٲٲۏڸؽٲ ٵٮڞٙؾڟڶڗۣؖٳڹۧػؽۜڐٵڶڞٞؾڟڹۣػڶڹؘۻعۣۑڣٞٵ۞

ٱلَوْمَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُواۤ آيْدِيكُمْ وَأَقِيمُوا ٱلصَّلَوٰةَ وَ الْوَاالَزَّكُوٰهُ فَلَمَا كُنِبَ عَلَيْهِمُ الْفِنالُ إِذَا فَرِقٌ مِنْهُمْ يَخْشُوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ اَوَاَشَدَّ خَشْيَةً وَقَالُواْ رَبِّنَا لِرَكَبْتَ عَلَيْنَا الْفِنَالُ لَوْ لاَ أَخَرَلْنَا إِنَّهَ آجُلٍ فَرِبِّ قُلْمَنْحُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِفِنِ الْقِيلَ وَلائْظُلْمُونَ فَفِيدًا لاَ لَيْنَا

ٲؾڹؘۘڡٵؾٙػؙۅۛڹؗۅؙٳؽڐڔۣػڴؙؗؗؗؗؗ؋ٵڵڡۅۧۛۛڎۅڵۊٙػؙڹؗؠٞڣۣؠۯؙڝ ڡؙؙۺؘؽڎۊؚٞۅٳڹٮۛڝڹۿؠٞڂڛڹڎؙٞؽڡٞۅڷۅٵۿڬؚۄۦڡؚڹ۫ۼڹۮؚ ٱڵؿؖۜۅٳڹٮۛڝڹۿؠٞڛێٟؿڎٞۘؽڡۛۅڷۅٵۿڬؚۄۦڡڹ۫ۼڹڔڬ ڡؙٞڷػؙڴٞؖؿڹ۫ۼڹڋٳڶؿؖڋڣٙٳڸۿٷٛڮٳۤٵٞڶڡٞۅ۫ۄؚڵڮڲٵۮۅڹ

^{[1] (}V.4:76) See the footnote of (V.2:256).

wrong with these people that they fail to understand any word?

- 79. Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allah is Sufficient as a Witness.[1]
- 80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we ملى الله عليه have not sent you (O Muhammad) عدم) as a watcher over them. [2]
- 81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your Allâh. And Allah is Ever trust All-Sufficient as a Disposer of affairs.
- 82. Do they not then consider the Qur'an carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.
- 83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the

مَّآأَصَابَكَ مِنْ حَسَنَةِ فَهَزَ لِلَّهُ وَمَآأَصَابَكَ مِن سَيَتُةِ فَرِ، نَّفْسِكُ وَأَرْسَلْنَكَ لِلنَّاسِ رَسُولًا وَكَفَى بِٱللَّهِ شهدان

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهُ وَمَن تَوَلَّى فَمَا أَرْسَلْنَكَ عَلَيْهِمْ حَفِيظًا ١

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُواْ مِنْ عِندِكَ بَيْتَ طَآبِفَةٌ مِنْهُمْ غَيْرَالَّذِي تَقُولُ وَاللَّهُ يَكُتُبُ مَا يُبَيِّتُونَّ فَأَعْرِضَ عَنْهُمْ وَتَوَكَّلُ عَلَى ٱللَّهِ وَكَفَى بألله وكيلاه

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرَءَانَّ وَلَوْكَانَ مِنْ عِندِعَيْرِ ٱللَّهِ لَوَجَدُواْ فِيهِ أَخْنِلَافًا كَثُمًّا ١

وَإِذَاجَاءَهُمْ أَمْرُ مِنَ ٱلْأَمْنِ أَوِٱلْخَوْفِ أَذَاعُواْ بِهِ ۚ وَلَوْرَدُُوهُ إِلَى ٱلرَّسُولِ وَإِلَىٓ أَوْلِي ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنُا بِطُونَهُ مِنْهُمٌّ وَلَوْ لَافَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لِأَنَّبَعْتُهُ

^{[1] (}V.4:79) See the footnote (A) of the (V.2:252).

⁽A) Narrated Abu Hurairah رضى الله عليه وسلم Allâh's Messenger رضى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 251).

⁽B) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 384).

Grace and Mercy of Allâh upon you, you would have followed Shaitan (Satan), save a few of you.

ملى الله عليه Wuhammad ملى الله عليه in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

- 85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.
- 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. [1]
- 87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

ٱلشَّنْطَانَ إِلَّا قِلِيلًا 🚳

فَقَنْئِلْ فِي سَبِيلُ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرّ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوۤاْ وَاللَّهُ أَشَدُ مَأْسَا وَأَشَدُ تَنكِيلًا ١

مَّن يَشْفَعُ شَفَعَةً حَسَنَةً يَكُن لُّهُ مُضِيبٌ مِّنْهَا وَمَن يَشْفَعُ شَفَعَةً سَيْنَةً يَكُن لَهُ كِفْلٌ مِّنْهِاً وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِينًا (٥٠)

وَإِذَاحُيِينُم بِنَحِيَةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْرُدُّوهَآ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا [[]

ٱللَّهُ لا إِلَهُ إِلَّا هُوَّ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ ٱلْقِيامَةِ لَارَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ أَللَّهِ حَدِيثًا ١

^{[1] (}V.4:86) How the Salâm (greeting) began.

Narrated Abu Hurairah على الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allâh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allah's Mercy be on you)." So they increased 'wa Rahmatullah.'" The Prophet صلى الله عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (Sahih Al-Bukhari, Vol. 8, Hadith No. 246).

^{*&}quot;His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allah has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allah says in the Qur'an: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allah does not eat or sleep, while Adam used to eat and sleep [for details See Fath Al-Ban, Vol. 6, Page 108,9 and Vol.13, Page 238,9].

- 88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).
- 90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.
- 91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
- 92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e *Diya*) be given to the deceased's family unless they

فَمَا لَكُرُ فِي ٱلْمُنْفِقِينَ فِتَدَيِّنِ وَاللَّهُ أَرْكَسَهُم
 مِمَا كَسَبُوٓ أَ أَتُويدُ ونَ أَن تَهَدُ وُا مَنْ أَضَلَ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيد لَا ﴿

ۅۘڎؙۅٲۊٙؾػڡؙؗۯۅڒػڡٵػڡٞۯۅٲڡٙؾػٛۅٮؗۉڒڛۅٙٲ؞ؖٙڡؙڵڒ ٮؙؾۜڿڎۅٲڡۣڹۿؠؙٞٲۊڸؽٲۥڂؾۧؿؙؠٛٵڿؚۯۅٳڣڛؘۑۑڸٲڵؖؿ ڡؘٳڽٮۊۘڵۊٵڣؙڎؙۅۿؠ۫ۄٵڣۧؾۘڶۅۿؠ۫ڿؿؖ ۅؘڿۮؾؙؙؖٮؙۅۿؠٚؖۅؘڵڒٮ۫ؽٙڿڎٛۅٲڡؚڹٚۿؠٚۅٙڸؿٵ ۅؘڮڒڝؚۘڽٵ۞ٛ

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمِ يَنْكُمُ وَبَيْنَهُمُ مِيشَقُ اَوْجَاهُ وَكُمْ حَصِرَتْ صُدُورُهُمْ اَن يُقَالِلُوكُمْ اَوْيُقَالِلُوا فَوْمَهُمْ وَلَوْشَاءَ اللَّهُ لَسَلَطَهُمْ عَلَيْكُرْ فَلَقَائِلُوكُمْ فَإِن اعْمَرُلُوكُمْ فَلَمْ يُقْلِلُوكُمُ وَأَلْقُوا إِلَيْكُمُ السَّلَمَ فَاجَعَلَ اللهُ لَكُرْعَلَيْمِ مُسَيِدِ لَا ﴿

سَتَجِدُونَ اَخِرِنَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَارُدُّوَ الِلَ الْفِئْسَةِ أَرْكِسُوافِيماً فَإِن لَّمْ يَعَزِّلُوكُمْ وَيُلْقُوَّ الْإِنْكُو السَّلَمَ وَيَكُفُّواً أَيْدِيهُ مَّ فَحُدُدُوهُمْ وَأَفْدُلُوهُمْ حَيْثُ نَقِفْتُمُوهُمْ وَأُولَتِهِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ شُلْطَكَ الْمُبِينَا ﴿

وَمَاكَاتَ لِمُؤْمِنٍ أَن يَقْتُلُ مُؤْمِنًا إِلَّا خَطَتًا وَمَن قَنَلَ مُؤْمِنًا خَطَئَا فَتَحْرِبُرُ رَفَبَ قِ مُؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةُ إِلَى آهَ لِهِ: إِلَّا أَن يَصَّكَ قُوُّا فَإِن كَاكِ مِن قَوْمٍ عَدُوِّ لَكُمُّ وَهُو مُؤْمِثُ remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money — Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.^[1]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and

فَتَحْرِيْرُ رَقَبَ اَ مُؤْمِن اَ وَان كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِيثَنَّ فَدِيةٌ مُسَلِّمَةُ إِلَىٰ آهْلِهِ وَعَنْرِيْرُ رَقَبَ قِمُوْمِن لَّهُ فَمَن لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُسَنَابِعَيْنِ قَوْبَةً مِنَ اللَّهِ وَكَاتَ اللَّهُ عَلِيمًا حَكِيمًا ۞

ۅؘڡؘڹۑڡٞؗؾؙڶ؞ڡٛۏٝڡڹؘٵۺؙۘؾؘڡێؚۮٵڡؘڿڒؘۘٲۊؙٛ؞ؖ ڿۿڹٞڡؙڂڬڸڎٵڣۣۿٵۅٛۼؘۻٮۘٵڷڷهؙڠڶؾٚڡ ۅؘڵڡؘڹؙڎؙۄٲ۫عَذَڶڎؙڡؙۮڶٵ۠ۼڟۣڽڡٵ۞

يَتَأَيُّهَا ٱلَّذِينَ اَمُثُوّالِاَضَرَاتُدُقِ سَبِيلِاللَّهِ
فَتَيَتُوْاوَلَانِقُولُوالِمَنَ ٱلْفَيْ إِلَيْكُمُ السَّلَامَ
لَسَّتَ مُوْمِنَا تَبْتَغُونَ عَرَضِ الْحَيَوْوَ
الدُّنْ الْمَعِنَدَ اللَّهِ مَغَالِهُ كَثِيرَةً كَلَالِكَ
كُنْ تُمُ مِن قِبْ لُ فَمَنَ اللَّهُ عَلَيْكُمْ
فَتَبَيْنُوا إِنْ اللَّهَ كَانَ بِمَاتَةً مَلُونَ
خَبِيرًا إِنْ

لَّا يَسْتَوِى اَلْقَامِدُونَ مِنَ اَلْمُؤْمِنِينَ غَيْرُ أُولِي اَلضَّرَدِ وَاَلْمُجَهِدُونَ فِي سَبِيلِ اللَّهِ إِلَّمُولِهِمْ وَاَنفُسِهِمْ فَضَّلَ اَللَّهُ اَلْمُجَهِدِينَ بِأَمُولِهِمْ وَاَنفُسِهِمْ عَلَى اَلْقَاعِدِينَ دَرَجَةً وَكُلُّ وَعَدُ اللَّهُ الْمُشْنَى وَفَضَّ لُاللَّهُ

^[1] (V.4:93):

A) Narrated Ibn 'Umar ضلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahih Al-Bukhâri, Vol.9, Hadith No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

fight, above those who sit (at home) by a huge reward.

- 96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell What an evil destination!
- 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.
- 99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.
- 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.
- 102. When you (O Messenger Muhammad صلي الله عليه وسلم) are among them,

ٱلمُجَهِدِينَ عَلَى ٱلْقَعِدِينَ أَجُرًا عَظِيمًا ١٠

دَرَجَنتِ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللهُ غَفُورًا رَجِيمًا اللهُ

إِنَّ اَلَّذِينَ تَوَفَّنَهُمُ الْمَكْتِهِكَةُ ظَالِي اَنَفُسِهِمْ قَالُواْ فِيمَ كُنُثُمٌّ قَالُواْكُنَا مُسْتَضْعَفِينَ فِي الْأَرْضُ قَالُوَاْ اَلَمْ تَكُنُ أَرْضُ اللَّهِ وَسِعَةَ فَشُهَا حِرُواْ فِيهَا فَالُولَتِيكَ مَا وْمَهُمْ جَهَةً مُ وَسَاءَت مَصِيرًا ﴿ ﴾

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآةِ وَٱلْوِلْدَانِ لَايَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿

فَأُوْلَتِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَاتَ اللَّهُ عَفُواً غَفُورًا ۞

﴿ وَمَن مُهَاجِرْ فِي سَبِيلِ اللّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمَا كَيْمِرًا وَسَعَةٌ وَمَن يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللّهِ وَرَسُولِهِ - ثُمَّ يُدْرِكُهُ الْمُوْتُ فَقَدً وَقَعَ أَجْرُهُ ، عَلَى اللّهُ ۗ وَكَانَ اللّهُ عَفُورًا رَّحِيمًا ۞

ۅٙڸ۪ۮؘٳۻؘڕٛڹؙؗؗؗؗؗؗؗۿ۬ٷٲڵٲۯۻۣڡؘٚڶؽڛٙؗؗۼؽؾػ۠ۯڿۘٵڂٛٞٲڹٮؘڡٞڞۘڔۘۅٲ ڡؚڹؘٲڶڞۜڶۅٛۊٳڹڿڡ۬ؠؙؗٵٞڹؽؘڡؚٚڶۣٮٮۜػؙؗؠٲڶؘۘڍؚڽڹػڡٛۯؙۊٲ۫ ٳڹۜٲڵػڡٚڡؚؚڽؽؘػڶٷؙڶػؙۯۼۮۊٞٲۺؙؚۣڽؽٵ۞

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّكَاوَةَ فَلْنَقُمْ

^[1] (V.4:97) See the footnote of the (V.3:149).

and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers. [11]

103. When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (Iqamat-as-Salât). Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh, [2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

طآبِفَةٌ مِّنْهُم مَعَكَ وَلَيَا خُذُوۤ السَّلِحَتُهُمْ فَإِذَا سَجَدُوا فَلْيَكُو نُوا مِن وَرَآبِكُمْ وَلْتَأْتِ طَآهِ فَا فَلْيَصَلُوا فَلْيُصَلُوا مَعَكَ وَلْيَا خُذُوا فَلْيَصَلُوا مَعَكَ وَلْنَاخُدُ وَاخِدْرَهُمْ وَأَسْلِحَتُهُمُّ وَدَّ الَّذِينَ كَفَرُوا لَوَ تَغْفُلُونَ عَنَ أَسَلِحَتُهُمُّ وَدَّ الَّذِينَ كَفَرُوا لَوَ تَغْفُلُونَ عَنَ أَسَلِحَتِكُمْ وَأَمْتِعَيَّكُمْ فَيَعَلِمُ فَيَعِلُونَ عَنَ أَسَلِحَتِكُمْ وَأَمْتِعَيَكُمْ فَي فَلُونَ عَنَ أَسَلِحَتِكُمْ وَأَمْتِعَيَكُمْ فَي فَلُونَ عَنَ اللَّهِ وَعَدَّ وَلَاجُنَاحَ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ الْوَلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْحَمْلُولُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْمُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُعَمِّلُولُ اللَّهُ الْعُلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَيْمُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَيْمُ الْعَلَامُ الْعَلَيْمُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعُلِمُ الْعُلُولُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعُلُولُهُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعُلُمُ الْعُلْمُ الْعُلُولُ الْعَلَامُ الْعَلَام

فَإِذَا فَضَيْنَتُمُ ٱلصَّلَوْةَ فَأَذَّكُرُوا ٱللَّهَ قِيْمًا وَقُعُودًا وَعَلَ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنَتُمْ فَأَقِيمُوا الصَّلَوْةُ إِنَّ الصَّلَوْةَ كَانَتْ عَلَى ٱلْمُؤْمِنِيرَ كِكَبَا مَوْقُوتَ الشَّ

وَلَا تَهِـنُواْ فِي الْبَيْغَاتَ الْقَوْرِ إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُوكَ كَمَا تَأْلَمُوكَ وَرَّجُونَ مِنَ اللّهِ مَا لا يَرْجُوكُ وَكَانَ اللّهُ عَلِيمًا حَكِيمًا ۞

إِنَّا أَزَلْنَآ إِلِيْكَ ٱلْكِنَابَ بِٱلْحَقِّ لِتَحْكُمُ بَيْنَ ٱلنَّاسِ مِِّ ٱلَّرَبِٰكَ ٱللَّهُ وَلَا تَكُن لِلْخَآ إِينِينَ خَصِيمًا ۞

وَٱسْتَغْفِرِٱللَّهَ إِنَ ٱللَّهَ كَانَ غَفُوزًا رَّحِيمًا ۞

^{[1] (}V.4:102) See the footnote of (V.2:239).

^{[2] (}V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad ملى الله وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah — legal ways), and taught you that which you knew not. And Ever Great

وَلَا يُحْدِلُ عَنِ الَّذِينَ يَغْتَ انُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُ مَن كَانَ خَوَّانًا أَثِيمًا ۞

ؽسۡتَخُفُونَ مِنَ النَّاسِ وَلَا يَسۡتَخْفُونَ مِنَ اللَّهِ وَهُوَمَعَهُمُ إِذْ يُبَيِّتُونَ مَا لَا يِرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ اللَّهُ مِمَايِعٌ مَلُونَ مُجِيطًا ﴿

هَنَأَنتُهُ هَنُوُلَآءِ جَندَلْتُهُ عَنَهُمْ فِي الْحَيَوَةِ الدُّنْيَا فَمَن يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَكَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ۞

وَمَن يَعْمَلُ سُوَءًا أَوْ يَظْلِمْ نَفْسَهُ .ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ عَنْفُوزًا رَّحِيمًا ۞

وَمَن يَكْسِبُ إِنْمَا فَإِنَّمَا يَكْسِبُهُ، عَلَى نَفْسِدُ. وَكَانَ اللهُ عَلِيمًا حَكِيمًا اللهِ

ۅؘڡؘڹؽڬڛڹڂؘڟؚؾڠٙٲؙۏٳۿ۫ٲڎؙڡۘٞڒۧۄؚؠۼ؞ڔؚٙؾٵ ڡؘڡٞڍٲڂؾؘڡؘڶؙؠؙؠٚؾؗٮؙٵۅٳؿڡؙٲۺؙۣؽڶ۞

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ الْمُتَمَّت طَايَفِكَةٌ مِّنْهُ مِّ أَن يُضِلُّوكَ وَمَايُضِلُّوکَ إِلَّا أَنفُسَهُمٍّ وَمَايِضُمُّونَكَ مِن شَىْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ أَلْكِنَبَ وَالْحِكْمَةَ وَعَلَمَكَ مَالَمَ تَكُنْ تَعْلَمُ وَكَاكَ فَضْلُ اللَّهِ عَلَيْكَ is the Grace of Allâh unto you (O Muhammad ملم الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad على الله وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!

116. Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

118. "Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss. [2]

عَظِيمًا ١

وَمَن يُشَافِقِ ٱلرَّسُولَ مِنْ بَعْدِ مَا لَبَيْنَ لَهُ ٱلْهُدَئ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ ثُوَلَهِ ِ مَا تَوَلَّى وَنُصْـلِهِ - جَهَـنَّمُّ وَسَاءَتْ مَعِيدًا ۞

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ءَوَيَغْفِرُ مَا دُونَ ذَالِثَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّضَلَالًا بَعِيدًا ﴿ اللَّهِ

> إِن يَدْعُونَ مِن دُونِدِ إِلَّا إِنَثَا وَإِن يَدْعُونَ إِلَّا شَيْطَكْنَا مَرِيدًا ﴿

لَمَنهُ اللهُ وَقَاكَ لَأَغَيذَ نَا مِن عِبَادِكَ نَصِيبًا مَثْرُوضًا

وَلَأَضِلَنَهُمْ وَلَأَمْنِيَنَهُمْ وَلَآمُرَنَهُمْ فَلِيُبَتِّكُنَّ ءَاذَاكَ الْأَنْمَارِ وَلَآمُ مَّهُمْ فَلِيُغَيِّرُكَ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيَّامِن دُونِ اللَّهِ فَقَدْ خَسِرَخُسْرَانَ الْمُهِينَا شَ

^[1] (V. 4:115) See the footnote of (V.3:85).

^{[2] (}V.4:119) See the footnote of (V.59:7).

120. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satân) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a gooddoer — See V.2:112). And follows the religion of Ibrâhîm^[1] (Abraham) *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَايَعِدُهُمُ ٱلشَّيْطَانُ إِلَّاغُهُمًّا ۞

أُوْلَيَّكَ مَأُونَهُمْ جَهَنَّمُ وَلَايَجِدُونَ عَنْهَا يَحِيمَنَا شَ

وَالَّذِينَ اَمَنُواْ وَعَمِلُواْ اَلصَّنلِحَتِ
سَنُدُ خِلُهُمْ جَنَّتٍ مَّرِي مِن تَحْتِهَا
الْأَنْهَادُ خَلِدِينَ فِهَا الْبَدَّاوَعُدَ اللَّهِ حَقًا اللَّهِ مَنْ أَصْدَقُ مِنَ اللهِ قِلَا (اللهُ اللهُ اللّهُ اللهُ الله

لَيْسَ بِأَمَانِيَكُمْ وَلَآ أَمَانِيَ أَهْلِ ٱلْكِتَٰبِّ مَن يَعْمَلُ سُوّءً ايُحُرَّ بِدِء وَلَا يَجِـدُ لَهُ مِن دُونِ أَنْدِوَ لِيَّا وَلَا نَصِيرًا ۞

وَمَن يَعْمَلُ مِنَ ٱلصَّكِلِحَنتِ مِن ذَكَرٍ أَوْ أَنْنَى وَهُوَمُؤْمِنُّ فَأُوْلَتِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۞

وَمَنْ أَحْسَنُ دِينَا مِّمَنْ أَسْلَمَ وَجْهَهُ. لِلَّهِ وَهُوَ مُحْسِنُ وَاتَبَعَ مِلَّة إِبْرَهِيمَ حَنِيفَاً وَأَخَذَ التَّهُ إِبْرَهِيمَ خِلِيلًا ۞

وَلِلَهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَى وَتُحِيطًا ۞

^{[1] (}V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.

127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.

131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَيَسْتَفْتُونَكَ فِ النِّسَآءٌ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتَّلَ عَلَيْكُمْ فِ الْكِتَكِ فِي يَسْمَى النِّسَآءِ الَّتِي لَا تُؤْتُونَهُ نَّ مَا كُنِبَ لَهُنَّ وَرَّغَبُونَ أَنَ تَنكِحُوهُ نَ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَنِ وَأَن تَقُومُوا لِلْيَتَنَيَ بِالْقِسْطِ وَمَا نَفْعَلُوا مِنْ خَيْرٍ فَإِنَ الْقِدَ كُلُ بِهِ عَلِيمًا إِنَّ

وَإِنِ أَمْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضَا فَلَاجُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأَحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَ وَإِن تُحْسِنُواْ وَتَنَّقُواْ فَإِنَ اللَّهُ كَانَ مِهَا تَعْمَلُونَ خَمْرًا ﴿ اللَّهِ اللَّهُ كَانَ

وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُواْ يَنَ الِنِسَآءِ وَلَوْحَرَصْتُمْ فَلَا تَعِيدُواْ كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةً وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِكَ اللَّهَ كَانَ غَفُورًا زَحِيمًا ۞

وَإِن يَنْفَرَّ قَايُغْنِ اللَّهُ كُلَّا مِن سَعَتِهِ . وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۞

وَلِلَهِ مَكَافِى السَّمَوَتِ وَمَافِى الْأَرْضِّ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوثُواْ الْكِئْبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ اَنِ اَتَّقُوا اللَّهِ وَإِن تَكْفُرُ وَا فَإِنَّ لِلَّهِ مَافِى السَّمَوَتِ وَمَافِى الْأَرْضِ وَكَانَ اللَّهُ غَيْنًا حَبِيدًا ﴿ 132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer.

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do. [1]

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;

وَلِلَهِ مَافِى ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضِ ُ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿ ﴾

> ٳڹؽۺۘٲؙؽؙۮ۫ۿؚڹۘ۬ٛٚڝؙٛؗمٲؿؖؠؙٵڷڶؾؘٲۺۅؘؽٲؾؚ ڽؚۓڂؘڔۣؠڒڂۘٷػٲڽؘٲڶ*ڎٞ*ٷؘؽڬۣڎؘڸؚڬقٙڋؽؙٳ۞

مَّنَكَانَ يُرِيدُثُوَّابَ الدُّنِيَا فَعِندَ اللَّهِ ثَوَّابُ الدُّنْيَاوَا لَآخِرَةً وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوْمِينَ إِالْقِسْطِ
 شُهَدَآءَ بِلَهِ وَلَوْعَلَى اَنفُسِكُمُ اَوِالْوَلِدَيْنِ
 وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا اَوْفَقِيرًا فَاللَّهُ اَوْلَى بِعِمَّا فَلا تَشْعُرُوا فَاللَّهُ اَوْلَى بَعْمُ الْمُؤَى اَن تَعْدِلُواْ وَإِن تَلُومُ الْمُؤَى الْمَثْعُملُونَ خَيدًا ﴿
 اَوْتُعُرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا نَعْمَلُونَ خَيدًا ﴿

يَتَأَيُّهَا الَّذِينَ ءَامَنُوَّاءَامِنُوا بِاللَّهِ وَرَسُولِهِ. وَالْكِئنبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ. وَالْحِكتَبِ الَّذِى أَنزَلَ مِن فَبَلُّ وَمَن يَكْفُرُ بِاللَّهِ وَمَلَيْ كَنِهِ ، وَكُنْبِهِ، وَرُسُلِهِ، وَالْيُوْمِ الْآخِرِ فَقَدْضَلَّضَلَا بَعِيدًا ۞

إِنَّ الَّذِينَ مَامَنُوا ثُمَّ كَفَرُوا ثُمَّدَ مَامَنُوا ثُمَّ قَامُوا ثُمَّ اَذْدَادُوا كُفُرًا لَمَّ يَكُنِ اللَّهُ لِيغْفِرَ لَمُمَّ وَلَا لِيَهْدِيمُمُ

^{[1] (}V.4:135) Narrated Anas صلى الله عليه وسلم The Prophet رضى الله عنه was asked about the great sins. He said, "They are:

a) To join others in worship with Allah.

b) To be undutiful to one's parents.

c) To kill a person (which Allâh has forbidden to be killed i.e.to commit the crime of murdering).

d) And to give a false witness."

⁽Sahih Al-Bukhâri, Vol. 3, Hadîth No. 821).

Allâh will not forgive them, nor guide them on the (Right) Way.

138. Give to the hypocrites the tidings that there is for them a painful torment.^[1]

139. Those who take disbelievers for Auliyâ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hyprocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. ^[2] And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

سَبِيلًا

بَشِرِ ٱلْمُنَفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

ٱلَّذِينَ يَنَخِذُونَٱلْكَفِرِينَ ٱوْلِيَآةَ مِن دُونِ ٱلْمُوْمِنِينَۚ ٱَيَبْنَغُونَ عِندَهُمُ ٱلْفِزَّةَ فَإِنَّ ٱلْمِزْءَ لِمَوجَمِعًا۞

وَقَدْنَزَلَ عَلَيْكُمْ فِي ٱلْكِنْبِ أَنْ إِذَا سَعِمْنُمُ

اَيْتِ ٱللَّهِ يُكُفَّرُ بِهَا وَيُسْنَهُ زَأْ بِهَا فَلَا نَفْعُدُوا

مَعُهُمْ حَتَّى يَحُوضُوا فِي حَدِيثٍ عَثْرِهِ إِلَّا كُرَاذًا

مِثْلُهُمُّ إِنَّ اللَّهَ جَامِعُ ٱلْمُسْفِقِينَ وَٱلْكَنفِرِينَ

فِ جَهَنَّمَ جَهِيعًا ۞

الَّذِينَ يَرَّبَصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحُ مِّنَ اللَّهِ فَكَالُواْ اَلَمْ نَكُنْ مَّعَكُمْ وَإِن كَانَ لِلْكَفِرِينَ نَصِيبٌ قَالُواْ اَلْعَ نَسْتَعْوِذْ عَلَيْكُمْ وَنَمْ نَعَكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَعَكُمُ مُنْ يَنْكُمْ مَيْوَمَ الْقِينَمَةُ وَلَن يَجْعَلَ اللَّهُ لِلْكَنفِرِينَ عَلَى الْفُوْمِنِينَ سَبِيلًا ﴿

إِنَّ ٱلْمُنْفِقِينَ يُخْلِيغُونَ اللَّهَ وَهُوَخَلِيغُهُمْ وَإِذَاقَامُوٓ اإِلَى الصَّلَوْةِ قَامُوا كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَايَذْكُرُونَ اللَّهَإِلَّا قِلِيلًا ﷺ

^{[1] (}V.4:138) See "Hypocrisy" — Appendix 2.

^{[2] (}V.4:142) See (V.57:12-15).

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm).

144. O you who believe! Take not for Auliyâ' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

145. Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.^[1]

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

مُّذَبْذَبِينَ بَيْنَ ذَلِكَ لَآ إِلَىٰ هَـُوُلَآءَ وَلَآ إِلَىٰ هَـُوُلَآءً وَمَن يُضۡلِلِ اللَّهُ فَلَن تَجِدَلَهُ سَبِيلًا ﷺ

يَّتَأَيُّهَا ٱلَّذِينَ اَمَنُواْ لَانَنَّخِذُواْ ٱلْكَفِرِينَ ٱوْلِيَآ اَمِن دُونِ ٱلْمُؤْمِنِينَّ أَثَرِيدُونَ آن جَعْكُوا لِلَّهِ عَلَيْكُمْ سُلْطَنَّا ثَمِينًا ﷺ

إِنَّ ٱلْمُنْفِقِينَ فِي ٱلدَّرْكِ ٱلْأَسْفَكِلِ مِنَ ٱلنَّارِ وَلَنْ يَحْدَلَهُمْ نَصِيرًا ۞

إِلَّا الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاَعْتَصَكُمُواْ وِاللَّهِ وَأَخْلَصُواْ دِينَهُمْ لِلَّهِ فَأُوْلَتَهِكَ مَعَ الْمُؤْمِنِينَ وَسُوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۞

مَّايَفْعَكُ اللَّهُ بِعَدَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمُ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۞

^[1] (V.4:145):

a) Narrated 'Abdullâh bin 'Amr رضى الله عنها: The Prophet ملى الله عليه وسلم said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

^{1.} Whenever he is entrusted, he betrays (proves dishonest).

^{2.} Whenever he speaks, he tells a lie.

^{3.} Whenever he makes a covenant, he proves treacherous.

^{4.} Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahih Al-Bukhāri, Vol. 1, Hadith No. 33).

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah ملى الله عليه وسلم : The Prophet ملى الله عليه وسلم said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 84).

- 148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.
- 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful.
- 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
- 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
- 152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.
- 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.
- 154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing

﴿ لَا يُحِبُ اللَّهُ ٱلْجَهْرَ وِالسُّوءِ مِنَ ٱلْفَوْلِ إِلَّا مَنْ طُلِوْ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا اللهِ

إِن نُبُدُواْ خَيْرًا أَوْتُخْفُوهُ أَوْتَعْفُواْ عَن سُوٓءٍ فَإِنَّ اللَّهُ كَانَ عَفُوًا قَدِيرًا ۞

إِنَّ الَّذِينَ يَكُفُرُونَ بِاللَّهِ وَرُسُلِهِ . وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللَّهِ وَرُسُلِهِ . وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَصَّفُرُ بِبَعْضٍ وَيُونِدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلًا ۞

أُولَكِمِكَ هُمُ الْكَفِرُونَ حَقَّا وَأَعْتَدْنَا لِلْكَنفِرِينَ عَذَابًا مُهِينًا اللهِ عَذَابًا مُهِينًا

وَالَّذِينَ اَمَنُواْ إِللَّهِ وَرُسُلِهِ وَلَدْ يُفَرِّقُواْ بَيْنَ أَحَدِينَهُمْ أُوْلَئِكَ سَوْكَ يُؤْتِيهِمْ أُجُورَهُمُّ وَكَانَ اللَّهُ عَمُورًا زَحِيمًا ﴿

يَسْتُلُكَ أَهْلُ ٱلْكِنْكِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِنْبُا مِّنَ السَّمَاءِ فَقَدْ سَأَلُواْ مُوسَى ٓ أَكْبَرَمِن ذَلِكَ فَقَالُواْ الْرِنَا اللَّهَ جَهْرَةً فَأَخَدُ تَهْمُ الصَّنِعَةَ بِظُلْمِهِمْ ثُمَّا أَغَذُواْ الْمِجْلَ مِنْ بَعْدِ مَا جَآءَ تُهُمُ الْبَيْنَاتُ فَعَفُوْنَا عَن ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلطَئنَا مُبِينَا شَيْ

وَرَفَعْنَافَوْقَهُمُ الظُّورَبِمِيثَقِهِمْ وَقُلْنَا لَهُمُ الْدُخُلُواْ الْمَاكِ مُتِيَّذًا وَقُلْنَا لِمُثَمَّ لَاتَقَدُّ وَأَفِي السَّنْهِتِ worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant [1].

155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary مايها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but the resemblance of 'Îsâ (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Îsâ (Jesus), son of Maryam (Mary) [alapha]:

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Îsâ (Jesus), son of Maryam

وَأَخَذْ نَامِنْهُم مِيثَقًا عَلِيظًا ١

فَهِمَا نَقْضِهِم مِّيثَ فَهُمْ وَكُفْرِهِم ثِنَايَتِ ٱللَّهِ وَقَلْهِمُ ٱلْأَنْيِكَةَ بِغَيْرِحَقِّ وَقَوْلِهِمْ قُلُوبُنَا عُلْفُنَّ بَلْطَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا فَلِمَلَا لِشِيَّ

وَبِكُفْرِهِمْ وَقُولِهِمْ عَلَى مَرْيَهُ بُهْتَنَا عَظِيمًا ١

وَقَوْلِهِمْ إِنَّا فَنَلْنَا ٱلْمُسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا فَنَلُوهُ وَمَاصَلَبُوهُ وَلَئِكِن شُيِّهَ أَمُمُّ وَلِنَّ الَّذِينَ آخَنَلُوهُ إِنِيهِ لِغِي شَلِّى مِّنَهُ مَا أَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا آتِبَاعَ ٱلظَّنِّ وَمَاقَنَلُوهُ يَقِينًا ﴿ ﴾

بَل زَفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

وَإِن مِنْ أَهْلِ ٱلْكِنْبِ إِلَّا لَيُؤْمِنَنَّ بِهِ، مَبْلَ

^{[1] (}V. 4:154) Narrated Abu Hurairah نرضي الله عنه Allâh's Messenger على الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'*." (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 615).

^{*}They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsir At-Tabari*).

(Mary), as only a Messenger of Allâh and a human being]¹¹ before his ['Îsâ (Jesus) عليه or a Jew's or a Christian's] death¹² (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them—and for their hindering many from Allâh's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم as

مَوْتِهِ ۚ وَيُوْمَ ٱلْقِيكَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا 🕲

فَوْظُلْرِ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَتْ لَمُنَّمْ وَبِصَدِّهِمْ عَنسَبِيلِ ٱللَّهِ كَيْثِرًا ۞

وَٱخۡذِهِمُ ٱلرِبَوْا وَقَدۡ نُهُواۡعَنۡهُ وَٱکۡلِهِمۡ ٱمۡوَلَالنَاسِ بِٱلۡبَطِلِّ وَٱعۡتَدۡنَا لِلۡكَفِرِينَ مِنۡهُمۡ عَذَابًا ٱلِسِمَا ۞

ڬٙڮڹٵڒٙڛڂۘۏۮڣۣٲڶڡۣڵڔڡڹٛؠٞۄۜٲڵٷٚڡؽۘۅڽ ؿؙۅٝڡٷڹؘؠؘٟٵڷؙڗؚڶٳێڮۅؘمٙٵڷؙڗۣڶ؈ڣۧڸڬ ۅؘٲڵڡؚٞؾڡۣؽٵڶڞٙڵۏ؋ٞۅٲڶؽؙۊ۫ٮۛٷڔ؊ٵڒۜڪۏ؋ؘ ۊؘٲڴٷ۫ڡٮٛۏۮؘٳڶڡٞۅۘۯٲؿ۫ۅ۫ۄٲڵٳڿٟڷؙۏڶؾ۪ٚڮؘ؊ٛٷ۬ؾؠؚؠٞ ڴڴؙؙۼڟۣؖٵ۞

﴿ إِنَّآ أَوْحَيْنَاۤ إِلَيْكَكُمَّآ أَوْحَيْنَاۤ إِلَىٰ نُوحٍ

^[1] (V.4:159) See the footnote of (V.3:55).

^{[2] (}V.4:159) — "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Isâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

^{[3] (}V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad bin Isma'îl bin Ibrahîm bin Al-Mughîrah Al-Bukhâri (may Allâh عز وجل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم And the Statement of Allâh : تعالى And the Statement of Allâh : تعالى as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Narrated 'Umar bin Al-Khattâb رضى الله عليه وسلم I heard Allâh's Messenger رضى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 1).

رضى Al-Hârith bin Hishâm: رضى الله عنها Al-Hârith bin Hishâm: رضى Al-Hârith bin Hishâm: رضى asked Allâh's Messenger (ض عنه asked Allâh's Messenger الله عنه

We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صني الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه الله and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (Tafsir Al-Qurtubî).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ملي الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor

ۉۘٲڶێؘؚڽؾٟٮٚڽؘۄڹۢؠڡٚڍۄ؞ؙۉٲۊڂۘڽٮؙٮؘٚٳڮٙٳڮٙٳڹۯۿؚۑٮۘۘ ۉٳۺػۼۑڶۉٳۺڂ؈ٛۉێڠڨؖۅۘڹۉٲڵٲؙۺۘۘۻڶۅ ۅؘۼڛۘؽۉٲێۘۅٛڹۘۅؽؙۅۺٛۅؘۿٮۯۏۮؘۅۘۺؙڵؿٮۜڹٛٞ ۅٛٵؾٚؽٮٚٵۮٲۅؙ؞ۮڒؘڣؚۯٵ۞

وَرُسُلَا قَدْ قَصَصْنَهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلَا لَمْ نَقْصُصْهُمْ عَلَيْكُ وَكُلِّمَ اللَّهُ مُوسَىٰ تَكِلِيمًا ﴿ اللَّهِ

ۯؙڛؙۘڶۘۘڒۘڡؙٞؠؘۺؚٙڔۣؽؘۅؘڡٛڹۮؚڔؽ۬ڸؿؘڵۘٳؽػؙۅڹٙڵڶؚؾٙٳڛ عَلَىٱللَّهِ حُجَّةُٱبْعَدَٱلرُّسُلِّ وَكَانَٱللَّهُ عَرِيزًا حَكِيمًا ۞

لَّكِنِ اللَّهُ يَشْهَدُ بِمَاۤ أَنزَلَ إِلَيْكَ ۚ أَنزَلَهُ, بِعِـ لْمِـةِ ۚ وَالْمَلَتِهِكَةُ يَشْهَدُونَ ۚ وَكُفَىٰ بِاللَّهِ شَهِـيدًا ﷺ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَنسَبِيلِ ٱللَّهِ قَدْ صَلُّواْ صَلَلاً بَعِسِيدًا ﴿ اللَّهِ

إِنَّ اَلَّذِينَ كَفُرُواْ وَظَلَمُواْ لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَالِيَهْدِ يَهُمْ طَرِيقًا ۞

Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âishah رضى الله عنه عنه added: "Verily I saw the Prophet عليه وسلم being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 2)

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

people of the Scripture 171. O (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" and he was) which He bestowed on Maryam (Mary) and a spirit $(R\hat{u}h)^{[2]}$ created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3]

إِلَّا طَرِيقَ جَهَنَّمَ خَلِدِينَ فِهَآ أَبَدَأَ وَكَانَ ذَلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿ يَتَأَيُّهَا ٱلنَّاسُ قَدْ جَلَ ءَكُمُ ٱلرَّسُولُ بِالْحَقِّ مِن زَيْكُمْ فَنَامِنُواْ خَيْرًا لَكُمُّ وَإِن تَكْفُرُواْ فَإِنَّ لِيَومَا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ وَكَانَ ٱللهُ عَلِيًّا حَكِيمًا ﴿

يَتَأَهْلُ الْكِتَّبِ لَاتَضْلُوا فِي دِينِكُمْ وَلَا تَـ هُولُواْ عَلَى اللّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِسَى اَبْنُ مَرْيَمَ رَسُوكُ اللّهِ وَكِيمَتُهُ، الْقَنَهَ آ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَنَامِنُوا بِاللّهِ وَرُسُلِهُ عَوْلَا تَقُولُواْ ثَلَاثَةٌ أَنتَهُوا خَيْرًا لَكُمُ مَا إِنَّمَا اللّهُ إِلَهُ وَحِدَّ شُعْبَكَنَهُ وَاللّهِ وَكِيلًا فَيْ وَمَا فِي الْأَرْضِ وَكَفَى إِلَيْهِ وَكِيلًا فَيْهُا

^{[1] (}V.4:169) See the footnote of (V. 3:85).

^{[2] (}V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (*Bait-ullâh*); Allâh's Messenger (*Rasûl-ullâh*); Allâh's slave ('*Abdullâh*); Allâh's spirit (*Rûh-ullâh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" –and he was [i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge ('Ilm-ullah); Allâh's Life (Hayât-ullâh); Allâh's Statement (Kalâm-ullâh); Allâh's Self (Dhat-ullâh).

testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus صلى الله عليه وسلم is Allâh's slave and His Messenger and His Word ("Bel" – and he was) which He bestowed on Mary and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubâdah added:

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

173. So, as for those who believed (in Allâh Islâmic the Oneness of Monotheism) did and deeds of righteousness, He will give them their (due) rewards - and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astrav. is the All-Knower of everything." Allâh

لَن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا يَقُووَلَا ٱلْمَلَيَّ كُةُ ٱلْفُرَّبُونَ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۞

فَأَمَّا الَّذِينَ ، اَمَنُواْ وَعَمِلُواْ الصَّلِحَتِ
فَيُوَيْنِهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِن فَضَـلِّهِ،
وَأَمَّا الَّذِينَ اَسْتَنكَفُواْ وَاَسْتَكْبُرُواْ
فَيُعَذِّ بُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم قِن دُونِ اللَّهِ وَلِيَّا وَلَا ضَيرًا اللَّيْ

> يَتَأَيُّهُ ٱلنَّاسُ قَدْجَاءَكُم بُرْهَنُّ مِِّن زَيِكُمُ وَأَنْزَلْنَا إِلْيَكُمُ نُورًا ثَمِينَ السَّ

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَهُوا بِهِ . فَسَيُدُ خِلُهُمْ فِي رَحْمَةِ مِنْهُ وَفَضَّلِ وَيَهْدِيهِمْ إِيَّةِ صِرَطًا مُسْتَقِيمًا ﷺ

يسَتَفْتُونَكَ قُلِ اللَّهُ يُفتِيكُمْ فِ الْكَلَالَةُ إِنِ اُمُرُّفُاهَكَ لَيْسَ لَهُ وَلَدُّ وَلَهُ أَخْتُ فَلَهَا نِضْفُ مَا تَرَكُ وَهُو يَرِثُهَا إِن لَمْ يَكُن لَمَا وَلَدُّ فَإِن كَانُوا اِخْوَةً رِّجَا لا وَنِسَاءً فَلِلذَّكِرِ مِثْلُ وَإِن كَانُوا إِخْوَةً رِّجَا لا وَنِسَاءً فَلِلذَّكِرِ مِثْلُ حَظِ الْأَنْكَيْنَ "يَبَيْنُ اللَّهُ لَكَ مُ مَا أَن تَضِلُوا الْأَ

^{&#}x27;Such a person can enter Paradise through any of its eight gates he likes.' ") (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 644).

Sûrat Al-Mâ'ldah (The Table spread with Food) V

In the Name of Allâh the Most Gracious, the Most Merciful

- you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or (pilgrimage). 'Umrah Verily. commands that which He wills.
- 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or and others nor the people animals[1], coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Tagwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.
- 3. Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has



يَتَأَنُّهُا ٱلَّذِينَ ءَامَنُوٓ الْوَفُواْ الْمُقُودُ أَجِلَّتْ لَكُم بَهِ بِمَةُ ٱلْأَنْعَنِمِ إِلَّا مَا يُتَلَى عَلَيَكُمْ غَيْرَمُحِ لِي ٱلصَّيْدِ وَأَنتُمْ حُرُمُ أَنَّ ٱللَّهَ يَعَكُمُ مَا يُريدُ ١

تَتَأَثُّهَا ٱلَّذِينَ ءَامَنُوا لَا يَجِلُوا شَعَتَ بِرَاللَّهِ وَلَا الشَّهُ وَالْحَرَامَ وَلَا الْمُذَى وَلَا الْقَلْتِيدَ وَلآءَآمِينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْنَعُونَ فَضَلَامِن رَّبَهِمْ وَرِضْوَنَاْوَ إِذَاحَلَلْهُ فَأَصْطَادُواْ وَلَا يَعْرِمَنَّكُمُ شَنَانُ قَوْمِ أَن صَدُّوكُمْ عَن ٱلْمَسْجِدِ ٱلْحَدَامِ أَن تَعْتَدُواْ وَتَعَاوَنُواْ عَلَى ٱلْبِرَوَالنَّقُوكَّ وَلَانَعَاوَثُواْعَلَى ٱلْانْعِ وَٱلْعُدُوَنِ ۚ وَٱتَّقُواْ ٱللَّهَ ۗ إِنَّ الله شديدُ العِقاب

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْنَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَا أُهِلُّ لِغَيْرِ ٱللَّهِ بِهِ - وَٱلْمُنْحَنِقَةُ وَٱلْمَوْقُوذَةُ ۗ وَٱلْمُتَرَدِيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكُلُ ٱلسَّبُعُ إِلَّامَا

⁽V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub^[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is by severe hunger, inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

5. Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women

ذَكَيْنُمُ وَمَاذُبِحَ عَلَ النُّصُبِ وَان تَسْنَقْسِمُواْ إِلْأَزْلَا إِذَلِكُمُ فِسْقُ ٱلْيَوْمَ يَسِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشُونِ ٱلْيَوْمَ أَكْمَلْتُ لَكُمُ أَلِا سَلَمَ وَأَنْمَنْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَمَ دِينَا فَعَنِ اصْطُرَ فِي مَخْمَصةٍ غَيْرَ مُتَجَانِفِ لِإِنْ فِي فَإِنَّ اللَّهَ عَفُورُ رَحِيثُ (*)

يَسْعَلُونَكَ مَاذَا أُحِلَ لَهُمُّ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِبَثُ وَمَاعَلَمْتُ م مِّنَ ٱلْجُوَارِج مُكَلِّيِن تُعَلِّونَهُنَّ مِّاَ عَلَّمَكُمُ ٱللَّهُ فَكُلُوا مِثَا أَمْسَكَنَ عَلَيْكُمْ وَأَذَكُوا ٱلسَّمَ اللَّهِ عَلَيْةٍ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ ٱلْحِسَابِ ۞

ٱلْيَوْمَ أُحِلَّ لَكُمُّ الطَّيِبَاتُ وَطَعَامُ الَّذِينَ أُوتُواْ ٱلْكِنْبَحِلُّ لَكُوُّ وَطَعَامُكُمْ حِلُّ فَكُمٌّ وَالْلُحْصَنَتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَتُ مِنَ الَّذِينَ أُوتُواْ الْكِنْبَ مِن الْمُؤْمِنَاتِ وَالْمُحْصَنَتُ مِنَ الَّذِينَ أُوتُواْ الْكِنْبَ مِن قَبْلِكُمْ إِذَا مَا الْمَثْمُوهُنَّ أُحُورُهُنَّ أُمُوهُنَّ مُحْصِنِينَ

^[1] (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles^[1]. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. [2] Allâh does not want to place you in difficulty, but He wants to purify you, and to

غَيْرَمُسَنفِحِينَ وَلَامُتَخِذِىٓ أَخْدَانِّ وَمَن يَكْفُرُ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلْآخِرَةِمِنَ ٱلْخَسِرِينَ ۞

يَتَأَيُّهُا الَّذِينَ ءَامَنُوۤ اإِذَا قُمَتُمْ إِلَى الصَّلَوْةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَرْجُلَكُمْ إِلَى الْمَرَافِقِ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنُ وَإِن كُنتُمْ جُنُبُا فَأَطَّهُ رُواً وَإِن كُنتُم مَّرْضَى اَوْعَلَى سَفَرٍ أَوْجَآءَ أَحَدُّمِنَكُمْ مِنَ الْفَايِطِ اَوْلَنَمْسَتُمُ النِسَآءَ فَلَمْ يَحِدُواْ مَاءً فَتَبَمَّمُوا صَعِيدًا طَيْبًا فَأَمْسَحُوا بِوجُوهِكُمْ وأيدِبكُم مِنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطْهَرَكُمْ عَلَيْكُم مِنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطْهَرَكُمْ

^[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nuʻaim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah مثلي الله عنه . He performed ablution and said, "I heard the Prophet صلى الله عنه saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).' " (Sahih Al-Bukhâri, Vol.1, Hadîth No.138).

^{*}The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'ân. [For details about *Wudu* (ablution), see *Sahih Al-Bukhâri*, Vol.1, (The Book of Ablution)].

^[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

complete His Favour to you that you may be thankful.

- 7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts.
- 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.
- 9. Allâh has promised those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- 10. And those who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
- 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
- 12. Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."
- 13. So, because of their breach of their covenant, We cursed them and made their

وَلِيُتِمَّ يِغْمَنَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

وَاذْكُرُوانِمْ مَهُ اللّهِ عَلَيْكُمْ وَمِيثُنَقَهُ الّذِى وَاثَقَكُم بِعِيْدِ أَقْلَتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَقُوا اللّهَ إِنَّ اللّهَ عَلِيمُ بِذَاتِ الصُّدُودِ ۞ يَتَأَيُّهَا الَّذِينَ عَامَنُوا كُونُوا فَوَّمِينَ بِلّهِ شُهَدَاةً يَا لَفِسْطِّ وَلَا يَجْرِمَنَ كُمُ شَنَانُ قَدْمِ عَلَىٓ أَلَّا تَعْدِلُواْ أَعْدِلُوا هُو الشَّنَانُ قَدْمِ عَلَىٓ أَلَّا تَعْدِلُواْ أَعْدِلُواْ هُو اَقْدَرُ لِلنَّقُوعَىٰ وَاتَّعُواْ اللّهَ إِنَّ اللهَ حَبِيرًا

ىِمَانَعْ مَلُونَ ۞ وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُوا وَعَدَمِلُوا ٱلصَّلِاحَتِّ لَمُم مَغْ فِرَةٌ وَأَجْرُعَظِيمٌ ۞

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِعَايَدِينَاۤ أَوُلَتِهِكَ السَّمِكَ الْمُعَالِكِ الْمُعَالِكِ الْمُ

يَتَائِهُمَا الَّذِينَ ءَامَنُواْ اذْ كُرُواْنِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمُ أَن يَنْسُطُوٓ الْمِلَيَّمَ الْدِيهُمْ فَكَفَّ آيَدِيهُمْ عَنكُمْ أَوَلَتُهُوا اللَّهُ وَعَلَى اللَّهِ فَلْيَـتَوَكِّلَ الْمُؤْمِنُونَ ﴾

فَيِمَا نَقْضِهِم مِّيثَنقَهُمْ لَعَنَنهُمْ وَجَعَلْنا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. ^[2] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)^[3]. Say (O Muhammad صلى الله عليه وسلم):

فُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكِلَمَ عَن مَوَاضِعِةِ، وَنَسُواْ حَظَّامِ مَا ذُكِرُوابِدِ، وَلَا نَزَالُ تَطَّلِعُ عَلَى خَآبِنَةٍ مِنْهُمْ إِلَّا فَلِيلًا مِنْهُمُّ فَاعْفُ عَنْهُمْ وَاصْفَحُ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿

وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَدَرَى آَكَدُنَا مِسْتَفَهُمْ فَسُوا حَظَّا مِمَّا ذُكِرُواْ بِدِ، فَأَغَرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاةَ إِلَى يَوْمِ الْقِيكَمَةِ وَسَوْفَ يُنَبِّمُهُمُ اللَّهُ بِمَاكَانُوا يَصْنَعُونَ اللَّهُ

يَتَأَهِّلَ الْكِتْكِ فَدْ جَاةً كُمَّ رَسُولُنَا يُبَيِّنُ لَكُمُّ كَثِيرًا قِمَّا كُنتُمْ تُخْفُون مِنَ الْكِتَكِ وَيَعْفُواْ عَن كَثِيرٌ قَدْ جَاءً كُم مِن اللَّهِ نُورٌ وَكِتَبٌ ثَبِينُ ﴿

يَهْدِى بِهِ اللَّهُ مَنِ اَتَّبَعُ رِضُوَنَهُ, سُبُلُ السَّلَمِ وَيُخْرِجُهُم مِّنَ الظُّلُمَنَةِ إِلَى النُّورِ بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ ﴿ لَقَدْ صَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ اَبْنُ مَهْمَةً قُلُ فَمَن يَمْلِكُ مِنَ

^{[1] (}V.5:13) a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

^{[2] (}V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

⁽V. 5:17) See the footnotes of (V. 4:171).

"Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner. [1]" But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn (mankind and jinn, in the past)."

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."

اللهِ شَيْعًا إِنَ أَرَادَ أَن يُهْ لِكَ الْمَسِيحَ اَبْنَ مَرْكِمَ وَأَمْنَهُ، وَمَن فِي الْأَدْضِ جَمِيعً أَو لِلّهِ مُلْكُ السَّمَوَتِ وَالْأَرْضِ وَمَابَيْنَهُمَا يَعْلُقُ مَا يَشَاهُ وَاللّهُ عَلَىٰ كُلِّ شَيْءٍ قِدِيرٌ ۞

ۅؘقالَتِٱلْيَهُودُ وَالنَّصَرَىٰ غَنْ ٱبْنَتَوُّاالَّهِ وَأَحِبَّتُوُهُ مُّ كُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ اَسَعُر بَشَرُّ مِّمَنْ خَلَقَ يَغْفِرُ لِمَن يَشَآهُ وَيُعَذِّبُ مَن يَشَآهُ وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ ٱلْمَصِيرُ ۞

يَتَاَهْلَالْكِنْكِ فَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمُ عَلَىٰ فَتَرَةِ مِّنَ الرُّسُلِ أَن تَقُولُواْ مَاجَآءَ فَامِلَجَشِيرِ وَلاَ نَذِيرٍّ فِفَدْ جَاءَكُم بَشِيرٌ وَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِ شَيْءِ فَدِيرٌ ۞

وَإِذْ قَالَمُوسَىٰ لِقَوْمِهِ - يَنقَوْمِ اذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمُ ٱنْبِيآ أَهْ وَجَعَلَكُم مُّلُوكًا وَ َ اتّنكُم مَّالَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَلَمِينَ ﴿

يَعَوْمِ ادْخُلُوا ٱلْأَرْضَ ٱلْمُقَدِّسَةَ ٱلَّتِي كَنَبَ ٱللَّهُ لَكُمْ وَلَازْنَدُّ وَعَلَيَّ آذَبَارِكُو فَنَنقَلِبُوا خَسِرِينَ ﴿

^[1] (V.5:19)

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

- 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."
- 23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."
- 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- 25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"
- **26.** (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."
- 27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you. [1]", The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious See V.2:2)."

قَالُواْيَكُمُوسَىۤ إِنَّافِيهَاقَوْمَاجَبَّادِِنَ وَإِنَّالَن نَدَخُلَهَاحَتَّى يَغُرُجُوا مِنْهَافَإِن يَخْرُجُواْ مِنْهَافَإِنَّا دَخِلُونَ ۞

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَعَافُونَ ٱنَعْمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُواْ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَلِلُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُواْ إِن كُنتُمُومُ فَعِينِ نَ ﴿ ﴾ إِن كُنتُومُ فَعِينِ نَ ﴿ ﴾

قَالُواْيَكُوُسَىۤ إِنَّالَن نَذْخُلَهَٵٓ اَبَدَامَادَامُواْفِيهَاۗ فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَنتِلاۤ إِنَّاهَهُنَا فَعَدُوكَ ﴿ ثَنِّ

قَالَرَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِیُّ فَٱفْرُقْ بَیْنَــَنَا وَبَیْنَــُ ٱلْفَوْمِ ٱلْفَسْسِقِینَ ۞

قَالَ فَإِنَّهَا مُحَرَّمَةُ عَلَيْهِمْ أَرْبَعِينَ سَنَةٌ يَتِيهُونَ فِي ٱلْأَرْضِ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَيْسِقِينَ ۞

﴿ وَاتَلُ عَلَيْهِمْ نَبَأَ ٱبْنَىٰ ءَادَمَ بِالْحَقِ إِذْ قَرَّبَا قُرْبَانَا فَنُقُتِلَ مِنْ اَحَدِهِمَا وَلَمْ يُنَقَبَّلْ مِنَ ٱلْآخَرِ قَالَ لَأَقْلُلُنَّكُ قَالَ إِنَّمَا يَنَقَبَّلُ اللَّهُ مِنَ ٱلْمُنَقِينَ ﴿

^{[1] (}V.5:27) Narrated 'Abdullâh صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbîl)." (Sahih Al-Bukhâri, Vol.9, Hadîth No.6)

Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم :The Prophet ضلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (Sahih Al-Bukhâri, Vol.9, Hadîth No.7).

- 28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn' (mankind, jinn, and all that exists)."
- 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers)."
- **30.** So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
- 31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- 32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!
- 33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet

لَيِنْ بَسَطتَ إِلَىٰٓ يَدَكَ لِنَقْنُلَنِى مَاۤ أَنَاْبِمَاسِطِ يَدِى إِلَيْكَ لِأَقْنُلَكَ ۚ إِنِّ آخَافُ ٱللَّهَ رَبَّ ٱلْعَلَمِينَ ۞

إِنَّ أُرِيدُ أَن تَبُوٓ أَبِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَبِ ٱلنَّارُّ وَذَلِكَ جَزَّ قُأَ ٱلظَّالِمِينَ ۞

فَطَوَّعَتْ لَهُ,نَفْسُهُ,قَنْلَ أَخِيهِ فَقَنَلَهُ,فَأَصَبَحَ مِنَ ٱلْحَنْسِرِينَ ۞

فَبَعَثَ اللَّهُ عُمَّا بَايِبَحَثُ فِي الْأَرْضِ لِمُرِيهُ. كَيْفَ يُوارِ حَسَوَءَةَ أَخِيدُ قَالَ يَوَيْلَيَّ أَعَجَزْتُ أَنَ الْكُونَ مِثْلَ هَلَدُا الْغُرَّابِ فَأُوارِيَ سَوْءَةَ أَخِينَ فَأَصَبَحَ مِنَ النَّلَامِينَ ﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَاعَلَى بَنِيَ إِسْرَهِ يِلَ أَنَهُ، مَن قَتَكَ نَفْسُا بِغَيْرِ نَفْسٍ أَوْفَسَا وِفِي الْأَرْضِ فَكَأَنْمَا أَخْيَا النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا خَقَ تَهُمُ مُرُسُلُنَا إِلْنَيْنَتِ ثُمَ إِنَّ كُمِيعًا وَلَقَدَّ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُوكَ ﴿

> إِنَّمَاجَزَّ وَّا اَلَّذِينَ يُحَارِبُونَ اَللَّهَ وَرَسُولَهُ. وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُفَتَّلُوٓ ا أَوْيُصَكَلَبُوۡ اَ أَوْتُفَسَطَعَ أَيْدِيهِ مَ

^{[1] (}V.5:32) Narrated Anas bin Målik صلى الله عليه وسلم . The Prophet رضى الله عليه وسلم said, "The biggest of *Al-Kabå'ir* (the great sins) are: (1) To join others as partners in worship with Allåh, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (*Sahih Al-Bukhâri*, Vol.9, *Hadîth* No.10).

be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

- 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.
- 35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.^[1]
- 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. [2]
- 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.
- 38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.
- 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.
- 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He

وَاَرْجُلُهُم مِّنْ خِلَفٍ أَوْيُنَفُوْ أُمِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْئٌ فِي الدُّنْيَأْ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿ وَلَهُمْ فِي الْآفِرِنَ تَابُواُ مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فِأَعْلَمُوا أَنَ اللّهَ عَفُورٌ رَّحِيمٌ ﴿

يَتَأَيَّهُ الَّذِينَ ءَامَنُوا أَنَّ قُوا اللَّهَ وَابْتَغُوا اللَّهِ وَابْتَغُوا اللَّهِ الْمِنْدِيةِ وَجَهِدُواْ فِسَبِيلِهِ. إِلَيْهِ الْوَسِيلَةَ وَجَهِدُواْ فِسَبِيلِهِ. لَعَلَّكُمْ مُقُلِحُونَ ﴿

إِنَّ اَلَّذِينَ كَفُرُوالَوَانَ لَهُم مَافِى اَلْأَرْضِ جَمِيعًا وَمِثْلَهُ مُمَكُهُ لِيَفْتَدُوا بِدِ مِنْ عَذَابِ يَوْمِ ٱلْقِينَمَةِ مَانُقُبِّلَ مِنْهُمُّ وَلَكُمْ عَذَابُ أَلِيمُ الْ

يُويدُوكَ أَن يَخْرُجُواْ مِنَ النَّارِوَمَاهُم مِحْرِجِينَ مِنْهَا ۖ وَلَهُمْعَذَابٌ مُفِيمٌ ۞ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَـعُوّاْ أَيْدِيَهُمَا جَزَآءً بِمَاكسَبَا نَكلًا مِنَ الشَّوْوَاللهُ عَزِيرٌ عَكِيدٌ ۞

فَنَ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِتَ اللَّهَ يَنُوبُ عَلَيْهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿

ٱلْمَرَ تَعْلَمُ أَنَّ ٱللَّهَ لَهُ مُمُلْكُ ٱلسَّىمَوَٰتِ وَٱلْأَرْضِ يُعَلِّ بُ مَن يَشَآهُ وَيَغْفِرُ لِمَن يَشَآهُ

^{[1] (}V.5:35) See the footnote of (V.2:186).

^[2] (V.5:36) See the footnote of (V.3:91).

forgives whom He wills. And Allâh is Able to do all things.

- ملى الله عليه Messenger (Muhammad ملى الله عليه ارسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are beware!" And given then not this, whomsoever Allâh wants to put in Al-Fitnah [error, because of his rejecting of Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.
- 42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.
- 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- 44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a

وَاللَّهُ عَلَى كُلِ شَى وَقَدِيرٌ ﴿

هَيْتَايُهُا الرَّسُولُ لا يَحْزُنكَ الَّذِينَ الْمَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ الْمَانَا فَيْ مَوْنَ فِي الْكُفْرِ مِنَ الَّذِينَ الْمَانَا الْمَانَا الْمَانَعُونَ فِلُوبُهُمْ وَمِنَ الَّذِينَ الْمَانُعُونَ اللَّهِ مَا الَّذِينَ اللَّهُ عَلَيْهُ وَاسَمَنَعُونَ لِلْمَانِعُونَ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللْمُلْمُ الللْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

إِنَّ اَللَّهَ يُحِبُ اَلْمُقْسِطِٰينَ ۞ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ اَلتَّوْرَنةُ فِيهَا حُكُمُ اللَّهِ ثُمَّ يَتَوَلَّوْتَ مِنْ بَعْدِ ذَلِكَ وَمَا أَوْلَتَهِكَ بِالْمُؤْمِنِينَ ۞

وَإِنْ حَكَمْتَ فَأَحَكُم بَيْنَهُم بِٱلْقِسْطِ

إِنَّا آَنْزَلْنَا ٱلتَّوْرِئةَ فِيهَا هُدَى وَثُورٌ يَعَكُمُ مِبَا ٱلنَّبِيتُونَ ٱلَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَنِينُونَ وَالْأَحْبَارُهِمَا آستُحْفِظُوا مِن كِنْبِ ٱللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَاءً فَكَ مِن كِنْبِ اللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَاءً فَكَ تَخْشُواْ ٱلنَّكَاسَ وَٱخْشُونِ وَلَاتَشْتُرُوا مِنَايَّتِي ثُمَنَا قَلِيلًا وَمَن لَمْ يَحْكُمْ بِمَا آَنْزَلَ اللَّهُ فَأُولَتَهِكَ هُمُ ٱلْكَفِرُونَ ﴿

lesser degree as they do not act on Allâh's Laws).[1]

45. And We ordained therein for them: "Life for life, [2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zâlimûn (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), ^[3] confirming the Taurât (Torah) that had come before him. and We gave him the Injeel (Gospel), in which guidance and light and was confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fâsigûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh.

48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Our'an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old

وَكُنَبْنَاعَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسِ بِٱلنَّفْسِ وَٱلْعَيْنِ بِٱلْعَـٰيِنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُكِ بِٱلْأُذُنِ وَٱلبِّسِنَّ بِٱلبِّنِّ وَٱلْجُرُوحَ قَصَاصٌّ فَهَنِ تَصَدَّقَ بِهِ عَهُوَ كَفَارَةٌ لَهُ وَمَن لَقِي مَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَتِهِكَ هُمُ ٱلظَّالِمُونَ ١

وَقَفَيْنَا عَلَىٰٓءَ اَثَرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِمَابَيْنَ يَـدَيْدِ مِنَ ٱلتَّوْرَبَةِ وَءَاتَيْنَهُ ٱلإنجيلَ فيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْدِ مِنَ ٱلتَّوْرَكَةِ وَهُدَى وَمَوْعِظَةُ لِلْمُتَّقِينَ ١

وَلْيَحْكُمُ أَهْلُ ٱلْإِنجِيلِ بِمَآأَنزَلَ ٱللَّهُ فِيهُ وَمَن لَمْ يَعْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُولَتِهِكَ هُمُ ٱلْفَسِقُونَ ١

وأنزَلْنَآ إِلَيْكَ ٱلْكِتَابَ بِٱلْحَقِّ مُصَدِّقًا لِمَابَيْنَ يَدَيْهِ مِنَ ٱلْكِتَابِ وَمُهَيِّمِنًّا عَلَيْهُ فَأَحْكُم بَيْنَهُ عِهِمَا أَنزَلَ اللَّهُ وَلَا تَنَّبِعُ أَهُوآءَ هُمْ عَمَّا

^{[1] (}V.5:44) For different degrees of Kufr (Disbelief) see Appendix 2, "Polytheism and

^{[2] (}V. 5:45) Narrated 'Abdullâh رضي الله عنه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, cannot be shed except in three cases.

¹⁾ Life for life in case of intentional murder without right (i.e. in Qisâs (Law of Equality in punishment)],

²⁾ A married person who commits illegal sexual intercourse, and

³⁾ The one who reverts from Islâm (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmic Religion). (See Fath Al-Bari, Vol. 15, page No.220, for details). (Sahih Al-Bukhâri, Vol.9, Hadîth No.17).

صلى الله عليه وسلم I heard Allâh's Messenger رضمى الله عليه وسلم I heard Allâh's Messenger (رضمى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Îsâ (Jesus)]." (Sahih Al-Bukhari, Vol. 4, Hadith No. 651)

Scriptures)^[1]. So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

ملى 49. And so judge (you O Muhammad الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

50. Do they then seek the judgement of (the days of) Ignorance? 121 And who is better in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliva' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).

جَآءَكَ مِنَ ٱلْحَقُّ لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَكِن لَمَ لُوَكُمْ فِي مَا ءَاتَنكُمْ فَأَسْتَبِقُواْ ٱلْخَيْرَتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَدِّ فَكُمُ بِمَا كُنتُمْ فِيهِ تَغَنَّلِفُونَ ﴿

وَأَنِ أَحْكُم بَيْنَهُم بِمَا أَنزَلَ ٱللَّهُ وَلَا تَنَّبِعُ أَهْوَا اَ هُمَ وَأَحْدُرْهُمْ أَن يَفْتِنُولِكَ عَنْ بَعْضِ مَا أَنْزَلَ ٱللَّهُ إِلَيْكُ فَإِن نَوَلَّوْا فَأَعْلَمْ أَنَّهَا يُرِيدُ ٱللَّهُ أَن يُصِيبُهِ سَعْض ذُنُوبهم وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَنسِ هُونَ ١

> أَفَحُكُمَ الْجَهَلِيَةِ يَبِغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمِ يُوقِنُونَ ١٩

ا يَتَأَمُّهُ اللَّذِينَ وَامَنُوا لَا نَتَخِذُواْ الْبَهُودَ وَالنَّصَارَيّ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَآ هُ بَعْضِ وَمَن يَتُوَلَّهُم مِنكُمْ فَإِنَّهُ منْهُم إِنَّ اللَّهَ لَا مَهْدِي ٱلْقَوْمَ ٱلظَّلِيمِينَ (١٠)

⁽V.5:48) Muhaimin: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

^{[2] (}V.5:50): Narrated Ibn 'Abbâs رضى الله عنهما. The Prophet صلى الله عليه وسلم said, "The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islâmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (Sahih Al-Bukhâri, Vol. 9. Hadîth No. 21).

- 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- 53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.
- 55. Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger, and the believers, those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki 'ûn^[1] (those who bow down or submit themselves with obedience to Allâh in prayer).
- **56.** And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. ^[2]

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضُ يُسُكِرِعُوكَ فِيمِ يَقُولُونَ غَشَىٰ أَن تُصِيبَنا دَابِّرَةٌ فَعَسَى اللَّهُ أَن يَأْتِي بِالْفَتْحِ أَوْأَمْرِ مِنْعِندِهِ فَيُصِّبِحُواْعَلَى مَا أَسَرُّواْ فِي الْفُسِمِمَ نَكِمِيكَ ﴿ ﴾

وَيَقُولُ ٱلَّذِينَ مَامُنُوا اَهَنُولَا ِ الَّذِينَ ٱفْسَمُوا بِاللّهِ جَهْدَ أَيْمَنْ مِنْ إِنَّهُمْ لَعَكُمْ حَيِطَتَ أَعَمْلُهُمْ فَاصْبَحُوا خَسِرِينَ ۞

يَتَأَيُّهُا ٱلَّذِينَ اَمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ افْسَوْفَ يَأْتِى اللَّهُ بِقَوْمِ كُنِّهُمْ وَكُيبُونُهُۥ اَذِلَةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَفِرِينَ يُجَهِدُوبَ فِي سَبِيلِ ٱللَّهِ وَلَا يَعَافُونَ لَوْمَةً لَآ يَهْ ِذَلِكَ فَضْلُ ٱللَّهِ يُؤْمِنِهِ مَن يَشَاآهُ وَاللَّهُ وَسِعٌ عَلِيدُ ﴿ فَالِكَ فَضْلُ ٱللَّهِ يُؤْمِنِهِ مَن يَشَاآهُ

إِنَّهَ وَلِيُكُمُّ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُواْ الَّذِينَ يُعِيمُونَ ٱلصَّلَوْةَ وَيُوْتُونَ الزَّكُوْةَ وَهُمْ زَكِمُونَ ﴿

وَمَن يَتَوَلَ اللَّهَ وَرَسُولَهُ,وَ الَّذِينَ ءَامَنُواْ فَإِنَّ حِرْبَ اللَّهِ هُمُ الْفَلِبُونَ ﴿ ﴾

^[1] (V.5:55) See the footnote of (V.2:43).

^[2] (V 5.56) See the footnotes (A) and (B) of (V.27:59).

- **57.** O you who believe! Take not as *Auliyâ'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.
- **58.** And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not. [1]
- **59.** Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"
- 60. Say (O Muhammad ملى الله وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who

يَّالَيُّهَاٱلَٰذِينَءَامَنُوا لَانَنَخِذُواۤٱلَٰذِينَٱتَّخَذُواۡدِينَكُرُۥهُۯُوٓ وَلَمِبَامِّنَٱلَّذِينَ أُوتُواۡ ٱلْكِننَبِ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءً وَاتَّقُواۡ ٱللَّهَ إِن كُنُمُ مُّؤۡمِنِينَ ۞

وَإِذَانَادَيْتُمْ إِلَى الصَّلَوْةِ اَتَّخَذُوهَا هُزُواً وَلَعِبَا َدُلِكَ إِنَّهُمَّةً قَوْمٌ لَا يَعَقَلُونَ ۞

قُلْ يَتَأَهْلَ ٱلْكِنَٰكِ هَلْ تَنقِمُونَ مِنَاۤ إِلَّاۤ أَنْ َامَنَا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَاوَمَاۤ أُنزِلَ مِن فَبْلُ وَأَنَّ ٱكۡمَرَكُمُۥ فَسِفُونَ ۞

قُلْ هَلْ أَنَيِنْتُكُم بِشَرِّمِن ذَلِكَ مَثُوبَةً عِندَاللَّهِ مَن لَعَنهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَا ذِيرَ وَعَبَدَ ٱلطَّغُوتَ أَوُلَتِكَ شَرٌّ مَكَانًا وَأَصَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ۞ ٱلسَّبِيلِ ۞

 $^{^{[1]}}$ (V.5:58) How the $Adh\hat{a}n$ (the call to prayer)* for the prayer was started. And the Statement of Allah غزوجل:

[&]quot;And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh عز و جل "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضى الله عنه: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce Adhân for the prayer by saying its wordings twice (in doubles), and for the Iqâmah (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (Iqâmah is pronounced when the people are ready for the prayer). (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 577).

^{*}The wording of Adhân: Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ashhadu an lâ ilah illallâh, Ash-hadu an lâ ilâha illallâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'alas-Salâh, Hayya 'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.

worshipped Tâghût^[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

- 61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allah knows all what they were hiding.
- 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury)]. Evil indeed is that which they have been doing.
- 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- 64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands^[2] are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth.

وَإِذَاجَآءُوكُمْ قَالُوٓاْءَامَنَّا وَقَد ذَخَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْخَرَجُواْبِهِ عَوَاللَّهُ أَعَلَمُ بِمَا كَانُواْ يَكْتُمُونَ ١

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَرِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدُونِ وَأَكْلِهِمُ ٱلسُّحْتُ لَيِثْسَ مَا كَانُو أَبْعَمَلُونَ (أَلَّ)

لَوْلَا نَهْمُ الْمُ الْأَتَكِنَاتُونَ وَٱلْأَحْمَارُعَن قَوْ لِلْمُ ٱلإنْمَ وَأَكْلِهِمُ ٱلسُّحْتُ لِبَنْسَ مَاكَانُواْ يَصِّنَعُونَ ﴿

وَقَالَتِٱلْيَهُودُ يَدُاللَّهِ مَغْلُولَةٌ عُلَّتَ أَيْدِيهِمْ وَلُعِنُواْ عَاقَالُواْ مِلْ مَدَاهُ مَنْسُوطَتَان بُنَفِقُ كَنْفَ مَشَاةً وَلَيَزِيدَ كَ كُثِيرًا مِنْهُم مَّا أَنْزِلَ إِلَيْكَ مِن زَيْكَ طُغْيِنَا وَكُفْراً وَٱلْقَيْمَا بَيْنَهُمُ ٱلْعَدَوَةَ وَٱلْبَغْضَآءَ إِلَى بَوْمِ ٱلْقِينَمَةِ كُلَّمَآ أَوْقَدُواْ نَارًا لِلْحَرْبِ أَطْفَأَهَاٱللَّهُ ۚ وَكَسْعَوْنَ فِي ٱلْأَرْضِ فَسَكَادًا وَٱللَّهُ لَا يُحِتُ ٱلْمُفسدينَ 📵

^[1] (V.5:60) *Tâghût*: See the footnote of (V.2:256). ^[2] (V.5:64) *Sifât-ullâh* صفات الله عـز وجـل (Qualities of Allâh): [See the footnote of

Narrated Ibn 'Umar: رضى الله عنيما Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King' "

Abu Hurairah said, "Allâh's Messenger صلى الله عليه وسلم said, 'Allâh will grasp the (planet of) earth' " (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 509).

And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become Al-Muttaqûn (the pious — See V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad ملى الله عنه (مضى الله عنه (مضى الله عنه (مضى الله عنه), but many of them do evil deeds.

وَلَوْاَنَ اَهْلَ الْكِتَٰبِ ءَامَنُواْوَاتَّقُوْا لَكَفَّرْنَاعَنُهُمْ سَتِّاتِهِمْ وَلَأَذْخَلْنَهُمْ جَنَّتِ اَلْتَعِيدِ ۞

ۅۘۘۘۘڵۊٲڹۜؠٛؗؗؗؗٵٞڡؙؙؙؙۄؙٲڵۏۜۯٮؘڎٙۅۘٲڵٟٳۼؚۑڶۅۘڡۜٲٲ۠ڹؚڶٳڷٙۺٟؠ ڡؚ۫ڹڒٙؾؚؠٟؠ۫ڵٲؘؘٛٛڪڷۅؙٲڛۏڣۣۿؠۮۅڛڠۜؾ ٲڒڝؗڸۿٟۮؙڡؚڹ۫ؠؙٛؠٞٲ۫ڡؙڎٞۛڡؙؙڡٛڝؘۮڎٞؖؖۅڲؿڒٞؿڹٞؠٛؠٚ ڛٵٙ؞ؘڡٳؽڡ۫ڡڷۅڹٛ۞

صلى الله When the news of the arrival of the Prophet رضى الله عنه. When the news of the arrival of the Prophet صلى الله الله عنه واسلم عنه و at Al-Madinah reached 'Abdullah bin Salâm, he went to him (i.e. the Prophet عليه وسلم وسلم ask him about certain things. He said, "I am going to ask you about three bins and the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said, "I am going to ask you about the said," I am going to ask you about the said when which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" the Prophet منى الله عليه وسلم replied, "Jibrael (Gabriel) has just now informed me of that." Ibn Salâm said, "He [i.e. Jibrael (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صلى الله عليه وسلم said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fishliver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullah bin Salam said, "I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allah", and added, "O Allah's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islam." The Jews came and the Prophet صلى الله عليه وسلم sáid, "What kind óf man is 'Abdullâh bin Salâm among you?" They replied, "The best of us and the son of the best of us and the صلى الله most superior among us, and the son of the most superior among us." The Prophet said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They repeated his question صلى الله عليه وسلم said, "May Allah protect him from that." The Prophet and they gave the same answer, then 'Abdullah came out to them and said. "I testify that صلى الله Lâ ilâha illallâh (none has the right to be worshipped by Allâh), and that Muhammad صلى الله is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he

ملى الله عليه Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad ملى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind

﴿ يَتَأَيُّهَا ٱلرَّسُولُ بَلِغٌ مَا أَنزِلَ إِلَيْكَ مِن زَيِكٌ وَإِن لَّذَتَهْ عَلْ فَمَا بَلَغْتَ رِسَالَتَهُۥ وَاللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَفِرِينَ ۞

قُلْ يَتَأَهْلَ الْكِنَابِ لَسَثُمْ عَلَىٰ شَى ْ وَحَتَّى تُقِيمُوا التَّوْرَىٰةَ وَالْإِنجِسِلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّن زَيِكُمُّ وَلَيْزِيدَكَ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن زَيِكَ طُلغْ يَذِنَا وَكُفْرًا فَلاَ تَأْسَ عَلَى الْفَوْ وِالْكَفِرِينَ ﴿ إِلَيْكَ طُلغْ يَذِنَا وَكُفْرًا فَلا تَأْسَ عَلَى الْفَوْ وِالْكَفِرِينَ ﴿ إِلَيْكَ

إِنَّ اَلَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّنْجِنُونَ وَالنَّصَنْرَىٰ مَنْءَامَنَ بِاللَّهِ وَالْيُوْمِ الْآخِرِ وَعَمِلَ صَلْلِحَافَلَاخَوْفُ عَلَيْهِ مَ وَلَا هُمْ يَخْزَنُونَ ۞

لَقَـدْ أَخَذْنَا مِيثَّتَ بَنِيٓ إِسْرَهِ بِلَ وَأَرْسَلْنَاۤ إِلَيْهِمْ رُسُلَاؓ كُلَّاجَآهُ هُمْ رَسُولُ بِمَالَا نَهْوَىٰ أَنفُسُهُمْ فَرِيقَا كَذَّبُواْ وَفَرِيقَا يَقْتُلُونَ ۞

وَحَسِبُوٓاأَلَّاتَكُوكَ فِتْنَةٌ فَعَـمُواوَصَمُوانُكُ

⁽i.e.'Abdullâh bin Salâm) said, "It is this that I was afraid of, O Allâh's Messenger." (Sahih Al-Bukhâri, Vol.5, Hadîth No.275).

^{[1] (}V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (*Tafsir At-Tabarî*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad ملى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.

and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Îsâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Îsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode 11. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. [2]

75. The Messiah ['Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُواْ كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ إِنَّ ا

لَقَدْكَفَرَ ٱلَّذِينَ قَالُوٓ أَ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَحٌ وَقَالَ ٱلْمَسِيحُ إِسْرَاءِ بِلَ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّهِ يُشْرِك باللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَلَهُ ٱلنَّارُّومَالِلظَّالِمِينَ مِنْ أَنصَادِ ١٠٠٠

لَّقَدْكَفَو ٱلَّذِينَ قَالُوا إِنَّ ٱللَّهَ ثَالِثُ ثَلَاثَةُ وَكَامِنْ إِلَٰهِ إِلَّا إِلَٰهٌ وَحِدُّ وَإِن لَّمْ يَنتَهُواْ عَمَّا بَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ أَلِيمُ ١

أَفَلَا يَتُونُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ عَنْ فُورٌ رَّحِيبُ مُنْ

مَّا ٱلْمَسِيحُ ٱبْثُ مَرْبَعَ إِلَّا رَسُولٌ فَدْخَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأَمُّهُ مِسِدِيفَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامُّ ٱنظُرْ كَيْفَ شُيَتُ لَهُ مُ ٱلْأَكْتِ ثُدَّ ٱنظُرُ أَنَّكُ يُؤكُون الله

^[1] (V.5:72): See the footnote of the (V.2:165).

^{[2] (}V.5:74) Narrated Anas bin Mâlik رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Allâh's more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 321).

to صلى الله عليه وسلم To. Say (O Muhammad mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower."

77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel^[1] who disbelieved were cursed by the tongue of

قُلُ أَتَعَبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا بَدِّ لَكُمْ ضَرًّا وَلَانَفْعُ أَوَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (أَنَّ)

قُلْ يَنَأَهُ لَ ٱلْكِتَبِ لَا تَغْلُواْ فِي دِينِكُمْ س غَيْرًالُحَقِّ وَلاَتَنَّهِ عُوَّا أَهْوَآءَ قَوْمٍ قَـَدْ صَــُـلُّوامِن قَسْلُ وَأَصَـٰكُوا كَثِيرًا وَضَـُلُوا ءَ سُوَآهِ ٱلسَّكِيلِ ٢

لُعرَ ﴾ أَلَّذِينَ كَفَرُوا مِنْ بَنِي سِي إِسْرَتِهِ مِلَ

,saying صلى الله عليه وسلم that he heard Allâh's Messenger رضى الله عنه saying "Allâh willed to test three Isrâelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied Cows.' The angel gave him a pregnant cow and said, 'May Allah bless in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much-property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help

⁽V.5:78). The tale of a leper, a bald man and a blind man:

- 79. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.
- 80. You see many of them taking the disbelievers as their Auliva' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them. and in torment they will abide.
- 81. And had they believed in Allah, and in and in صلى الله عليه وسلم and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliva' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).
- 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, [1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

عَلَىٰ لِسَكَانِ دَاوُدَ وَعِيسَى ٱبْن مَرْبَعَ ذَالكَ بِمَاعَصُواْ وَكَانُواْ يَعْتَدُونَ ﴿

كَانُواْ لَا يَتَنَاهَوْنَ عَن مُّنكَر فَعَلُوهُ لَلِنُسَ مَاكَانُواْ يَفْعَلُوكَ ﴿

ٱلَّذِينَ كَفَرُواْ لَيَتْسَ مَاقَدَّمَتْ لَمُعْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِ مَ وَفِي ٱلْعَكَابِ هُمْ خَالِدُونَ ١

وَلَوْكَانُواْ مُؤْمِنُونَ بِٱللَّهِ وَٱلنَّحِي وَمَآ أَنزلَ إِلَيْهِمَا ٱتَّخَذُوهُمْ أَوْلِيَآ وَلَكِئَ كَثِيرًا مِنْهُمْ فَاسِقُونَ

اللُّهُ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا ٱلْيَهُودَوَٱلَّذِينَ أَشْرَكُوۤأَ وَلَتَجِدَنَ أَقْرَبَهُ مِ مَّوَدَّةً لِلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَكَرَئَّ ذَالِكَ بِأَنَّ مِنْهُمْ قَسْيِسِينَ وَرُهْكِ الْمَاوَأَنَّهُ مُركَا يَسْتَكُمُونَ اللَّهُ

me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allah is pleased with you and is angry with your two companions." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 670).

^{[1] (}V.5:82) Al-Mushrikûn: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

- 83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
- 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions (رضى الله عنهم)."
- **85.** So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers).
- **86.** But those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.
- 88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.
- 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masâkîn* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have

وَإِذَاسَمِعُواْمَاۤ أُنْزِلَ إِلَى ٱلرَّسُولِ ثَرَىٰٓ آَعْيُنَهُمْ تَغِيضُ مِرَّ الدَّمْعِ مِمَّاءَمَ فُواْمِنَ ٱلْحَقِّ يَقُولُونَ رَبِّنَآ ءَامَنَا فَٱكْتَبْسَامَعَ ٱلشَّهِدِينَ ۞

وَمَالَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَاجَآءَ نَامِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُنَا مَعَ ٱلْقَوْمِ ٱلصَّلِحِينَ ۞

فَأَثَنَهُمُ اللَّهُ مِمَاقَالُواْ جَنَّنتِ جَرِي مِن تَعْتِهَا ٱلْأَنْهَنُرُ خَلِدِينَ فِيهَاْ وَذَلِكَ جَزَاهُ ٱلْمُحْسِنِينَ ۞

> وَالَّذِينَ كَفُرُواوَكَذَّبُوا بِعَايَنِتَنَاۤ أُوْلَيَهِكَ أَصْحَابُ ٱلِمُحَدِدِ ۞

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا يُحَرِّمُوا طَيِّبَنتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعَــ تَدُوّ أَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ۞

وَكُلُوامِمَارَزَقَكُمُ اللهُ مَلَلًا طَيِّبًا وَانَّقُوا اللهَ الَّذِي ٓ أَنتُم بِهِ مُؤْمِنُوكِ ﴿ اللهِ الله

لَايُوَاخِذُكُمُ اللَّهُ إِللَّغْوِفِ آيَكِنِكُمْ وَلَكِنَ يُوَاخِذُكُمُ اللَّهُ إِللَّغْوِفِ آيَكِنِكُمْ وَلَكِنَ إِطْمَامُ عَشَرَةٍ مَسَكِينَ مِنْ أَوْسَطِ مَا تُطْهِمُونَ أَهْلِيكُمْ أَوْكِسُونُهُمْ أَوْتَحْرِيرُ رَقَبَةٍ فَمَن لَتْرَجِدْ فَصِيامُ ثَلَثَةِ أَيَّامٍ ذَالِكَكُفَّرِهُ أَيْمَنِكُمْ إِذَا كَلَفْتُمْ وَأَحْفَظُواْ أَيْمَنكُمْ كُنَالِكَ كُنْرَةً لَيَمْنِكُمْ

sworn^[1]. And protect your oaths (i.e. do not swear much). 121 Thus Allah make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al- $Ans\hat{a}b^{[3]}$, and Al- $Azl\hat{a}m$ (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful^[4]

91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of اللَّهُ لَكُمْ وَالْنَتِهِ عَلَيْكُمْ تَشْكُرُونَ ١

يَّتَأَتُّهَا ٱلَّذِينَ وَامَنُواْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَصَابُ وَٱلْأَذْلَةُ رِجْسُ مِنْ عَمَلِ ٱلشَّيْطَنِ فَٱجْيَنْبُوهُ لَعَلَّكُمْ تُفلِحُونَ ١

إِنَّمَا يُرِيدُ ٱلشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ فِي ٱلْخَبْرُوا لْمَيْسر وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ

^{[1] (}V.5:89) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allah has commanded. (Sahih Al-Bukhari, Vol. 8, Hadith No. 621).

⁽V.5:89) It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

^[3] (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub** and for the idols.

Narrated 'Abdullâh صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allâh's Messenger صلَّى الله عليه وسلم received the Divine Revelation. Allah's Messenger صلَّى الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (Sahih Al-Bukhâri, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

An-Nusub were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

⁽V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

صلى الله عليه وسلم Narrated Abu 'Aamir or Abu Mâlik Al-Ash'ari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Sahih Al-Bukhâri, Vol.7, Hadîth No.494B)

Allâh and from As-Salât (the prayer). So, will you not then abstain?

- 92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.
- 94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- 95. O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkîn (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. is All-Mighty, All-Able of And Allâh Retribution.
- 96. Lawful to you is (the pursuit of) water-game and its use for food for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as

وَعَنِ ٱلصَّلَوْةِ فَهَلْ أَنُّهُمْ مُنَّهُونَ ١

وَٱطِيعُوا ٱللَّهَ وَٱطِيعُوا ٱلرَّسُولَ وَٱحْدَرُواْ فَإِن قَوَلَيْتُمُّ فَٱعْلَمُوۤ ٱأَنَّمَا عَلَى رَسُولِنَا ٱلْبَكَثُمُ ٱلْمُدِينُ ۞

لَيْسَ عَلَى اَلَذِيرَ ، اَمَنُواْ وَعَدِلُواْ اَلصَّلِاحَتِ جُنَاحٌ فِيمَاطَعِمُوَ إِذَا مَا اَتَّقُواْ وَ ، اَمَنُواْ وَعَدِلُواْ اَلصَّلِحَتِ ثُمَّ اَنَّقُواْ وَ ، اَمَنُواْ ثُمَّ اَتَّقُواْ وَاَحْسَنُواْ وَاللَّهُ يُحِرُّ اَلْحُسِنِينَ ﴿ ﴿

يَّالَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُونَكُمُ اللَّهُ بِثَىء مِنَ الصَّيْدِ مَنَالُهُ وَ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَرَ اللَّهُ مَن يَخَافُهُ. وِالْغَيْثِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَاكِ فَلَهُ مَعَذَابُ أَلِيمٌ ﴿

يَّنَايُّهَا الَّذِينَ ءَامَنُواْ لَانَقْنُلُواْ الْصَيْدَ وَالْتُمَّ حُرُمٌ وَمَن قَنْلَهُ مِينَكُمُ مُنَعَيِّدُا فَجَزَآءٌ مِثْلُ مَا قَنْلَ مِنَ النَّعَدِ يَعَكُمُ بِهِ ـ ذَوَاعَدْ لِ مِنكُمْ هَذَيًا بَلِغَ ٱلْكَفْبَةِ أَوْكَفَنَرَهُ طَعَامُ مَسَكِينَ أَوْعَدُلُ ذَالِكَ صِيامًا لِيَذُوقَ وَ بَالَ أَمْرِةٍ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَاد فَيَنْ نَقِيمُ اللَّهُ مِنْ فُولَاللَّهُ عَزِيدٌ ذُولَ نِنْ صَامِرٍ ﴿

أُحِلَّ لَكُمْ صَنْيدُ ٱلْبَحْرِ وَطَعَامُهُ مَتَنَعًا لَكُمْ وَلِلسَّيَّا وَقُوْحُومُ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمَتُمْ حُرُمًا long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and 'Umrah) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

- 98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.
- 99. The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- 100. Say (O Muhammad صلى الله عليه رسلم):
 "Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabîth may please you." So fear Allâh ",O men of understanding in order that you may be successful.
- 101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be

وَأَتَّ قُواْ اللَّهُ الَّذِي إِلَيْهِ تُحْشَرُونَ اللَّهُ

جَعَلَ اللهُ الْكَذِبَ الْبَيْتَ الْحَرَامَ قِينُمًا
 لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْى وَالْفَلْكَيْدُ ذَلِكَ
 لِتَمْ لَمُواْ أَنَّ اللهَ يَصْلَمُ مَا فِي السَّمَ وَعَلَيْمُ
 الْأَرْضِ وَأَنَّ اللهَ يَكُلِّ شَيْءٍ عَلِيمُ اللهِ

اعْلَمُوٓ الَّالَة شَدِيدُ الْمِقَابِ وَانَّ اللهَ عَفُورٌ رَّحِيمٌ ﴿ اللهِ عَفُورٌ رَّحِيمٌ ﴿ اللهِ اللهِ عَفُورٌ رَّحِيمٌ ﴿

مًاعَلَ ٱلرَّسُولِ إِلَّا ٱلْبَلَنَةُ وَٱللَّهُ يَعْلَمُ مَا تُبُدُونَ وَمَا تَكْتُسُونَ ۞

قُلَّلَايَسْنَوِى ٱلْخَبِيثُ وَالطَّيِّبُ وَلَوْاغَجَبَكَ كَثْرَةُ ٱلْخَبِيثِ فَاتَّقُواْ اللَّهَ يَتَأُوْ لِي ٱلْأَلْبَئبِ لَعَلَّكُمْ تُقْلِحُونَ ۞

يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تَسْتَلُواْ عَنْ أَشْيَآ مَ إِن تُبْدَ لَكُمْ مَّسُوْكُمْ وَإِن تَسْتَلُواْ عَنْهَا حِينَ يُنَزَّلُ

^{[1] (}V.5:100) Fear Allah: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much (perform all kinds of good deeds which He has ordained).

made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allâh has not instituted things like $Bahîrah^{[1]}$, or $S\hat{a}'ibah^{[2]}$, or $Wasîlah^{[3]}$, or $H\hat{a}m^{[4]}$, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger (Muhammad صلى الله عليه رسلم for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

105. O you who believe! Take care of your ownselves^[5]. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

ٱلْقُرَّةَانُ تُبُدَّلُكُمْ عَفَااللَّهُ عَنَّا أُواللَّهُ عَفُورُ عَلِيهُ ۚ قَدْسَالُهَا قَوْمٌ مِن فَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَفِرِينَ ۞

مَاجَعَلَٱللَّهُ مِنْ يَجِيرَةٍ وَلَاسَآبِيَةٍ وَلَا وَصِيلَةٍ وَلاَ حَالِمِ وَلَكِنَّ ٱلَّذِينَ كَفُرُوا يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبُ وَٱكْتَرُهُمْ لَا يَعْقِلُونَ ۞

وَإِذَاقِيلَ لَهُمُ تَعَالُواْ إِلَى مَا آَنِزَلَ اللَّهُ وَإِلَى ٱلرَّسُولِ قَالُواْ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابِكَ هَ أَ أَوَّلُوَكَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَاَيْهَ مَدُونَ ﴿ ﴿ ﴾

يَّاأَيُّهُ الَّذِينَ اَمَنُواْعَلَتَكُمُّ اَنفُسَكُمُّ لَا يَصُرُّكُم مَّنضَلَ إِذَا اُهْتَدَيْتُمُ إِلَى اللَّهِ مَرْجِعُكُمْ جَيعَا فَيُنَيِّثُكُم بِمَاكُنتُمْ تَعْمَلُونَ ﴿

[2] (V.5:103) Sâ'ibah: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

(V.5:103) Wasîlah: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

(V.5:103) Hâm: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

^{[1] (}V.5:103) Bahîrah: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

^{LSI} (V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Oudus [Jibrîl (Gabriel)] so that

يَتَأَيُّهَا ٱلَّذِينَ اَمَنُواْ شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَةِ ٱشَانِ ذَوَاعَدْلِ مِنْكُمْ أَوْءَا خَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنسُّ صَرَيْئُمُ فِي ٱلْأَرْضِ فَأَصَدَبَتَكُم مُصِيبَةُ ٱلْمَوْتِ عَيْسُونَهُ مَا مِنْ بَعْدِ ٱلصَّدَوْةِ فَيُقْسِمَانِ بِاللّهِ إِنِ ٱرْ بَسَتُمُ لَا نَشْ زَى بِهِ مَمَنَا وَلَوْكَانَ ذَاقَرَىٰ وَلَانَكُمْنُمُ

فَإِنْ عُثِرَ عَلَىٰۤ أَنَّهُ مَا أَسْتَحَقَّاۤ إِفْمًا فَعَاخُرَانِ يَقُومَانِ مَقَامَهُ مَامِکَ أَلِيْنَ اَسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلِيَـٰنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَ نُنَا آَحَتُّ مِن شَهَدَ تِهِمَا وَمَا اَعْتَدَيْنَاۤ إِنَّا إِذَا لَيِنَ الظَّلِيمِينَ ﴿ ﴾

> ذَلِكَ أَدْنَىٰ أَن يَأْتُواْ بِالشَّهَدَةِ عَلَىٰ وَجْهِهَ آ أَوْ يَخَافُوْ آأَن تُرَدَّا أَيَنُ الْعَدَالَيْمَ بِمُّ وَاتَقُوا اللَّهَ وَاسْمَعُوْ أَوْ اللَّهُ لاَيَهُ دِى الْقَوْمَ الْفَرِيقِينَ ﴿

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَا ذَاۤ أَجِمْ تُدَّ قَالُواْ لَاعِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَىٰمُ ٱلْغُيُوبِ ۞

إِذَ قَالَ اللَّهُ يُعِيسَى اَبْنَ مَرْيَمُ اَذْكُرْ يَعْمَتَى عَلَيْكَ وَعَلَى وَلِدَتِكَ إِذْ أَيَّدَتُكَ بِرُوح اَلْقُدُسِ ثُكِيِّرُ النَّاسَ فِي اَلْمَهْ دِ وَكَهْ لَاَّ you spoke to the people in the cradle^[11] and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

111. And when I (Allâh) revealed to Al-Hawâriyyûn (the disciples) [of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when Al-Hawâriyyûn (the disciples) said: "O 'Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ (Jesus) said: "Fear Allâh, if you are indeed believers."

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Îsâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

وإذ عَلَمْتُك الْكِتَبَ وَالْحِكْمَةُ وَالْتَوْرَدَةُ
وَالْإِنجِيلُ وَإِذْ عَنْكُونُ مِنَ الظِينِ كَهَنِهُ الطَّيْرِ
بِإِذْ فِي فَتَنفُحُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْ بِيِّ وَتُبْرِئُ
الْأَكْمَةُ وَالْأَبْرَصَ بِإِذْ بِيَّ وَإِذْ تَخْرِجُ
الْمَوْقَى بِإِذْ بِيِّ وَإِذْ كَفَفْتُ بَنِيَ إِسْرَءِيلُ
الْمَوْقَى بِإِذْ فِي وَإِذْ كَفَفْتُ بَنِيَ إِسْرَءِيلُ
عَنك إِذْ حِثْتَهُم إِلْكِينَتِ فَقَالَ اللَّيِنَ كَفُرُواْ
مِنْهُمْ إِنْ هَنَدُ الْإِلْسِحْرُ تُمُعِيثُ

ۅٙٳۮ۬ٲۏ۫ڂؽٮؙۛٳڶؽٲڵڂۅؘٳڔۻٟؽؘٲڹ۫؞ؘؘٳڝڹؙۅۛٳۑ ۅؘؠؚۯڛؙۅڸؽۊؘڶۅؙڗ۬؞ؘٳڡؘۺؘٵۅؘٲۺ۬ۿ۪ڐڣۣٲؘۺؘٳڝؙۅؽؘ۞ٛ

إِذْفَالُ اَلْحَوَارِيُّونَ يَعِيسَى اَبْنَ مَرْيَــَرَهَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآيِدَةً مِّنَ السَّمَآءِ قَالَ اَتَّقُوا اللَّهَ إِن كُنتُم مُّوْمِينَ شَيْ

قَالُواْنُرِيدُانَ نَأْكُلَ مِنْهَا وَتَطْمَعِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَ نَاوَتَكُونَ عَلَيْهَا مِنَ الشَّنِهِدِينَ ﴿

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُ ذَرَبَّنَاۤ ٱلْزِلْ عَلَيْنَا مَآيِدَةً مِّنَ ٱلسَّسَاَءَ تَسَكُّونُ لَنَاعِيدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنكٍّ وَٱرْدُقْنَا وَأَنتَ خَيْرُٱلْزَافِينَ شَ

^[1] (V. 5:110) See the footnote (V. 3:46).

115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Âlamîn (mankind and jinn)."

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' "He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise^[1]."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).

قَالَ اللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمٌ ۖ فَمَن يَكُفُرْ بَعْدُ مِنكُمْ فَإِنِّى أُعَذِّبُهُ ،عَذَا بَا لَّآ أُعَذِّبُهُ ، أَحَدًا مِنَ ٱلْعَلَمِينَ ﴿

وَإِذْفَالَ اللَّهُ يُسْعِيسَى اَبْنَ مَرْيَمَ ءَ أَنْتَ قُلْتَ لِلنَّاسِ اُنَّخِذُونِ وَأُمِّى إِلَنَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَنْنَكَ مَا يَكُونُ لِيَّ أَنْ اَقُولَ مَا لَيْسَ لِى بِحَقِّ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ، تَعْ لَمُ مَا فِي نَفْسِى وَلَاّ أَغَلَمُ مَا فِي نَفْسِكَ إِنْكَ أَنتَ عَلَّمُ ٱلْفُيُوبِ ﴿

مَا قُلْتُ لَهُمْ إِلَّامَآ أَمْرَتَى بِهِ ۚ أَنِ اَعْبُدُواْ اللَّهَ رَفِي وَرَبَكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدُا مَّادُمْتُ فِيهِمٌّ فَلَمَّا تَوْفَيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمٌّ وَأَنتَ عَلَىٰ كُلِ شَيْءِشَهِيدُ ﴿ ﴿ ﴾

إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكِّ وَإِن تَغْفِرُ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَرْبِزُ لُلْتَكِيمُ ۞

قَالَ اللَّهُ هَذَا يَوْمُ يَنفَعُ الصَّلْدِقِينَ صِدْقَهُمْ هُمُّ جَنَّتُ يَحْرِى مِن تَحْيِّهَ الْأَنْهَ لُرُ خَلِدِينَ فِهَاۤ أَبْداً ۚ رَّضِىَ اللَّهُ عَنَهُمْ وَرَضُواْعَنْهُ ذَلِكَ الْفَوْزُ الْفَظِيمُ ﴿إِنَّهُ

^{[1] (}V. 5:118) Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Îsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahih Al-Bukhâri, Vol.6, Hadîth No. 150).

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

Sûrat Al-An'âm (The Cattle) VI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.
- 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)
- 4. And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
- 5. Indeed, they rejected the truth (the Qur'ân and Muhammad صلى الله عليه وسلم) [1] when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in

يِنَّهُ مُلْكُ ٱلسَّمَنُوَتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ وَهُوَعَلَىٰ كُلِ شَىٰءِ قَلِيرٌ ۖ



بِنْ الرَّحِيَّةِ الْخَفْرِ الرَّحِيَّةِ

ٱڂٝٮۜۼۮؙڽقِوالَّذِی خَلَقَ السَّمَوَتِ وَالْأَرْضَ وَجَعَلَالْظُلُمُنْتِ وَالنُّورُّثُمَّ الَّذِينَ كَفَرُوا بِرَيِّهِمْ بَعْدِلُورَ ﴿ ۞

هُوَالَذِى خَلَقَكُمُ مِن طِينِ ثُمَّ قَضَىٰٓ أَجَلاَّ وَأَجَلُّ مُسَنَّى عِندَهُ ثُمَّ أَنتُدْ تَغَرُّونَ ۞

وَهُوَاللَّهُ فِي السَّمَوَتِ وَفِي ٱلأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَاتَكْسِبُونَ ۞

وَمَا تَأْنِيهِ مَنْ اَلِعَةِ مِنْ اَلِنَتِ رَبِّهِمْ إِلَّا كَانُواْ عَنْهَا مُعْمِنِينَ ﴿

فَقَدُكَذَّ بُواْ بِالْحَقِّ لَمَّاجَآءَهُمُّ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُوُا مَاكَانُواْ بِدِيسَّمَ زِءُونَ۞

أَمْ يَرَوْا كُمْ أَهْلَكْنَامِن قَبْلِهِ مِن قَرْنِ مَكَنَّهُمْ فِي ٱلْأَرْضِ مَالَا نُمُكِن لَكُمُ وَأَرْسَلْنَا ٱلسَّمَاءَ عَلَيْهِم مِدْدَاذَا وَجَعَلْنَا ٱلْأَنْهَارَ تَجْرِى مِن تَحْلِيمَ

^{[1] (}V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.

- 7. And even if We had sent down unto you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
- 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
- 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad صلى الله عليه).
- 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
- 11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."
- 12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. [1] Indeed He

فَأَهْلَكَنَهُم بِذُنُوْ بِهِمْ وَأَنشَأْنَا مِنْ بَعَدِهِمْ قَرْنًا ءَاخَرِينَ ﴾

وَلَوْنَزَلْنَاعَلَيْكَ كِنْبَافِى قِرْطَاسِ فَلَمَسُوهُ إِلَّهِ بِهِمُ لَقَالَ ٱلَّذِينَ كَفَرُوۤ اإِنْ هَذَاۤ إِلَّاسِحْرُّ مُبِينُ ﴿

وَقَالُواْ لُوْلَاَ أُنْزِلَ عَلَيْهِ مَلَكُّ ۗ وَلَوَاْ نَزَلْنَا مَلَكًا لَقَضِى ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۞

وَلُوْجَعَلْنَهُ مَلَكًا لَّجَعَلْنَهُ رَجُلًا وَلَلْبَسْنَا عَلَيْهِم مَا يَلْبِسُونَ ﴾

وَلَقَدِاسُنُهْزِئَ مِرُسُلِ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّاكَانُواْبِهِ . يَسْنَهْزِءُونَ ﴿

> قُلْ سِيرُواْ فِي ٱلْأَرْضِ ثُمَّ ٱنظُرُوا كَيْفَ كَاكَ عَنِقِبَةُ ٱلْمُكَذِيدِنَ شَ

قُل لِمَن مَافِ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۗ قُل لِلَهِ مَ كَنَبَ عَلَى نَفْسِهِ ٱلرَّحْ مَةَ لَيَجْ مَعَنَّكُمُ

^[1] (V.6:12)

A) Narrated Abu Hurairah صلى الله عليه وسلم saying, "Allâh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (Sahih Al-Bukhâri, Vol.8, Hadîth No.29).

B) Narrated Abu Hurairah ضنه: Allâh's Messenger صلى الله عليه وسلم said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.'" (Sahih Al-Bukhâri, Vol.4, Hadîth No.416).

will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only *Ilâh* (God), and Muhammad معنى الله عليه وسلم as being one of His Messengers, and in Resurrection].

- 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
- 14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad مله الله عليه وسلم) of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh]. (Tafsir Al-Qurtubi)
- 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
- 16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.
- 17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.
- 18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.
- 19. Say (O Muhammad الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other âlihah (gods)?" Say: "I bear no

إِلَى يَوْمِ الْفِيَامَةِ لَارَبَّ فِيهِ الَّذِينَ خَسِرُوٓا الْفَسَهُمْ فَهُدُلَائِوْمِنُونَ ﴾ الله المُفْسَهُمْ فَهُدُلَائِوْمِنُونَ

۞ وَلَهُ,مَاسَكَنَ فِى الْيَبْلِ وَالنَّهَارِّ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

قُلْ أَغَيْرَاللَهِ أَغَيْدُ وَلِيَا فَاطِرِ السَّمَوَتِ وَالْأَرْضِ وَهُوَ يُفْهِمُ وَلَا يُطْعَدُّ قُلْ إِنِيَّا أُمِنْ ثُالْ أَصُّونَ أَوَّلَ مَنْ أَسْلَمُّ وَلَا تَكُونَكَ مِنَ ٱلْمُشْرِكِينَ ﴿

قُلْ إِنِّ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿ ﴿ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عَلَى اللَّهِ مَا أَمُ وَذَلِكَ مَن يُصْرَفْ عَنْهُ يَوْمَبِ ذِفْقَدُ رَحِمَهُ أُوذَلِكَ

س يصرف عنه يوميب وفق درجه ه. و دبك أَلفُوزُ ٱلْمُبِينُ ﴿

وَإِن يَمْسَسُكَ اللهُ بِضُرِ فَلاَكَاشِفَ لَهُ وَإِن يَمْسَسُكَ اللهُ بِضُرِ فَلاَكَاشِ فَهُ وَاللهِ اللهِ اللهُ
وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ ، وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

قُلْ أَيُّ شَيْءِ أَكْبُرُشَهَادَةً قُلِ اللَّهُ شَمِيدُ أَبِينِي وَبَيْنَكُمْ وَأُوحِي إِلَى هَذَا ٱلْقُرَّءَ الْإِلْمُنِزِكُم بِدِء وَمَنَ بَلَغَ أَبِئَكُمْ لَتَشْهَدُونَ أَنَ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَى قُلُ لَآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحِدُ وَإِنِّي بَرِيَّ مُّمَا تَشْرِكُونَ اللَّ (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

- 20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad صلى الله عليه وسلم as a Messanger of Allâh, and they also know that there is no Ilâh (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. [1] (Tafsir At-Tabarî)
- 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.
- 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"
- 23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."
- 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
- 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) they

ٱلَّذِينَ ،َاتَيْنَهُمُ ٱلْكِتَبَ يَمْ فِوُنَهُ .كَمَا يَعْ فِوُنَ ٱبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوۤ الْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۞

> وَمَنْ أَظْلَا مِمَّنِ أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْكَذَبَ يَايَنَتِّهِ إِنَّهُ رَلَا يُفْلِحُ الظَّلِمُونَ ۞

ۅَيَوْمَ غَشُرُهُمْ جَيعائُمُ نَقُولُ لِلَّذِينَ أَشْرَكُواْ أَيْنَ شُرَكآ وَكُمُ ٱلَّذِينَ كُنتُمْ زَعْمُونَ ۞

ثُمَّلَوْتَكُن فِتَنْنُهُمْ إِلَّا أَن قَالُواْ وَاللَّهِ رَتِنَا مَاكُنَا مُشَرِكِينَ ۞

ٱنظُرَكِيْفَكَذَبُواْعَلَىٓ أَنفُسِهِمْ وَصَلَّ عَنْهُمُ مَّاكَانُواْ يَفْتَرُونَ ٢

وَمِنْهُم مَن يَسْتَعِمُ إِلَيْكُ وَجَعَلْنَاعَلَ قُلُوبِهِمْ أَكِنَةً أَن يَفْقَهُوهُ وَفِي مَاذَانِهِمْ وَقُرَّا وَإِن يَرَوُأْكُلَ مَايَةٍ لَا يُؤْمِنُواْ بِهَا حَقَّى إِذَا جَاهُوكَ يُجُدِلُونَكَ يَقُولُ ٱلَّذِينَ

^[1] (V.6:20) See the footnote of (V.3:85).

will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

26. And they prevent others from him (from following Prophet Muhammad صلى الله وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with Allâh, [1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we

كَفَرُوٓ أَإِنَّ هَٰذَآ إِلَّاۤ أَسَطِيرُٱلْأَوَّلِينَ ۞

وَهُمْ يَنْهُوْنَ عَنْهُ وَيَنْعَوْثَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَنْعُوُونَ ۞

ۅؘڷۊؘڒؘۘػٙٳۮ۬ۅؙڣڠؙۅٵۼٙۘۘٲڷٵڕڣؘقاڷۅٲؽڵؾؙڵڹۘٵؽؙڗڎؙ ۅؘڰٵٛػڋٙٮڽؚٵؽٮڗؚۯڽؚٙٮٵۅؘڰۅؙؽۄڹؙٞڷٷٚڡۣؽڹٙ۞ٛ

بَلْ بَدَا لَهُمُ مَّا كَانُوا يُخْفُونَ مِن فَبَلِّ وَلَوْرُدُّوا لَعَادُوا لِمَا نُهُواعَنْهُ وَإِنَّهُمُ لَكَذِبُونَ ۞

> وَقَالُوَّا إِنْ هِيَ إِلَّاحَيَا لُنَا الدُّنْيَا وَمَا نَحْنُ بِمَنْعُوثِينَ ﴿

وَلَوْتَرَكَة إِذْ وُقِفُواْ عَكَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُواْ بَكَنَ وَرَبِّنَاْ قَالَ فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمُ تَكْفُرُونَ ﴿ ﴾ تَكْفُرُونَ ﴿ ﴾

قَدْخَسِرَالَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّوِّحَتَّى إِذَاجَاَةَ تُهُمُ ٱلسَّاعَةُ بَغْنَةُ قَالُواْ يُحَسِّرُ لِنَاعَلَى مَا فَرَّطْنَا فِيهَا

^{[1] (}V.6:31) Narrated Abu Mûsâ: صلى الله عليه وسلم The Prophet ملى الله عليه وسلم said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (Sahih Al-Bukhâri, Vol.8, Hadîth No. 515).

gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

- 32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious See V.2:2). Will you not then understand?
- 33. We know indeed the grief which their words cause you (O Muhammad ملی): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.
- 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- 35. If their aversion (from you, O Muhammad בען וויה בעני and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jāhilûn (the ignorant).
- 36. It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- 37. And they said: "Why is not a sign sent down to him from his Lord?" Say:

وَهُمْ يَعْمِلُونَ أَوْزَارَهُمْ عَلَىٰظُهُورِهِمْ أَلَاسَآءَ مَايَزِدُونَ ۞

وَمَاٱلْحَيَوْةُ ٱلدُّنْيَآإِلَالِمِبُّ وَلَهُوُّوُ لَلدَّارُ ٱلْآخِرَةُ خَيْرٌلِّلَذِينَ يَنَقُونُّ أَفَلاَتَمْقِلُونَ ﴿

فَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنُكَ ٱلَّذِى يَقُولُونَّ فَإِنَّهُمْ لَا يُكَذِّبُو نَكَ وَلَكِنَّ ٱلظَّالِمِينَ بِعَايَنتِ السَّدِيَجُ حَدُونَ (ﷺ

وَلَقَذَكُذِ بَتْ رُسُلُ مِن قَبْلِكَ فَصَبَرُوا عَلَى مَاكُذِ بَتْ رُسُلُ مِن قَبْلِكَ فَصَبَرُوا عَلَى مَاكُذِ بُوا وَلَا مُبَدِّلَ لِكَلِمَتِ اللَّهِ وَلَقَدْ جَآءَكَ مِن نَبَإِئ لِكَلِمَتِ اللَّهِ وَلَقَدْ جَآءَكَ مِن نَبَإِئ الْمُرْسَلِينِ

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاصُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْنَغِى نَفَقَا فِي ٱلْأَرْضِ أَوْسُلَمًا فِي ٱلسَّمَآءِ فَتَأْتِيَهُم بِنَايَةً وَلَوْشَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ فَلَاتَكُونَنَّ مِنَ ٱلْجَهِلِينَ ﴿ ﴿ ثَلْهُ لَا مُعْلِيلًا الْحَالِمَ الْعَلَى الْحَالِمَ الْحَالِ

﴿ إِنَّمَايَسْتَجِيبُ الَّذِينَ يَسْمَعُونُ وَٱلْمَوْتَى يَبْعَثُهُمُ اللَّهُ مُ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ مُ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهِ اللَّهِ مُرْجَعُونَ ﴿ اللَّهِ اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا

ِ قَالُواْ لَوْ لَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِن زَّيِهِ ۚ قُلَّ إِنَّ ٱللَّهَ قَادِرْ

"Allâh is certainly Able to send down a sign, but most of them know not."

- 38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.
- 39. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.
- **40.** Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"
- 41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!
- **42.** Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).
- **43.** When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair- seeming to them that which they used to do.
- 44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment),

عَلَىٰ أَن يُنَزِّلَ ءَايَةً وَلَكِكَنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١

وَمَامِن دَآبَةِ فِ ٱلْأَرْضِ وَلَاطَتِهِ مِيطِيرُ بِحَنَاحَيْهِ إِلَّا أَمُمُّ أَشَالُكُمْ مَافَرَطْنَا فِ ٱلْكِتنْبِ مِن شَى عُ ثُمَّ إِلَى رَبِّهِمْ بُحَشُرُونَ ۞

ۅؘۘٲڶٙڍڹڬۘۮؘڹۘۅؙٳڹٵؽؾؾٵڞڋۘۅؘڹػؗؠٞۨڣٲڶڟ۠ڶؙڡڬڗۛ ڡؘڹؽۺؘٳٲڶۘڎؙؽؙڞؙڸؚڶڎؙۅؘڡؘڹؽۺٛٲ۫ۼۜۼڵٙڎؙۼڮٙڝۯڂٟ ؙۛۛؗۛڞؙٮؾٙقِيحؚ

قُلُ أَرَءَيْنَكُمْ إِنْ أَتَنكُمْ عَذَابُ اللَّهِ أَوَأَتَنَكُمُ اللَّهِ أَوَأَتَنَكُمُ السَّاعَةُ أَغَنْدُ صَلافِينَ ﴿ اللَّهَا عَدُونَ إِن كُنتُدُ صَلافِينَ ﴿ اللَّهَا عَدُونَ إِن كُنتُدُ صَلافِينَ ﴿ اللَّهَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهَ عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَّهُ عَلَّا عَلَّا عَلَى اللّهُ عَلَى الل

َبُلْ إِنَّاهُ تَدْعُونَ فَيَكُشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَاتُشْرِكُونَ ﴿ اللَّهِ

ۅَلَقَدَّ أَرْسَلُنَاۤ إِلَىٓ أُمَرِمِّن قَبِّكَ فَأَخَذَّ نَهُم

فَلَوُلَآ إِذْ جَاءَهُم بَأْشُنَا تَضَمَّرُعُواْ وَلَكِن فَسَتْ قُلُومُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَانُ مَاكَانُواْ يَعْمَلُونَ ﴿ ثَنِيَ

فَكَمَانَسُواْ مَا ذُكِرُوابِهِ ِ فَتَحْنَا عَلَيْهِمْ أَبُوْبَ كُلِ شَيءٍ حَتَى إِذَا فِرِحُوا بِمَا أُوثُواً and lo! They were plunged into destruction with deep regrets and sorrows.

- **45.** So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists).
- 46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
- 47 Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrong-doing people)?"
- 48 And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- **49.** But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief¹¹ (and for their belying the Message of Muhammad belying the Message of Muhammad مالية الله عليه وسلم). [Tafsir Al-Qurtubi].
- 50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

أَخَذُنَّهُم بَغُتَةً فَإِذَاهُم مُّبْلِسُونَ ١

فَقُطِعَ دَائِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُواْ وَٱلْحَمَّدُيلَّهِ رَبِّ ٱلْعَنَلِينَ ۞

قُلْ أَرَءَ يَتُمْ إِنْ أَخَذَ اللَّهُ سَمَعَكُمْ وَأَبْصَدَرُكُمْ وَخَمَمَ عَلَىٰ قُلُوبِكُمْ مَنَ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِيِّهِ اَنظُرْ كَيْفُ نُصَرِّفُ الْآينتِ ثُمَّهُمْ يَصَّدِ فُونَ ﴿

قُلْ أَرَءَيْتَكُمْ إِنَّ أَنَكُمْ عَذَابُ أَللَهِ بَغْتَةً أَوْجَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّلِمُونَ ﴿

وَمَا نُرِّسِ لُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينٌ فَعَنْ ءَامَنَ وَأَصْدَ مِنْ فَعَنْ عَامَنَ وَأَصْلَعَ فَلَاحُونُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ﴿

وَالَّذِينَ كَذَّبُواْمِايَنتِنايَمَشُهُمُ ٱلْعَذَابُ بِمَاكَاثُواْيَفْسُقُونَ ۞

قُل لَآ أَقُولُ لَكُدُ عِندِى خَزَآنِ ثُاللَّهِ وَلَآ أَعَلَمُ الْغَيْبَ وَلَآ أَقُولُ لَكُمُّ إِنِّى مَلَكُّ إِنْ أَتَّيَعُ إِلَّامَا يُوحَى ٓ إِلَّ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ اَفَلَاتَنْفَكُرُونَ ۞

^{[1] (}V.6:49) See the footnote of (V.3:85).

- 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
- 52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).
- 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
- 54. When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.
- 55. And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners) may become manifest.
- 56. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."
- 57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that

ۅؘٲڹۮؚڒۑؚۮؚٵڵٙڍڽ۬؞ؘۼٵۏۘٛۅڹٲڹ؞ؙٛڠۺٮۘۯۊٙۘٲٳڬ؞ۯؾؚڡ۪ؠ؞ٚٚ ڵؾؘڛؘڶۿؙ؞ڔٙڹۮۅڹڍؚۦۅٙڮؖٷڵۺؘڣۣۼٞ ڶۘڡؘڷۿؠ۫ێؘڡۛۛۅڹ۞ٛ

وَلاَ تَطُرُوا لَذِينَ يَدْعُونَ رَبَّهُم بِالْفَدَوْوَوَالْمَشِيّ يُرِيدُونَ وَجْهَ فَيُّمَا عَلَيْك مِنْ حِسَابِهِم مِّن شَىء وَمَامِنْ حِسَالِكَ عَلَيْهِم مِّن شَىء فَتَطُرُدَهُمْ مَنْ كُونَ مِنَ الظَّلِمِينَ ﴿

وَكَذَلِكَ فَتَنَا بَعْضَهُم بِبَعْضِ لِيَقُولُوا الْفَلْكِمِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا الْلَهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ عَلَيْهِم مِنْ مَنْ يَيْزِنَا اللَّهُ اللَّهُ عَلَيْهِم مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم مِنْ يَيْزِنَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِم اللَّهُ الْعُولُولُونَا الْفَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَلْهُ الْمُولُولُونَا الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُولُونَا الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُلْمُ الْمُنْ الْمُنَ

وَإِذَا جَآءَ كَ ٱلَّذِينَ يُوْمِنُونَ إِعَايَتِنَا فَقُلْ سَكَمُّ عَلَيْكُمُّ كَنَبَ رَبُّكُمْ عَلَى نَفْسِدِ ٱلرَّحْمَةُ أَنَّهُ مَنْ عَمِلَ مِن كُمُّ سُوءًا إِجَهَكَاةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ - وَأَصْلَحَ فَأَنَّهُ مَعْفُورٌ رَّحِيدُ ۖ ﴿ ﴾

وَكَذَالِكَ نُفَصِّلُ ٱلْآيَنتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿

قُلْ إِنِي نُهِيتُ أَنْ أَعَبُدا أَلِينَ تَدْعُونَ مِن دُونِ ٱللَّهُ قُلُلَآ أَنِّيُمُ ٱلْهُوٓاءَ كُمْ فَدْ صَلَلْتُ إِذَا وَمَا آنَاْ مِنَ ٱلْمُهْتَدِينَ ۞

قُلْ إِنَّى عَلَىٰ بَيِّنَةٍ مِّن زَّتِي وَكَذَّ بْتُمْدِيدٍ،

has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

- 58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doer)."
- 59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.
- 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.
- 61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, [1] until when death

مَاعِندِى مَا تَشْتَعْجِلُونَ بِهِ ۚ إِنِ ٱلْحُكُمُ إِلَّا لِلَّهِ يَقُصُّ ٱلْحَقِّ وَهُوَغَيْرُ ٱلْفَصِلِينَ ﴿

قُل لَوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِ - لَقُضِى ٱلأَمْرُ بَيْنِي وَبَيْنَكُمُّ وَاللَّهُ أَعْلَمُ بِٱلظَّنلِيمِينَ ۞

﴿ وَعِندَهُمَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَاۤ إِلَّاهُوَّ وَيَعْلَرُمَافِ ٱلْبَرِّ وَٱلْبَحْرِّ وَمَاتَسْفُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَاحَبَّةٍ فِي ظُلُمَتِ ٱلْأَرْضِ وَلَارَطْبِ وَلَا يَاسِ إِلَّا فِي كِنْبِ ثُيْبِينٍ ﴿ ﴾

ۅۘۿۅۘٵڶۜؽۑؾؘۅؘفَّٮٛػٛؗؠٵۣڵٙێڸؚۅؘيڡ۫ڶۿؗڡٵۼۯڂؾؖ؞ ڡٟ۠ڶڹۜٵڔؿٛؗمٞؾڹڡؿؙڞڴٛ؞ۧڣۣڎڸؽؙڨٚڞؘێٙٲۘۻڷؙڡؙٛڛػۨ ؿؙڡۘٞٳڵؽ؋ؚٮ*ۯڿ*ڡٛػؙؗؠٝۼٛٛؿؙٮؙؽؚؿؘػؙۿ ؠؚڡؘٲػؙڹؿٞۄٚؿؘڡ۫ڡؘڶۅؘڹ۞ٛ

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ قَ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدُكُمُ ٱلْمَوْتُ نَوْفَتْهُ رُسُلُنا وَهُمْ

^[1] (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs عز و جل re Prophet صلى الله عليه وسلم narrating about his Lord عز و جل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhâri, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah حلى الله عنه said, "Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh Who asks

approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

- 62. Then they are returned to Allâh, their True *Maulâ* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.
- 63. Say (O Muhammad صلى الله عليه وسلم):
 "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."
- 64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."
- 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.
- ملی 66. But your people (O Muhammad ملی) have denied it (the Qur'ân) though it is the truth. Say: "I am not a Wakîl (guardian) over you."
- 67. For every news there is a reality^[1] and you will come to know.

لَا يُفَرِّطُونَ ١

ثُمَّ رُدُّواْ إِلَى اللَّهِ مَوْلَدُهُمُ الْحَقِّ أَلَا لَهُ اَلْحَكُمُ وَهُوَ اَشْرَعُ الْخَسِيدِينَ ﴿

قُلْ مَن يُنَجِّ يَكُرِمَن ظُلُمُنتِ ٱلْمَرُوَٱلْبَحْ ِنَدَّعُونَهُ نَصَرُّعًا وَخُفِّيَةً لَيِنْ أَنِحَننَا مِنْ هَلَاهِ : لَنَكُونَنَّ مِنَ ٱلشَّكِرِينَ ۞

> قُلِ ٱللَّهُ يُنَجِيكُم مِّنْهَا وَمِن كُلِ كَرْبِ ثُمَّ ٱلنَّمُ تُشْرِكُونَ ﴿

فُلْهُوَالْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابَا مِن فَوْقِكُمْ أَوْمِن تَحْتِأَرَّجُلِكُمْ أَنْ يَلْسِسُكُمْ شِيَعًا وَيْذِيقَ بَعَضُكُمْ بَاسَ بَعْضٍ انظُرْكِيْفَ نُصَرِّفُ ٱلْآيَنتِ لَعَلَهُمْ عَفْقَهُ دَ لَكُنْهُ

> وَكَذَّبَهِهِۦقَوْمُكَ وَهُوَالْحَقُّ ثُلُلَسْتُعَلَيْكُم بِوَكِيلِ۞

> > لِكُلِّ نَبَإِ مُسْتَقَرُّ وَسَوْفَ تَغْلَمُونَ ﴿

them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet من الله عليه وسلم added: "If anyone of you says Amîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 446)

(V.6:67): i.e. for everything there is an appointed term, and for every deed there is a

recompense

68. And when (Muhammad you صلى الله عليه وسلم see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).

69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'an). [The provision of this Verse was abrogated by the Verse 4:140].

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after has guided us (to Allâh Monotheism)? — like one whom the Shayâtîn (devils) have made to go astray in land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamîn (mankind, jinn and all that exists):

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِي ءَايَنِنَا فَأَعْرِضَ عَنْهُمْ حَقَّى يَخُوضُوا فِي حَدِيثِ غَرِهِ وَالمَّا يُنسِينَّكَ ٱلشَّتَطَانُ فَلَانَقْعُدْ بَعْدَ ٱلذِّكَرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ﴿

وَ مَاعَلَى ٱلَّذِينَ يَنَّقُونَ مِنْ حِسَابِهِ مِ مِّن شَيٍّ وَلَكِن ذِكْرَىٰ لَعَلَّهُمْ يَنْقُونَ (أَنَّ)

وَذَرِ ٱلَّذِيكِ ٱتَّخَكَذُواْ دِينَهُمْ لِعِبَا وَلَهُواً وَغَرَتْهُمُ ٱلْحَيَوْةُ ٱلدُّنْيَا وَذَكِرْبِهِ = أَن تُنسَلَ نَفْسُ بِمَا كَسَبَتَ لَيْسَ لَمَامِن دُوبِ ٱللَّهِ وَلِيُّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلُّ عَدْلِ لَا يُؤْخَذْ مِنْهَأْ أُوْلَيْكَ ٱلَّذِينَ أَبْسِلُوا بِمَا كَسَبُوٱ لَهُمْ شَرَابٌ مِنْ جَمِيمِ وَعَذَابُ أَلِيمُ سِمَا كَانُواْ مَكُفُوْرُونَ ١

قُلْ أَنَدْعُواْمِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَاٱللَّهُ كَٱلَّذِي ٱسْتَهْوَتْهُ ٱلشَّكَطِئُ فِي ٱلْأَرْضِ حَيْرَانَ لَهُ وَ أَصْحَنُّ بَدْعُونَهُ إِلَى ٱلْهُدَى ٱثْبِينَا قُلْ إِنَ هُدَى ٱللَّهِ هُوَ ٱلْهُدَى وَأُمِنَ فَالِنُسَلِمَ لرَبَ ٱلْعَالَمِينَ ١ 72. And to perform As-Salât (Iqâmat-as-Salât), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!",
— and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihah* (gods)? Verily, I see you and your people in manifest error. [1],"

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am

وَأَنْ أَقِيمُواْ الصَّلَوْةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۞

وَهُوَ الَّذِى خَلَقَ السَّمَوَتِ وَالْأَرْضَ بِالْحَقِّ وَيُوَمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلُكُ يَوْمَ يُنفَخُ فِى الصُّورِّ عَكِيمُ الْغَيْبِ وَالشَّهَكِذَةَ وَهُولُ لِحَكِيمُ الْخَيدِرُ الْآَ

﴿ وَإِذْ قَالَ إِبْرَهِيمُ لِأَبِيهِ وَازَرَ أَتَتَّخِذُ أَصَّنَامًا وَالِهَةُ إِنِّ أَرَنكَ وَقُومَكَ فِي ضَلَالٍ مُبِينٍ ﴿

وَكَذَالِكَ نُرِى ٓ إِبْرَهِيمَ مَلَكُوتَ ٱلسَّمَوَتِ وَالْكَرُوتَ ٱلسَّمَوَتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِتِ بِنَ ﴿

فَلَمَّاجَنَّ عَلَيْهِ الَيْلُ رَمَا كَوْكَبُأْقَالَ هَذَا رَبِّ فَلَمَّآ أَفَلَ قَسَالَ لَآ أُحِبُّ الْآفِلِينَ ﴿

فَلَمَّارَهَ الْفَصَرَ بَازِغُنَاقَالَ هَنذَا رَقِي فَلَمَّا أَفَلَ قَالَ لَهِن لَمْ يَهْدِنِ رَقِي لَأَصُّونَكَ مِنَ ٱلْقَوْمِ الضَّالَينَ اللَّهُ

فَلَمَّارَءَا ٱلشَّمْسَ بَانِعَةَ قَالَ هَلَا ارَقِي هَلْاً آ أَحْبُرُ فَلَمَا آفَكَ قَالَ يَنقُومِ إِنِّي بَرِي مُّمِمًا

indeed free from all that you join as partners (in worship with Allâh).

79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîfa, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of Al-Mushrikûn" (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. "And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. [1]

83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly Lord All-Wise. your is All-Knowing.

84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd تُنْرِكُونَ 🕲

إِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَٱلسَّمَوَاسِيّ وَٱلْأَدْضُ حَنِيفًا وَمَآ أَنَا مِنَ ٱلْمُشْرِكِينَ ٢

وَحَاجَهُ ، قَوْمُهُ ، قَالَ أَتُحَجُّونَي فِي اللَّهِ وَقَدْ هَدَىٰنِ وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَشَآ ءَرَتِي شَيْئَأُ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمُّأْ أَفَلَا تَتَذَكَّرُونَ ١

وَكَيْفَ أَخَافُ مَآ أَشْرَكَ ثُمَّ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُ مِ إِلَّهِ مَا لَمْ يُنزِّلْ بِهِ عَلَيْكُمْ سُلَطَننَاْفَأَيُّ ٱلْفَريقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمُ تَعْلَمُونَ 🕲

> ٱلَّذِينَ ءَامَنُوا وَلَرَّ يَلْبِسُوٓاْ إِيمَانَهُم بِظُلْمٍ أُوْلَتِكَ لَمُنُهُ ٱلْأَمَنُ وَهُم مُهْ تَدُونَ هُ

وَتِلْكَ حُجَّتُ نَآءَا تَيْنَهَآ إِبْرَهِي مَعَلَىٰ قَوْمِهِ • نَرْفَعُ دَرَجَنتِ مَّن نَشَاءُ إِنَّ رَبِّكَ حَكِيمُ عَلِيدٌ ﴿

وَوَهَبْنَا لَهُ _{ٱل}ْسَحَنِيَ وَيَعْقُوبُ بِّنَا وَنُوحًا هَدَيْنَامِن قَبْلُ وَمِن ذُرِّيَّةٍ

^{[1] (}V.6:82): See the footnote (C) of (V.27:59).

(David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward Al-Muhsinûn (the good-doers — see the footnote of V.9:120).

- 85. And Zakariyâ (Zachariya), Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- 86. And Ismâ'îl (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Alamîn Imankind and inn (of their times)].
- 87. And also some of their fathers and their progeny and their brethren. We chose them, and We guided them to the Straight Path.
- 88. This is the Guidance of Allah with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.
- 89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the صلى الله Companions of Prophet Muhammad عليه وسلم) who are not disbelievers therein.
- 90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamîn (mankind and jinn)."
- 91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad سلم الله عليه وسلم): "Who then sent down the

دَاوُدَ وَسُلَيْمُنَ وَأَبُوبُ وَنُوسُفَ وَمُوسَىٰ وَهَدَرُونَ وَكَذَالِكَ نَجْرَى ٱلْمُحْسِنِينَ ﴿

> وَزَّكُرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَ إِلْيَاسُّ كُلُّ مِنَ ٱلصَّالِحِينَ اللَّهُ

وَ إِسْمَاعِيلَ وَٱلْيَسَعَ وَتُونُسَ وَلُوطًا ۚ وَكُلَّا فَضَّ لَنَاعَلَى ٱلْعَالَمِينَ ١

وَمِنْءَابَآبِهِمْ وَذُرِّيَّنَهُمْ وَ إِخْوَانِهُمُّ وَٱجْنَبَيْنَهُمْ وَهَدَيْنَهُمْ إِلَىٰ صِرَطِ مُسْتَقِيمِ ﴿

ذَلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِ عَن يَشَاءُ مِنْ عِبَادِهِ عَ وَلَوْ أَشْرَكُوا لَحَطَ عَنْهُم مَّاكَانُوا تَعْمَلُونَ اللَّهِ

أُوْلَيْنِكَ ٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِئْبَ وَٱلْحُكُمْ وَٱلنَّبُوَّةَ فَإِن يَكْفُرُ بِهَا هَنَوُلآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمَا لَّيْسُواْ بهَابِكُنفرينَ ﴿

أُوْلَتِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَيِهُ دَنِهُمُ ٱقْتَدِةً قُ ل لَا أَسْنَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ١

وَمَاقَدَرُوا ٱللَّهَ حَقَّ قَدْرِهِ عِلْهُ قَالُواْ مَاۤ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرِمِن شَيَّةٍ قُلْ مَنْ أَنزَلَ ٱلْكِتَبَ ٱلَّذِي جَآءَ بِهِ

Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the have made Jews) into (separate) papersheets, disclosing (some of it) and concealing much. And you (believers in ملى Allâh and His Messenger Muhammad (الله عليه وسلم) were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubî).

92. And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their Salât (prayers).

93. And who can be more unjust than he who invents a lie against Allah, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!^[1],

وَتَخْفُونَ كَثِيرًا وَعُلِّمْتُ مَّا وَلآءَابَٱ**وُكُمْ قُلِ ٱللَّهُ ثُمَّ** ذَرْهُمْ فِي خَوْض يَلْعَبُونَ ١

وَهَلَذَا كَتَكُ أَنْ لَنَّهُ مُبَادَكُ مُصَدِّقُ ٱلَّذِي بَيْنَ بَدَنَّهِ وَلِنُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلِهَا ۚ وَٱلَّذِينَ نُوَّ مِنُونَ بِٱلْآخِرَةِ يُؤْمِنُونَ بِدِّ-وَهُمْ عَلَىٰ صَلَاتُهُمْ يُحَافِظُونَ ١

وَمَنْ أَظْلَمُ مِمَّن أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَوْقَالَ أُوحِي إِلَىّٰ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأَنْزِلُ مِثْلُ مَاۤ أَزِٰلَ ٱللَّهُ وَلَوْ تَرَى ٓ إِذِ ٱلظَّلِيلُمُونَ فِي غَمَرَتِ ٱلْمُونِ وَٱلْمَلَكَيْكُةُ بَاسِطُوٓ الْيَدِيهِ مُ أَخْرِجُوٓا أَنفُسَكُمُ أَلْيُومَ تَجْزُونَ عَذَابَ ٱلْهُون بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقَّ وَكُنتُمْ عَنْ ءَايَنتِهِ عَنْسَتَكُمْرُونَ شَ

^{[1] (}V. 6:93) A. What is said regarding the punishment in the grave. And the Statement of : عز و جل Allah

[&]quot;If you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

muice shall We punish them and thereafter, they: تسال Twice shall We remaind thereafter. shall be brought back to a great (horrible) torment." (V. 9:101).

And also the Statement of Allah تتالى:

94. And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

ۅَلَقَدَّجِتْ تُمُونَا فُرُدَىٰ كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرَكَتُمُ مَّا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ ذَعَنْتُمْ أَتَهُمْ فِيكُمْ شُرَكَةُ لَقَدَ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّعَنِكُمْ مَاكُنتُمْ تَزَعْمُونَ ۞

﴿ إِنَّ اللَّهَ فَالِقُ الْخَبِّ وَالنَّوَكُ يُغْرِجُ الْمَيَّ مِنَ الْمَيِّتِ وَنُحْزِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ۞

فَالِقُ الْإِصْبَاجِ وَجَعَلَ الْيَثَلَ سَكَنَّا وَالشَّمْسَ وَالْفَمَرَ حُسْبَاناً ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ الْعَلِيدِ ﴿

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' bin 'Âzib: The Prophet صلى الله عليه وسلم said,"When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). And that corresponds to Allâh's Statement:'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahih Al-Bukhâri, Vol.2, Hadîth No.450).

B. Narrated Anas رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad صلى الله عليه وسلم 'He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it." The Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 422)

97. It is He Who has set the stars^[1] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children

وَهُوَالَّذِى جَعَلَ لَكُمُّ النُّجُومَ لِنَهْتَدُوا بِهَافِى ظُلُمَنتِ ٱلْبَرِّ وَٱلْبَحْرُّ قَدْفَصَّلْنَا ٱلْآينَتِ لِقَوْمِ يَعْلَمُونَ ۞

وَهُوَ ٱلَّذِى ٓ أَنشَأَ كُم مِّن نَفْسِ وَحِدَةٍ فَمُسْتَقَرُّ وَمُسْتَوْدَةٌ قَدْفَصَّلْنَا ٱلْآيَنتِ لِقَوْمِ يَفْقَهُونَ ۞

وَهُوَالَذِى آنزلَ مِنَ السَّمَآءِ مَآءَ فَأَخْرَجْنَا بِهِ عَنَاتُ مَا الْخَرْجُنَا بِهِ عَنَاتُ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْ أُمَنَّ فَكَخِرًا نُخْرِجُ مِنَا مِنْ أُمَنَّ فَلِ مِن طَلْبِهَا فِينَانُ وَالزَّيْسُونَ فَيْوَانُ وَالزَّيْسُونَ وَالزُّمَّانَ مُشْتَبِهَا وَعَيْرَ مُمَّشَئِهِ انْظُرُوا الْإِنْ فَي وَلِكُمْ لَلْهِ الْمُنْ وَيَعْفِي الْآلِي فَي وَلِكُمْ لَلْهِ الْمُنْ الْآلِي الْمُنْ وَيَغْفِي الْآلِي فَي وَلِكُمْ الْآلِي الْمُنْ الْآلِي الْمُنْ وَيَغْفِي الْآلِي فَي وَلِكُمْ الْمُنْ وَيَعْفِي الْآلِي الْمُنْ الْآلِي الْمُنْ الْآلِي الْمُنْ الْمُنْ الْمُنْ الْآلِي الْمُنْ الْمُولُ الْمُنْ الْمِنْ الْمُنْ ُلُولُ الْمُنْمُ الْمُنْمُ الْمُنْ الْمُنْفُلُولُ الْمُنْ الْمُنْفُلُولُ الْمُنْ الْمُنْ الْم

وَجَعَلُواْ لِلَّهِ شُرِّكَآ ٱلْجِنَّ وَخَلَقَهُمٌ ۗ وَخَرُقُواْ لَهُ, بَنِينَ وَبَنَىٰتٍ بِغَيْرِ عِلْمِ شُبْحَنَنَهُ، وَتَعَلَىٰ عَمَّا يَصِفُونَ ﴿ ۞

بَدِيعُ ٱلسَّ مَنوَتِ وَٱلْأَرْضِّ أَنَّ يَكُونُ لَهُ, وَلَدٌّ

^[11] (V.6:97) (About the) Stars. Abu Qatadah mentioned Allah's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahih Al-Bukhāri, Vol. 4, Chap. 3, P. 282).

when He has no wife? He created all things and He is the All-Knower of everything^[1].

102. Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things.

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*.

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest

ۅؘڵۄٙؾػؙڹؙڶۘڎؙڝؘڂؚڹؖڎؖٞۅڂؘڶۊؘػؙڶؘۺؘ۬ؠۨٞۅۘۿۅؠؚػڷؚ ۺؽؠ؏ڶؠؠؙٞڛٛ

ذَلِكُمُّ اللَّهُ رُبُّكُمُّ لَآ إِلَهَ إِلَّا هُوَّ خَلِقُ كُلِ شَىء فَأَعْبُدُوهُ وَهُوَعَلَى كُلِّ شَىءٍ وَكِيلُ ۖ

> لَّاتُدْرِكُ ٱلْأَبْصَـٰرُوَهُوَيُدْرِكُ ٱلْأَبْصَـٰرُ وَهُوَاللَّطِيفُ ٱلْخَيِيرُ ﴿

قَدْ جَاءَكُم بَصَابِرُمِن زَيِكُم فَمَنْ أَبْصَرَ فَلِنَفْسِةً - وَمَنْ عَمِى فَلِنَفْسِةً -

وَكَذَلِكَ نُصَرِّفُ ٱلْآيَتِ وَلِيَقُولُواْ دَرَسَتَ وَلِنُيِنِنَهُ لِقَوْمِ يَعْلَمُونَ ۞

ٱنِّعِ مَآ أُوْجِىَ إِلَيْكَ مِن زَيِكَ ۖ لَاۤ إِلَكَ إِلَا هُوَّ وَأَعْرِضَ عَنِ ٱلْمُشْرِكِينَ ۞

وَلُوْشَآءَ اللّهُ مَآ أَشۡرَكُواۨ وَمَاجَعَلۡنَكَ عَلَيْهِمْ حَفِيظُاٞ وَمَاۤ أَنَتَ عَلَيْهِم بِوَكِيلٍ ۞

وَلَا تَسُبُّوا ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ

^{[1] (}V.6:101) See the footnote of (V.2:116)

الكان (V.6:106). *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad سلى الله عليه وسلم.

they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do. [1]

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

ڡؘۑؘۺؙڹۘۛۅٲٲڛٞػۮٷؙٳۑۼێڕۼڷؖۑڔػؘۮؘڮڬۮڮڬۯؾؘۜٵۑػؙڷۣٲٛڡٙؾ ٵڝؘڶۿؙڎڞٛۘٛٵٟڬؘۯؾٙؠۣؠ؆ٙڿڡؗۿڎڡؘؽؙڹؘؿڞٛۿ؞ڽؚڡٵػٲٷٛٲ يَعْمَلُونَ۞

ۅؘٲڡٚٙڝۘڡؙۅٲڡؚؚٲڵڡٙۅڿۿۮٲؿڡؘڹؠۭؠؠۧڸؠڹڿٙٲؿ۫ۺؙؠ؞ٵؽڎٞ ڷؿۊ۫ڝڎؙڹۧؠؠٵ۠ڡؙؙڷٳؾۜڝؘٲٲڷ۬ٳؽٮؙؿۼٮۮٲڵڡۣۜۧۅٞڡٵؽۺ۫ۼؚۯػؗؠٞ ٲنَهَٵٙٳۮؘٳڿؘٲۼٙڎؘڶاٳؿؙۊؚڝؙۏڒ۞ٛ

ۉؙٮؙڡٞڶۣٙڹٲٚڣ۫ۮڗؖؠؙٛۄ۫ۉٲڹڞڬۯۿؗؗؗؗؗؠٝػڡٵڶڗؽۊؚ۫ؠٮؗۏٲؠؚڍ؞ ٲۊۜڶؘڞؘۜ؋ؚۉٮؘۮؘۯۿؠٝڣۣڟۼ۫ؽڹۣۼۣڋؽۼۘۿۄڹٛ۞

Narrated Ibn 'Umâr رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a labourer who worked for me for one Farag (i.e. three Sâ') of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Farag (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of You than please remove the rock.' So Allah released them (removed the rock) and they came out (of the cave)." [This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism). (Sahih Al-Bukhari, Vol. 4, Hadith No. 671).

^{[1] (6:108)} The tale of the cave:

- 111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.
- 112. And so We have appointed for every Prophet enemies — Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Al-Ourtubi)
- 113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
- 114. [Say (O Muhammad صلى الله عليه وسلم)] "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'an), explained in detail." Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.
- 115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
- 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- 117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
- 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).

﴿ وَلَوْ أَنَّنَا نَزَّلْنَا ٓ إِلَيْهِمُ ٱلْمَلَيْكَةَ وَكُلَّمَهُمُ ٱلْمَوْنَى وَحَشَرْنَا عَلَيْهِمْ كُلُّ شَيْءٍ قُبُلًا مَّا كَانُواْ لِيُوْمِنُواْ إِلَّا أَن يَشَآءَ أَلَّهُ وَلَكِنَ أَكْثَرَهُمْ يَجْهَلُونَ شَ

وَكَذَالِكَ جَعَلْنَا لِكُلِّ نَبِي عَدُوًّا شَيَطِينَ ٱلْإِنِس وَٱلْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضِ زُخْرُفَ ٱلْقَوْلِ غُرُورًا وَلَوْ شَآءَ رَثُكَ مَافَعَ لُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١

وَلِنَصْغَىٰ إِلَيْهِ أَفْئِدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَلِمَرْضَوْهُ وَلِيَقْتَرِفُواْ مَاهُم مُقْتَرِفُونَ شَ

أَفَعَ يْرَاللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِيَّ أَنزَلَ إِلَيْكُمُ ٱلْكِنْبَ مُفَصَّلًا وَٱلَّذِينَ وَاتَّيْنَهُمُ ٱڵڮڬڬٮؘٮؘڡٚڵڡؙۅڹؘٲ۫نَّهُمُّزَلُّ مِّن زَيِكَ بٱلْحَقَّ فَلاتَكُونَنَّ مِنَ ٱلْمُعْتَدِينَ ١

وَتَمَّتَ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَنتِهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ١

وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُصِالُوكَ عَنسَبِيلِٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ اللَّهُ يَخْرُصُونَ ١

إِنَّ رَبُّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَيِيلِةٍ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١

فَكُلُواْمِمَّاذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِنكُنتُم بِتَايَتِهِ. مُؤْمِنِينَ ١

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [1] [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَمَالَكُمُّ أَلَّا نَأْكُلُوا مِنَّا أَذَكِرَ ٱسْدُالَهِ عَلَيْهِ وَفَدْ فَضَلَ لَكُمُ مَاحَرَّمَ عَلَيْكُمُ إِلَّا مَا آضْطُرِ رَنُدُ إِلَيْهُ وَإِنَّا كَثِيرًا لَيْضِلُونَ إِلَّهُ وَآجِهِ مِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَاً عَلَمُ إِلْمُمْتَدِينَ ﴿ ﴿

ۅؘۮؘۯؙۅٲڟ۬ڽۿؚۯٲڵٟٳؿٝ؞ؚۅۘؠٵڟؚڹؘهؙ؞ۧٳڹٞٲڷؘڹؚؽٮؘ ؽػٚڝؚۼؙۏٵٞڵٳؿٝڝڝٛۼڒؘۏڽؠڡؘٲػڶٷۘٲۑڡٞٞؾؚٙٷٛؽؘ۞ٛ

وَلَا تَأْكُلُواْمِنَا لَا يُذَكِّرَ اَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقُّ وَإِنَّ ٱلشَّيَطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآيِهِ مِذَ لِبُجَدِلُوكُمُّ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَشْرِكُونَ ۞

أَوْمَنْ كَانَ مَيْسَتَافَأَخْيَيْنَنُهُ وَجَعَلْنَا لَهُ ثُوْرًا يَمْشِى بِهِ فِ ٱلنَّاسِ كَمَن مَّلُهُ فِي ٱلظُّلُسَتِ لَيْسَ بِخَارِجٍ مِنْهَ كَذَلِكَ زُيِّنَ لِلْكَنفِرِينَ مَاكَانُواْ يَعْمَلُونَ ﴿

^{[1] (}V.6:121) Narrated by Ahmad, At-Tirmidhi, and Ibn Jarîr: Once while Allâh's Messenger was reciting the Verse (9:31) 'Adî bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger ملى الله عليه وسلم said: "They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsir At-Tabari*).

- 123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not.
- 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.
- 125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. [1]
- 126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.
- 127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do.
- 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliyâ*' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we

وَكَذَلِكَ جَعَلْنَا فِي كُلِ قَرْيَةٍ أَكَيْرِ مُجْرِمِيهَ اليَمْكُرُواْ فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْمُهُونَ هَ وَإِذَا جَآءَتْهُمْ ءَا يَدُّ قَالُواْ لَن نُوْمِنَ حَتَّى نُوْقَى مِثْلُ مَآ أُوتِي رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَعْمَلُ رِسَالَتَهُ أُسَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارُ عِندَ اللَّهِ وَعَذَابُ شَدِيدُ اللَّهِ مَا كَافُواْ يَعْمُونَ هَا

فَمَن يُرِدِ اللهُ أَن يَهْدِيهُ بِيَشَحَ صَدِّرَهُ الْإِسْلَةِ وَمَن يُرِدُ أَن يُضِلَّهُ بَعَمَلَ صَدْرَهُ .ضَيِّقًا حَرَّجًا صَائِفًا يَضَعَكُ فِي السَّمَآءَ كَذَ اللَّكَ يَعْمَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ فَيْ اللَّهُ مَا أَنَّهُ مُنَّ أَنَّ اللَّهُ مَا أَنَا الْآذِينَ مَذَ المَا مَعَلُمُ اللَّهُ مَنْ أَنَّهُ مُنْ أَنَّ اللَّهُ مَنْ أَنَّا الْآذِينَ

وَهَنذَاصِرَطُ رَبِّكَ مُسْتَقِيمُأُقَدُ فَصَلْنَا ٱلْآينَتِ لِقَوْمِ يَذَكَرُونَ ۞

﴿ لَمُمْ دَارُ ٱلسَّلَامِ عِندَ رَبِّهِمٌّ وَهُوَ وَلِيُّهُم بِمَاكَانُواْ يَعْمَلُونَ ﴿

ۅؘؽۅۧؗؗؠٙڲڞؙٛۯؙۿؙڡٞڔڿٙۑڡػٵؽٮڡؘڠۺۘۯٲۼؚٝڹۣ ڡٙۜڍٲۺؾٙػؙڹٞڒؿؙۮڝؚۜڹٞٲڵ۪ٟڹڛۣ۬ٞۅڡؘۜٲڶٲۊڸؽٙٲۊؙۿؙؠ ڡۣٙڹٞٲڵ۪ٟٳڛ۬ۯڹۜڹؘٲٲۺؾؘڡ۫ؾؘۼۺؘؙٵؚڛ۪ۼۻۣۅؘؠؘڵۼ۫ڹٵۜ

^{[1] (}V.6:125) If Allâh تماني wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم الحيالة.

المعنية (خيل الله عليه وسلم saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet عليه وسلم]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (Sahih Al-Bukhâri, Vol. 1, Hadīth No. 71).

have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

- 129. And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.
- 130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.
- 131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).
- 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.
- 134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).
- 135. Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrong-doers) will not be successful."

أَجَلَنَا ٱلَّذِى ٓ أَجَلْتَ لَنَأَ قَالَ ٱلنَّارُمَةُوَنكُمْ خَلِدِينَ فِيهَاۤ إِلَّامَاشَتَآ ٱللَّهُۚ إِنَّ رَبَّكَ حَكِيدُ عَلِيدٌ ۖ

وَكَذَلِكَ ثُولِي بَعْضَ الظَّالِمِينَ بَعْضًا يَمِينَ بَعْضًا يَمِعَلَا يَكُسِبُونَ ﴿

يَمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ ٱلَهَ يَأْتِكُمُّ رُسُلُّ مِنْكُمْ يَقْصُونَ عَلَيْكُمْ ءَايَنِي وَيُسْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَنَذَا قَالُواْ شَهِدْنَاعَكَ آنفُسِنَّ أَوْعَلَ تَهْمُ ٱلْخَيْوَةُ ٱلدُّنِيَا وَشَهِدُواْ عَلَىٰ آنفُسِهِمْ أَنَهُمُ كَانُواْ كَنْفِوْهُ ٱلدُّنِيَا وَشَهِدُواْ عَلَىٰ آنفُسِهِمْ أَنَهُمُ كَانُواْ كَنْفِوهِنَ ﴿

ذَلِكَ أَن لَمْ يَكُن زَبُّكَ مُهْلِكَ أَلْقُرَىٰ بِظُلْمِ وَأَهْلُهَا غَيْلُونَ ﴿ ﴿

وَلِكُلُ دَرَجَتُ مِّمَا عَكِمُلُواْ وَمَارَبُكَ

بِعَنْفِلِ عَمَّا يَمْمُلُونَ ﴿
وَرَبُكَ الْفَقُ دُوالرَّحْمَةً إِن يَشَكُأ

يُذُهِ بِنَكُمُ وَيَسْتَظَلِفْ مِنْ بَعَدِكُم
مَا يَشَكَأُ كُمَا أَنشَأَكُم مِن دُرِيحَةٍ فَوْمِ

إَنَّ مَا تُوعَدُونَ لَآتِ وَمَا أَنشُد

قُلُ يَفَوْمِ آعْمَلُواْعَلَىٰ مَكَانَتِكُمْ إِنِي عَامِلٌّ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَقِبَهُ اَلدَّارِ ۚ إِنَّهُ لِاَيُفْلِحُ الظَّلِلمُونَ ۖ

136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allah, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

137. And so to many of the Mushrikûn (polytheists — see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. (Tafsir At-Tabarî).

140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates,

وَجَعَلُواْلِلَّهِ مِمَّا ذَرَأُ مِنَ ٱلْحَسَرَتِ وَٱلْأَنْعَكِمِ نَصِيبًا فَقَالُواْ هَكَذَالِلَّهِ بِزَعْمِهِمْ وَهَلَذَا لِشُرَكَآبِكَ أَنَكَاكَاكَ لِشُرَكَآبِهِمْ فَكَلابَصِ لُ إِلَى ٱللَّهِ وَمَاكَاتَ لِلَّهِ فَهُوَيْصِلُ إِلَىٰ شُرَكَ آبِهِ مُ سَاءً مَا يَحْكُمُونَ هُ وكذالك زبن لكثيرتين المشركين قتل أولاهم شُرَكَ آوُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْشَاءَ ٱللَّهُ مَافَعَكُوهُ فَذَرْهُمُ وَمَا يَفْتَرُونَ اللهُ وَقَالُواْ هَانِهِ مِنْ أَنْعَاثُمُ وَكُرْتُ حِجْهُ لَّا يَطْعَمُهُ كَآ إِلَّا مَن نَشَكَآهُ بِرَعْمِهِمْ وَأَنْعَكُمُ حُرِّمَتْ ظُهُورُهَا وَأَنْعَكُمُ لَا يَذَكُرُونَ أسْمَ أُللَّهِ عَلَيْهَا أَفْتِراآةً عَلَيْةً سَيَجْزيهم بِمَاكَانُواْ يَفْتَرُونَ اللهُ

وَقَىٰالُواْ مَافِ بُطُونِ هَٰكِذِهِ ٱلْأَنْعَكِيرِ خَالِصَتُهُ لِّذُكُورِنَا وَمُحَكِّرُمُّ عَلَىٓ أَزْوَجِنَآ وَإِن يَكُن مَّيْـنَةُ فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ، حَكِيمٌ عَلِيدٌ ١

قَدْ خَسِرَ ٱلَّذِينَ قَـ تَكُوٓ أَ أَوْلَندَهُمْ سَفَهَا بِغَيْر عِلْمِ وَحَرَّمُواْ مَارَزَقَهُ مُ اللَّهُ ٱفْتِرَاّةً عَلَى ٱللَّهِ قَدْضَلُواْ وَمَاكَانُواْ مُهْتَدِينَ ١

 وَهُوا اللَّذِي أَنشا جَنَّات مَّعُ وشَنتِ وَغَيْرَ مَعْرُوشَنتِ وَٱلنَّخْلَ وَٱلزَّرْعَ كُغْنَلِفًا أُكُلُهُ similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance^[1]. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance).

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight pairs: of the sheep two (male and female), ^[2] and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose?

وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَكِبُهُ اوَغَيْرَ مُتَشَكِيهٍ كُلُواْ مِن ثَكَرِهِ إِذَاۤ ٱفْمَرُ وَءَاتُواْ حَقَّهُ بَوْمَ حَصَادِهِ ۚ وَلَا تُشْرِفُوۤ أَ إِنَّكُهُ, لَا يُحِبُ ٱلْمُسْرِفِينَ ۞

وَمِنَ ٱلْأَنْعَكِيرِ حَمُولَةً وَفَرْشَاْ كُلُواْ مِمَّارَزُقَكُمُ ٱللَّهُ وَلَاتَنَيِّعُواْ خُطُوَاتِ ٱلشَّيْطَلِيْ إِنَّهُ لَكُمْ عَدُوُّتُمِينٌ ﴿ ﴾ إِنَّهُ لَكُمْ عَدُوُّتُمِينٌ ﴾

ثَمَنِيمَةَ أَزُوجٌ مِّنَ الطَّنَاأِنِ اَثْنَيْنِ وَمِنَ الْمَعْزِ اَثْنَايْنٌ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِهِ الْأُنْثَيَانِ أَمَّا الشَّنَمَلَتْ عَلَيْهِ وَأَرْحَامُ

^{[1] (}V. 6:141): See the footnote of (V.4:5).

الكان (V. 6:143) Narrated Abu Hurairah رضى الله عنه I heard Allâh's Messenger صلى الله عليه رسلم, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.' "The people said, "Glorified be Allâh." The Prophet عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar رضى الله عليه وسلم "(Sahih Al-Bukhâri, Vol. 5, Hadîth No. 15).

[&]quot;It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa'id Al-Khudri رضى الله عنه (Vol. 3, Page 83): Narrated Abu Sa'id Al-Khudri رضى الله عنه (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad ملى الله عليه وسلم the Messenger of Allâh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allâh's Messenger (Muhammad الملى الله والله
Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) belie you (Muhammad ملى الله عليه وسلم) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in

ٱلْأُنْلَيَانِّ نَبِّوْنِ بِعِلْمٍ إِن كُنتُمْ صَدِقِينَ اللهُ

وَمِنَ ٱلْإِبِلِ آثَنَايِن وَمِنَ ٱلْبَقَرِ ٱثَنَيْزُ قُلْ

هَ آلذَّكَ رَيْنِ حَرَّمَ أَمِر ٱلْأُنشَيَيْنِ ٱمَّا ٱشْتَمَلَتْ
عَلَيْهِ أَنْ حَامُ ٱلأُنشَيَيْنِ أَمْ كُنتُد شُهَدَاءَ
إِذْ وَصَدِكُمُ اللَّهُ بِهَنذَا فَمَنْ أَظْلَمُ مِمَنِ
افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّلِمِينَ

قُل لَا أَجِدُ فِي مَا أُوحِى إِلَىّ مُحَرَّمًا عَلَى طَاعِمِ يَطْعَمُهُ وَإِلَّا أَن يَكُونَ مَيْسَةً أَوْدَمَا مَسْفُوحًا أَوْلَحْمَ خِيزِيرٍ فَإِنَّهُ وِجْشُ أَوْفِسْقًا أُهِلَ لِغَيْرِاللَّهِ بِهِ عَنَى اضْطُرَّ غَيْرَبَاجَ وَلاَعَادِ فَإِنَّ رَبَّكَ غَفُورٌ دَّحِيدٌ ﴿

وَعَلَى الَّذِينَ هَادُواْحَرِّمْنَاكُلَّ ذِى ظُفُرٍّ وَمِنَ الْبَقَرِ وَالْغَنَدِحَرَّمْنَاعَلَتْهِمْ شُحُومَهُمَا إِلَّا مَاحَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَاكِ آَوْمَ الْخَلَطَ مِنْظِمْ ذَلِكَ جَرِّيْنَهُم بِبَغْيِمِمٌّ وَإِنَّا لَصَادِقُونَ ۞ جَرِّيْنَهُم بِبَغْيِمٍمٌّ وَإِنَّا لَصَادِقُونَ ۞

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُورَحْمَةِ وَسِعَةِ وَلَا يُرَدُّ بَأْسُهُ،عَنِ ٱلْقَوْ مِ ٱلْمُجْرِمِينَ ۞

سَيَقُولُ ٱلَّذِينَ أَشْرَكُواْ لَوْشَآءَ ٱللَّهُ مَآ أَشْرَكَنَا

worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."

151. Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and

وَلآ،َابَآ أَوْنَاوَلاحَرَّمْنَامِن شَيْءٍ كَذَلِكَ كَذَبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُواْ بَأْسَنَا قُلْ هَلَ عِندَكُم مِنْ عِلْمِ فَتُخْرِجُوهُ لَنَا إِن تَنْبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُدُ إِلَّا تَخْرُصُونَ ۞

قُلْ فَلِلَهِ الْحُجَّةُ ٱلْبَالِغَةَ فَلَوْشَاءَ لَهَدَ مَكُمُّ أَجْمَعِينَ ﴿ اللَّهِ مَا مَكُمُ

قُلْ هَلُمَ شُهَدَاءً كُمُ الَّذِينَ يَثْهَدُونَ اَنَّاللَهُ حَرَّمَ هَنَدُّ أَفَإِن شَهِدُواْ فَلَا تَشْهَدُ مَعَهُمَّ وَلَا تَنْبِعُ آهُوآ اَلَّذِينَ كَذَّبُواْ بِعَايَتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُم يِرَبِهِمْ يَعْدِلُونَ ۞

فَلُ تَمَالُوا اَتْلُ مَاحَرَّمَ رَبُّكُمُ مَ الْكَثْمُ وَالْمَالُوا لَدَيْنِ عَلَيْكُ الْمَالُوا اَلْمَالُوا اَوْلَدَكُمْ مِنْ إِمْلَقِ الْحَسَنُ الْوَلِدَيْنِ إِحْسَنُنَا وَلَا تَقْدُنُوا اَوْلَدَكُم مِنْ إِمْلَقِ مَعْنُ نُزُدُفُكُمْ وَإِيّاهُمَّ وَلَا نَقْرَبُوا الْفَوْرَحِينَ مَاظَهُرَ مِنْهَا وَكَالَكُمْ وَلَا نَقْرَبُوا الْفَوْرَحِينَ مَاظَهُرَ مِنْهَا وَكَالَا مَالِطُنَ الْفَوْرَحِينَ مَاظَهُرَ مِنْهَا وَمَالِطُنَ اللَّهُ الْمَالِكُونُ اللَّهُ الْمَالُونُ الْمَالُونُ الْمَالُونُ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمُؤْمِنِينَ الْمَالُونُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنِينَ الْمَالُونُ اللَّهُ الْمَالُونُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْهُمُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَا الْمُؤْمِنِينَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنُ الْمُؤْمِنِينَا الْمُؤْمِنِينَا الْمُؤْمِنِينَ الْمُلْمُ الْمُؤْمِنِينَ الْمُؤْمِنَا الْمُؤْمِنِينَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا ا

وَلاَنَقْرَبُواْ مَالَ الْيَنِيمِ إِلَّا بِالَّتِي هِى آخْسَنُ حَتَّى يَبَلُغَ اَشُدَّهُ، وَاَوْفُواْ الْكَيْلُ وَالْمِيزَانَ بِالْقِسْطِ لَانُكِلِفُ نَفْسًا إِلَّا وُسْمَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْكَانَ ذَا قُرْفَى وَبِعَهْدِ اللَّهِ أَوْفُواْ ذَٰزِكُمْ وَصَّنَكُمْ بِهِ ـ لَعَلَكُمْ fulfil the Covenant of Allâh. This He commands you, that you may remember^[1].

153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious — see V.2:2)."

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsir At-Tabari*]

تَذَكَّرُونَ ۞

وَأَنَّ هَذَاصِرَطِى مُسْتَقِيمَافَأَتَّ بِعُوَّةً وَلَاتَنَّ عُواٰالسُّبُلَ فَنَفَرَّقَ بِكُمْ عَنسَبِيلِهِ ، ذَلِكُمْ وَصَّنكُم بِهِ لَعَلَّكُمْ تَنَّقُونَ ﴿

ثُمَّةَ ءَاتَبْنَا مُوسَى ٱلْكِئَبَ تَمَامًا عَلَى ٱلَّذِى ٱحۡسَنَ وَتَفْصِـيلًا لِكُلِّ شَيْءٍ وَهُدَى وَرَحْمَةَ لَقَلَّهُم بِلِقَآءِ رَبِهِ مَـ يُؤْمِنُونَ ۞

وَهَذَا كِنَنَبُ أَنزَلْنَهُ مُبَارَكُ فَأَتَبِعُوهُ وَاتَقُوا لَعَلَكُمُ تُرْحَمُونَ ﴿

أَن تَقُولُوٓا إِنَّمَاۤ أُنْزِلَ ٱلْكِئنُ عَلَى طَآبِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّاعَن دِرَاسَتِهِمْ لَغَنفِلِينَ ۖ

أَوْتَقُولُوا لَوْ اَنَا آأُونِلَ عَلَتَنَا الْكِنْتُ لَكُنَّا آهْدَىٰ
مِنْهُمْ فَقَدْ جَآءَ كُم بَيِنَةٌ مِن زَيِكُم
وَهُدًى وَرَحْمَةٌ فَمَنْ اَظْلَدُمِمْن كُذَّبَ بِعَاينتِ
اللَّهُ وَصَدَفَ عَنْهَ أَسَنَجْرِي الَّذِينَ يَصَدِفُونَ
عَنْءَ اينيننا سُوّءَ الْعَذَابِ بِمَا كَانُوا يَصَدِفُونَ

^[1] (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."[1]

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)[2], you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.

160. Whoever brings good (Islâmic Monotheism and deeds of obedience to Allah and His Messenger صلى الله عليه وسلم)

هَلَ نَظُرُونَ إِلَّا أَن تَأْتِيهُمُ الْمَلَيْكُةُ أَوْيَأْتِي رَيُّكَ أَوْيَـأَيْكَ بَعْضُءَايَنتِ رَبِّكَ ّبَوْمَ يَأْتِي بَعْضُ ءَاينَتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَنْهَا لَرْ تَكُنُّ ءَامَنَتْ مِن فَبِلُ أَوْكُسَيَتِ فِي إِيمَنهَا خِبْراً قُل أَنفَظ وَا إِنَّا مُنكَظِرُونَ 🚳

إِنَّ ٱلَّذِينَ فَرَقُواْ دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنْبَثُّهُم بِمَا كَانُواْ يَفْعَلُونَ ٢

مَن حَاآةِ مِالْحَسَنَةِ فَلَهُ عَشْمُ أَمْثَا لِعَاَّوْ مَن حَآءَ

- Rising of the sun from the west.
- (The coming of Al-Masîh) Ad-Dajjal.
- 3) (The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)."

(Sahih Muslim — The Book of Fitan — The Signs of the coming of the Hour).

C). Narrated Anas صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masîh-Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masîh-Ad-Dajjâl's) eyes (the word) Kâfir (i.e., disbeliever)." [This Hadîth is also quoted by Abu Hurairah and Ibn 'Abbas. (Sahih Al-Bukhari, Vol. 9, Hadîth No. 245)].

[2] (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (Bid'ah) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allah." (Tafsir Al-Qurtubi).

[It has been narrated in the Hadîth Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the said: "The Jews and the Christians will be divided into seventy-one صلى الله عليه وسلم or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'an and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)"].

^[1] (V.6:158):

A) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahih Al-Bukhâri, Vol.6, Hadîth No.159).

said; "When the صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

Part 8

shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger (صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.

161. Say (O Muhammad المنى الله عليه وسلم):
"Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

بِٱلسَيِنَةِ فَلا يُجْزَى ٓ إِلَّامِثْلَهَا وَهُمْ لَا يُظْلَمُونَ إِنَّا

قُلْ إِنَّنِي هَدَىٰنِي رَقِ إِلَى صِرَطٍ مُّسْتَقِيمِ دِينَاقِيمَا مِلَةً إِبْرَهِيمَ حَنِيفًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ﷺ

> قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَتَحْيَاىَ وَمَمَاقِدِلِلَهِ رَبِّ اَلْعَالَمِينَ ﴿ ﴾

لَاشَرِيكَ لَهُۥ وَبِذَ لِكَ أُمِرْتُ وَأَنْا أُوَلُ ٱلْمُسْلِمِينَ ﴿

قُلْ آغَيْرَاللّهِ آبَغِي رَبَّا وَهُورَبُّ كُلِّي شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسِ إِلَّا عَلَيْهَا وَلَا نَزِرُ وَازِرَةٌ وِزَرَأُخْرَىٰ ثُمَّ إِلَى رَبِكُرُ مَرْجِعُكُمْ فَيُنْتِ فَكُمُ بِمَاكُنتُمْ فِيهِ تَخْلِفُونَ ۞ تَخْلِفُونَ ۞

وَهُوَ الَّذِي جَعَلَكُمْ خَلَتَهِ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضِ دَرَجَتِ لِنَجْلُوكُمْ فِ مَا ءَاتَكُو ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْمِقَابِ وَإِنَّهُ لَعَفُورٌ رَّحِيمُ ﴿

^[1] (V. 6:160) See the footnote of (V.6:61).

Sarat Al-A'raf [The Heights (or The Wall with Elevations)] VII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm-Sâd. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.
- 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!
- 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.
- 5. No cry did they utter when Our Torment came upon them but this: "Verily we were Zâlimûn (polytheists and wrong-doers)".
- 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
- 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.
- 8. And the weighing on that day (Day of Resurrection) will be the true (weighing)^[1].



بِنْ إِلَيْحِيْرِ اللَّهِ الْخَزِ الرَّحِيْدِ

التص (١)

كِتَنَّ أَزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْدِكَ حَرَّجٌ مِنْهُ لِلْمُنذِدَ بِهِۦوَذِكْرَىٰ لِلْمُؤْمِنِينَ ۞

> ٱتَّبِعُوا مَآ أُنِولَ إِلَيْكُمْ مِّن زَّيِّكُرُولَاتَنَيِّعُوا مِن دُونِهِۦ أَوْلِيَآءُ قَلِيلًا مَّا تَذَكَّرُونَ ۞

وَكَمْ مِن قَرْيَةٍ أَهْلَكُنَّهَا فَجَآءَ هَا بَأْسُنَابَيْتًا أَوْهُمْ فَآبِلُونَ ﴿

فَمَاكَانَ دَعْوَنهُمْ إِذْ جَآهَ هُم بَأْسُنَآ إِلَّا أَن قَالُواْ إِنَّا كُنْتَا ظَلِمِينَ ۞

فَلَنَسْعَكَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْعَكَ ٱلْمُرْسَلِينَ ﴿

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمِ وَمَاكُنَّا غَآبِدِينَ ۞

وَٱلْوَزْنُ يَوْمَبِذِ ٱلْحَقُّ فَمَن تَقُلُتُ مَوَ زِيثُهُ

عز و جل (V.7:8) The Statement of Allah عز و جل

[&]quot;And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

- 9. And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- **10.** And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
- 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.
- 12. (Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay."
- 13. (Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

فَأُوْلَتِيكَ هُمُ ٱلْمُفْلِحُونَ ١

وَمَنْ خَفَّتْ مَوَزينُهُ مَأْوُلَتِهَكَ ٱلَّذِينَ خَسِـرُوٓا أَنفُسَهُم بِمَاكَانُواْ بِنَايَنتِنَا يَظْلِمُونَ ١

وَلَقَدْ مَكَّنَّكُمُ فِي ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فَهَا مَعَنشُ قَلِيلًا مَّانَّتُكُرُونَ ١

وَلَقَدْ خَلَقْنَ كُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَتِ كَيْ ٱسْجُدُواْ لِآدَمَ فَسَجَدُوۤاْ إِلَّاۤ إِبْلِيسَ لَرْيَكُن مِنَ ٱلسَّنجِديكَ شَ

قَالَ مَا مَنَعَكَ أَلَّا تَسْحُدَ إِذْ أَمْ رُكُّ قَالَ أَنَا خَرُّ مَنْهُ خَلَقْنَىٰ مِن نَارِ وَخَلَقْتَهُ مِن طِينِ ﴿ اللَّهُ

> قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فيهَا فَأَخْرُجُ إِنَّكَ مِنَ ٱلصَّنْعُرِينَ ﴿ اللَّهُ

The deeds and the statement of Adam's offspring will be weighed.

said, "(There are) two words صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allah) and very easy for the tongue to say, but very heavy in the balance. They are:

سبحان الله و بحمده - سبحان الله العظيم

^{&#}x27;Subhân Allâhi-wa bihamdihi — Subhân Allâhil-'Àzîm.' "* (Sahih Al-Bukhâri. Vol.9. Hadîth No.652).

^{* &#}x27;Glorified is Allâh and praised is He' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allah, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

- 14. (Iblîs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
- said: "You are of those 15. (Allâh) respited."
- 16. (Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
- 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
- 18. (Allâh) said (to Iblîs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."
- 19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)."
- **20.** Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals "
- 21. And he [Shaitan (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
- 22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?"

قَالَ أَنظِرْنَ إِلَى مُومِ مُعَمُّونَ ١

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ (١٠)

قَالَ فَهِمَا أَغُونِتَنِي لأَقْعُدُنَّ لَمُمْ صِرَطَكَ ٱلْمُسْتَقِيمَ ﴿ إِنَّا اللَّهِ مَا أَغُونِتَنِي المُثَا

ثُمَّ لَا يَنتُهُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنهِمْ وَعَن شَمَابِلهم وَلَا تَجِدُ أَكْثَرَهُم شَكريك ﴿

قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّذْحُورًا لَّمَن تَبعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ١

وَنَعَادَمُ أَسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلًا مِنْحَيْثُ يِشْتُتُمَا وَلَا نَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّالِمِينَ ١

> فَوسَوسَ لَهُمَا ٱلشَّيْطَانُ لِيُبْدِى لَمُمَامَا وُرِي عَنْهُمَا مِن سَوْءَ تِهِمَا وَقَالَ مَا نَهَن كُمَارَ يُكُمَا عَنْ هَنذِه ٱلشَّحَرَةِ إِلَّا أَن تَكُونَا مَلَكُنْ أَوْتَكُونَا مِنَ ٱلْحَيْلِانَ ﴿ ثَالَ

وَقَاسَمَهُمَا إِنَّى لَكُمَا لَمِنَ ٱلنَّصِحِينَ ﴿

فَدَلَّنْهُمَابِغُرُورٌ فَلَمَّاذَاقَا ٱلشَّجَرَةَ بَدَتْ لَحُمَا سَوْءَ تُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِ مَا مِن وَرَقِ ٱلْجَنَّةِ ۖ وَنَادَ نِهُمَارَ يُهُمَا أَلَةً أَنْهَاكُما عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَّا إِنَّ الشَّيْطِينَ لَكُمَاعَدُوُّتُمِينٌ ١

- 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."
- 24. (Allâh) said: "Get down, one of you is an enemy to the other [i.e. Adam, Hawwâ' (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time."
- 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."
- 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth^[1]).
- 27. O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayâtîn (devils) Auliyâ' (protectors and helpers) for those who believe not.
- 28. And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands Fâhishah. Do you say of Allâh what you know not?"

قَالَارَبَّنَاظَلَمَنَآ أَنفُسَنَا وَإِن لَّهَ تَغْفِرُ لَنَا وَتَرْحَمُنَا لَنَكُونَنَ مِنَ الْخَسِرِينَ ﴿

قَالَ اَهْبِطُواْبَعْضُكُرْ لِلِغَضِ عَدُوُّ وَلَكُرُ فِي اَلْأَرْضِ مُسْنَقَرُّ وَمَنَعُ إِلَى حِينِ ۞

قَالَ فِيهَا تَعْيُونَ وَفِيهَا نَمُوتُونَ وَمِنْهَا تُمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿

يَنبَيٰءَ ادَمَ فَذَ أَنزَلْنَا عَلَيْكُولِيَاسَا هُوَدِى سَوْءَ دَكُمُّ وَرِيشُآ وَلِيَاسُ ٱلنَّقَوَىٰ ذَلِكَ خَيْرٌ ۚ ذَلِكَ مِنْ ءَاينتِ ٱللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ ۞

ينبَنِى َ اَدَمَ لَايَقْنِنَكُمُ اَلشَّيْطِنُ كُمَا اَخْرَ اَبَوْنِكُمْ مِّنَ الْجَنَّةِ يَغِزعُ عَنْهُمَا لِلَّاسَهُمَا لِيُرِيَهُمَا سَوْءَ بِمِنَّ إِنَّهُ بَرَسَكُمْ هُوَوَقِيلُهُ أُمِنْ حَنْثُ لَانُوْنَهُمُّ إِنَّا جَمَلُنَا الشَّيْطِينَ اَوْلِيَا آ لِلَّذِينَ لَا يُوْمِنُونَ ۞ لِلَّذِينَ لَا يُؤْمِنُونَ ۞

وَإِذَا فَعَلُواْ فَنِحِشَةً فَالْوَاْ وَجَدْنَا عَلَيْهَا ٓ هَا بَآءَنَا وَاللّهُ أَمْرَنَا بِهَا قُلْ إِنَّ اللّهَ لَا يَأْمُرُ بِالْفَحْسَآةِ أَتَقُولُونَ عَلَى اللّهِ مَا لا نَعْلَمُوك ﴿

^{[1] (}V.7:26) It is said that the pagan Arabs in the Pre-Islâmic Period of Ignorance used to do *Tawâf* (going round) of the *Ka'bah* in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do *Tawâf* of the *Ka'bah* in a naked state.

29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the Oiblah, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as *Auliyâ'* (protectors and helpers) instead of Allâh, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawâf* of) the *Ka'bah*, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

قُلْ أَمَرَدَتِي بِالْقِسْطِ وَأَقِيسُمُواْ وُجُوهَكُمْ عِندَ كَلِّ مَسْجِدٍ وَأَدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ۞

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَالَةُ إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيَطِينَ أَوْلِيَآةَ مِن دُونِ ٱللَّهِ وَيَعْسَبُوسَ أَنَّهُم مُّهْ تَدُونَ ﴿

﴿ يَنِنِي ٓ اَدَمَ خُذُواْ زِينَتَكُرْ عِندَكُلِّ مَسْجِدِ وَكُنُواْ وَٱشْرَبُواْ وَلَاتُسْرِفُواْ إِنّهُ وَلاَيْمِتُ اَلْمُسْرِفِينَ ﴿ ﴾

أغز و جل (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh نعز و جل "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the Tawâf of) the Ka'bah."

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient."*

^{*} It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth. but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abu Dâwûd).

Narrated 'Åishah على الله عنها used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him, and then they would return to their homes unrecognized. (Sahih Al-Bukhâri, Vol.1, Hadîth No.368).

- 32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge.
- 33. Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."
- 34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).
- 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.
- 36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
- 37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls.

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيَّ أَخْرَجَ لِعِبَادِهِ. وَٱلطَّيْبَاتِ مِنَ ٱلرِّزْقِ قُلُ هِيَ لِلَّذِينَ ءَامَنُواْ فِ ٱلْحَيَوْةِ ٱلدُّنْيَاخَالِصَةً يَوْمَ ٱلْقِينَمَةِ كَذَلِكَ نُفَصِّلُ ٱلْآيِكَ لِقَوْمِ يَعْلَمُونَ ١

قُلْ إِنَّمَا حَرَّمَ رَبِّي ٱلْفَوْرِحِشَ مَاظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِنْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُواْ بِٱللَّهِ مَالَرَيْنَزَلَ بِهِ - سُلَطَكَنَا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا نَعْلَمُونَ ﴿ ٢

> وَلِكُلِّ أُمَّةٍ أَجَلُّ فَإِذَاجَاءَ أَجَلُهُمْ لَايَسَتَأْخِرُونَ سَاعَةً وَلَا سَنَقَدِمُوكَ

يَبَني ٓءَادَمَ إِمَّا يَأْتِينَّكُمْ رُسُلٌ مِنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَنِي فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَاخُونُ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ ١

وَٱلَّذِينَ كَذَّهُوا بِعَا يَكِنِنَا وَٱسْتَكْمَرُواْ عَنْهَآ أَوْلَتِيكَ أَصْحَلْتُ ٱلنَّارَّهُمْ فِهَاخَلِدُونَ ١

فَمَنْ أَظْلَا مِعَن ٱفْتَرَى عَلَى ٱللَّهِ كَذِبَّا أَوْكَذَبَ بِتَايَنيةٍ = أُوْلَيَكَ يَنَا أَكُمُ نَصِيبُهُم مِّنَ ٱلْكِنَابُّ حَتَّى إِذَاجَاءَ تُهُمُّ رُسُلُنَا بَتَوَفَّوْ نَهُمْ فَالْوَ أَأَنَّ مَا كُنْتُمْ تَدْعُونَ

they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

- 38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
- 39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
- **40.** Verily, those who belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn (criminals, polytheists and sinners).
- **41.** Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrong-doers).
- **42.** But those who believed (in the Oneness of Allâh Islâmic Monotheism), and worked righteousness We tax not any person beyond his scope such are the dwellers of Paradise. They will abide therein.
- 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never

مِن دُونِ اللَّهِ ۚ قَالُواْ ضَلُّواْ عَنَا وَشَهِدُواْ عَلَىٰ اَنَفُسِمِ أَنَّهُمُ كَانُواْ كَفِرِينَ ۞

قَالَ ٱذَخُلُواْ فِيَّ أُمَرٍ فَذَخَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِي ٱلنَّارِكُلُمَّا وَخَلَتْ أُمَّةٌ لَمَنَتْ ٱخْنَهَا حَقَّ إِذَا ٱذَا رَكُوا فِيها جَيعا قَالَتْ ٱخْرَنَهُمْ لِأُولَىنَهُمْ رَبَّنَا هَنَّوُلَا إِ أَصَلُونَا فَنَا يَهِمْ عَذَا بَاضِعْفَا مِنَ ٱلنَّارِّقَالَ لِلْكُلِّضِعْفُ وَلَكِنَ لَانَعْلَمُونَ ۞

وَقَالَتَ أُولَىنَهُمْ لِأُخْرَىنَهُمْ فَمَاكَاتَ لَكُمْ عَلَيْنَا مِن فَضْلِ فَذُوقُواْ اَلْمَذَابَ بِمَاكُنْتُمْ تَكْمِيبُونَ ۞ إِنَّ الَّذِينَ كَذَبُوا بِنَائِنِنَا وَاسْتَكْبَرُوا عَنَهَا لَالْفَنَّحُ لَهُمْ آبُوَبُ الشَّمَا وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَى يَلِيمَ الْجُمَلُ في سَمِ الْجِيَاطِ وَكَذَلِكَ تَجْزِي في سَمِ الْجَيْمِينَ ۞ الْمُحْمِرِمِينَ ۞

> هُمُمِن جَهَنَمَ مِهَادُّوَمِن فَوْقِهِمْ غَوَاشِ وَكَذَلِكَ نَجْزِى ٱلظَّلِلِمِينَ ﴿ اللَّهِ عَلَى

وَالَّذِينَ ءَامَنُواْ وَعَكِيلُواْ الصَّلِاحَـٰتِ لَاثُكِلِفُ نَفْسًا إِلَّاوُسْعَهَاۤ أَوْلَتَهِكَ أَصْعَـٰبُ اَلِمَنَّةً هُمْ فِيهَا خَلِادُونَ ۞

ۅؘؽؘزَعَنَامَافِيصُدُودِهِم مِّنْ غِلِّ تَجْرِي مِن تَحْيِمُ ٱلأَنْهَرُّ وَقَالُواْ ٱلْحَـمَّدُيلَةِ الَّذِي هَدَننَا لِهَنذَا وَمَاكُنَّا لِنَهْ تَدِى لَوْلَا أَنْ هَدَننَا ٱلشَّمُ لَقَدْ جَآءَتْ

could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

- 44. And the dwellers of Paradise will call out to the dwellers of the Fire (saving): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allah is on the Zâlimûn (polytheists and wrong-doers)."
- 45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
- 46. And between them will be a (barrier) screen and on Al-A 'râf⁴¹ (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise. "Salâmun 'Alaikûre" (Peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.
- 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zâlimûn (polytheists and wrong-doers)."
- 48. And the men on Al-A'râf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what

رُسُلُ رَبِّنَا بِٱلْحَيِّ وَنُودُوۤ أَن تِلْكُمُ ٱلْحَنَّةُ أُورِثُتُمُوهَا بِمَاكُنتُمْ تَعُمَلُونَ ١

وَنَادَىٰٓ أَصْعَابُ ٱلْجُنَّةِ أَصْعَبَ ٱلنَّارِ أَن فَذُ وَجَدْنَا مَاوَعَدَنَارَنُنَاحَقًافَهَلْ وَجَدتُم مَّاوَعَدَرَبُكُمْ حَقَّا قَالُواْنِعَمْ فَأَذَنَ مُوَ ذَنْ مُنْ مُنْ اللَّهِ مَا لَعَنَهُ اللَّهِ عَلَى ٱلظَّلامِينَ ١

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلُ للَّهِ وَيَتَّغُونَهَا عِوَجًا وَهُم بِٱلْآخِرَةِ كَنفرُونَ ١

وَمَنْهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يُعْرِفُونَ كُلّا يسبمناهُمُّ وَنَادَوْاْ أَصْعَبَ ٱلْجِئَّةِ أَنْ سَلَمْ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ١

ه وَإِذَاصُرِفَتَ أَبْصَدُرُهُمْ نِلْقَآءَ أَصْحَبُ النَّارِقَالُواْرَيَنَا لَا تَجْعَلْنَامَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ﴿ اللَّهِ مِلْ النَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَنَادَىٰٓ أَصَّكُ ٱلْأَعْرَافِ رِجَالُا يَعْرِفُونَهُم بِسِيمَاهُمُ قَالُواْمَآ أَغَنَىٰ عَنكُمْ جَمْعُكُمْ وَمَاكُنتُمْ

^{[1] (}V.7:46)

Al-A'râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see Tafsir Al-Qurtubi].

benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

- 49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."
- 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."
- **51.** "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations).
- 52. Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.
- 53. Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.
- 54. Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day,

تَمُنَّكُيرُونَ 🔯

أَحَنَوُكَآءِ ٱلَّذِينَ أَقْسَمْتُ عَلَايَنَا لُهُمُ ٱللَّهُ رَحْمَةً أَدْخُلُواْ ٱلْحِنَّةَ لَاحَةٍ فُ عَلَيْكُمْ وَكَآأَنتُهُ تَعْزَنُونَ شَ

وَنَادَىٰ أَصْحَبُ النَّارِ أَصْحَبُ ٱلْجُنَّةِ أَنَّ أَفِيضُواْ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْمِنَّا رَزَقَكُمُ ٱللَّهُ قَالُوٓا إِنَّ ٱللَّهُ حَرِّمَهُ مَاعَلَى ٱلْكُنفِينَ ٥

ٱلَّذِينَ ٱتَّحَدُواْدِينَهُمْ لَهُوَا وَلَعِبًا وَغَرَّتُهُمُ ٱلْحَيَوْةُ ٱلدُّنِّكَ فَٱلْيُوْمَ نَنسَنهُمْ كَمَانَسُواْ لِقَـَاءَ يَوْمِهِ مُ هَنذَا وَمَاكَانُواْ بِنَايَنْنِنَا يَجِمُ حَدُونَ ١

وَلَقَدْ جِنْنَهُم بِكِئْبِ فَصَلْنَهُ عَلَى عِلْمِكْدى وَرَحْمَةُ لِقُوْمٍ يُؤْمِنُونَ ١

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَةُ بَوْمَ يَأْتِي تَأْوِيلُهُ . يَقُولُ ٱلَّذِينِ نَسُوهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُواْ لَنَآ أَوْنُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُ وَأَ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّاكَانُوا يَفْ تَرُونَ ١

إَنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَا وَتِ وَٱلْأَرْضَ فِي سِستَةِ أَيَّامِ ثُمَّ أَسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِهِ، seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

- **55.** Invoke your Lord with humility and in secret. He likes not the aggressors.
- 56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.
- 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
- 58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.
- 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *llâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"
- **60.** The leaders of his people said: "Verily, we see you in plain error."
- 61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

ٱلَيْسَلَ ٱلنَّهَارَيْطَلْبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنَّجُومَ مُسَخَّرَتِ بِأَمْرِقِّ َأَلَا لَهُ ٱلْخَافَى وَٱلْأَمْرُ ثَبَارَكَ ٱللَّهُ رَبُّ ٱلْمَاكِمِينَ ﴿

اَدْعُواْرَبَّكُمْ نَضَرُّعَا وَخُفْيَةً إِنَّهُ لَايُحِبُّ اَلْمُعْتَدِينَ ﴿ وَلَالْفُسِدُواْ فِ اَلْأَرْضِ بَعَّدَ إِصْلَحِهَا وَادْعُوهُ خَوْفَا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ قِنَ الْمُحْسِنِينَ ﴿

وَهُوَالَذِی رُسِلُ الزِیئَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِهِ ۚ حَقَّ إِذَاۤ اَقَلَّتْ سَحَابًا ثِقالاً سُفَّنَهُ لِبَلَدِمَیْتِ فَأَنْزَلْنَا هِ الْمَآءَ فَأَخْرَجْنَا بِهِ ، مِن كُلِّ اَلْتَمَزَّتِكَذَلِكَ ثُخْرِجُ ٱلْمَوْقَ لَعَلَكُمُ تَذَكَّرُونَ كُونَ

ۅٙٱڶڹؘڵڎؙٲڶڟۜێؚؚۘڔؙۼؘڂٛڿؙۻؘٲڎؙۥڽؚٳۮؚ۬ۏۯؠؚۜٞڐؖٶۘٲڶٙۮؚؽ ڂۘڹٮؘٛٛڵؽۼۜٛڿؙٳڵۜٲٮ۬ڮۮٲ۠ڪؘۮؘڸڬٮؙٛڞڔٙڡٛ ٵڵٳؽؘٮؚۤڸڡٙٚۄؚؽۺٛػؙڕٷ۞ٛ

لَقَدْ أَزْسَلْنَانُوحًا إِلَى قَوْمِدِ فَقَالَ يَفَوْمِ اعْبُدُوا ٱللّهَ مَالَكُمُ مِنْ إِلَهٍ غَيْرُهُۥ إِنِيٓ أَخَافُ عَلَيْكُمُ عَذَابَ يَوْمٍ عَظِيمٍ ﴿ ﴾

قَالَ ٱلْمَلَأُمِن قَوْمِهِ إِنَّا لَنَرَنكَ فِي ضَلَالٍ مُّبِينٍ ۞ قَالَ يَنقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِحِتَى رَسُولٌ مِّن زَّبَ ٱلْمَنكَ ۞

- 62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.
- 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"
- 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
- 65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"
- 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars "
- 67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamîn (mankind, jinn and all that exists)!
- 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.
- 69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful."
- 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So

أُبَلِّغُكُمْ رِسَالَنتِ رَبِي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَانَعْ أَمُونَ ١

أَوَعَبْتُمْ أَنْجَآءَكُمْ ذِكْرُمِّن زَيِّكُمْ عَلَىٰ رَجُلٍ مَنكُرُ لِشُنذِرَكُمُ وَلنَنَقُواْ وَلَعَلَكُوْ تُرْحَمُونَ ٢

فَكَذَ نُوهُ فَأَنْجَنَّنَهُ وَٱلَّذِنَ مَعَهُ فِي ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُواْ بِنَايَنِنَاۚ إِنَّهُمْ كَانُواْ قَوْمًا عَمِينَ ﴿

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُوْمِ أَعْبُدُواْ ٱللَّهَ مَالَكُمُ مِنْ إِلَاهِ غَيْرُهُ ۚ أَفَلَا نَنَّقُونَ ١

> قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ ٤ إِنَّالَنَرَىٰكَ فِي سَفَاهَةِ وَإِنَّالَنَظُنُّكَ مِنَ ٱلْكَاذِبِينَ

قَالَ يَنْقُومِ لَيْسَ بِي سَفَاهَةٌ وَلَكِينَى رَسُولٌ مِن رَّتَ ٱلْعَلَمِينَ شَ

أَبَلِغُكُمُ رسَالَنتِ رَبِّي وَأَنَا لَكُوْ نَاصِعُ أَمِينُ ﴿

أُوَعِجَبُتُدْ أَن جَآءَكُمْ ذِكْرُ مِن زَبِّكُمْ عَلَى رَجُل مِنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوۤ الذَّعَلَكُمْ خُلَفَآءَ مِنْ بَعْدِ قَوْمِ نُوجٍ وَزَادَكُمُ فِي ٱلْخَلْقِ نَصْطَةً فَأَذْكُرُ وَأَءَا لَآءَ ٱللَّهَ لَعَلَّكُمُ نْفُلِحُونَ ١

قَالُوٓ ٱلْجِثْنَا لِنَعْبُدَاللَّهَ وَحْدَهُ، وَنَذَرَ مَاكَانَ مَعْمُدُ ءَائِآؤُنَأُ فَأَيْنَا بِمَاتَعَدُنَآ bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

إِن كُنتَ مِنَ ٱلصِّندِقِينَ ﴿ اللَّهُ

مُؤْمِنِينَ ١

قَالَ قَدْ وَقَعَ عَلَيْكُم مِن زَيْكُمْ رِجْسُ وَعَضَبُ أَتُجَدِدُلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُمُ مَّانَزَّلَ ٱللَّهُ بِهَامِن سُلْطَانُ فَأَنْظِرُوۤ أَ إِنِّي مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ١ فَأَنِحَيْنَكُهُ وَٱلَّذِينَ مَعَهُ بِرَحْمَةِ مِّنَّا وَقَطَعْنَا دَارَ ٱلَّذِينَ كَنَّهُواْ بِنَايَٰنِنَآ وَمَا كَانُواْ

وَإِلَىٰ ثُمُودَ أَخَاهُمُ صَيْلِحُاُّقَالَ يَنْقَوْمِ ٱعْبُدُواْ ٱللَّهُ مَا لَكُم مِنْ إِلَه عِنْ يُرُهُ أَنْ ذَكَ آءَ تُكُم بَيِّنَةٌ يُّنِ رَبِّكُمْ هَاذِهِ عَنَاقَةُ ٱللَّهِ لَكُمْ ءَائَةً فَذَرُوهَا تَأْكُلُ فِي أَرْضِ ٱللَّهُ وَلَاتَمَسُّوهَابِسُوٓءِ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٌ ﴿

وَأَذْ كُرُوٓ إِذْ جَعَلَكُمْ خُلَفَآ مَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي ٱلْأَرْضِ تَنَّخِذُوك مِن سُهُو لِهَاقُصُورًا وَلَنْحِنُونَ ٱلْجِبَالَ بِيُوبًا فَأَذْ كُرُوٓاْ ءَا لَآءَ أَللَّهِ وَلَانَعْتُواْ فِي ٱلأَرْضِ مُفْسِدِينَ ١

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكَيْرُواْ مِن قَوْمِهِ . لِلَّذِينَ ٱسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَلِحًا مُّرْسَلُّ مِن رَّبِّهِ ، قَالُوا إِنَّا بِمِكَ أَرْسِلَ بِهِ عُوْمِنُونَ ١ قَالَ الَّذِينَ ٱسْتَكَيْرُوۤ النَّا الْآلِذِي ءَامَنتُم بِهِ ۽ كَنفرُونَ شَ

- 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."
- 78. So the earthquake seized them, and they lay (dead), prostrate in their homes.
- 79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
- **80.** And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn' (mankind and jinn)?
- 81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."
- 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
- 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).
- 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn* (criminals, polytheists and sinners).
- 85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the

فَعَقَرُواْ النَّاقَةَ وَعَـتَوْاَعَنْ أَمْرِدَيِهِ مَـ وَقَالُواْ يَنصَدِلِحُ اُثْنِتَا بِمَا تَعِدُنَاۤ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ۞

فَأَخَذَتْهُمُ الرَّجْفَكُةُ فَأَصْبَحُوافِي دَارِهِمَ جَسِْمِينَ ﴿

فَتُوَلَّى عَنْهُمْ وَقَالَ يَنقَوْ مِلْقَدْ أَبْلَغْ تُكُمُ رِسَالَةَ رَقِي وَنصَحْتُ لَكُمْ وَلَكِي لَآتِيُجَبُّونَ التَّصحاب (١

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ:أَتَأْنُونَ ٱلْفَحِشَةَ مَاسَبَقَكُمْ بِهَامِنْ أَحَدِمِنَ ٱلْعَلَمِينَ ۞

إِنَّكُمْ لَتَأْقُونَ ٱلرِّجَالَ شَمْوَةً مِّن دُونِ ٱلنِّسَأَءِ بَلْ أَنتُدُ قَوْمٌ مُنْسَوِفُوكَ ﴿

وَمَاكَاتَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسُ يُنَطَهَرُونَ (إِنَّيُ

> فَأَنَعَيْنَهُ وَأَهْلَهُۥ إِلَّا أَمْرَأَتَهُۥكَانَتَ مِنَ ٱلْغَنْدِينَ ﴿ اللَّهُ

وَأَمْطُرْنَاعَلَيْهِم مَّطُرًا فَأَنظُرْكَيْفَكَاتَ عَنْفِبَةُ ٱلْمُجْرِمِينَ ﴿

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبُا قَالَيَنقُوْمِ أَعْبُدُواْ اللَّهَ مَا لَكُمْ مِنْ إِلَهِ عَبْرُهُۥ قَدْ جَآءَ تُحُم بَكِيِّنَةُ مِن رَّيِّكُمُ فَأُوقُواْ الْكَيْلُ وَالْمِيزَانَ وَلاَبْتَحْسُواْ النَّاسَ أَشْيَآءَ هُمْ وَلائفُسِدُواْفِ الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ مَخَيْرٌ لَكُمُ

earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischiefmakers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges." Il

إن كُنتُ مِنْ وَمِنِينَ ١

وَلَانَقْ عُدُواْ بِكُلِ صِرَطٍ تُوْعِدُونَ وَقَصُدُّونَ عَنسَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ، وَتَبْغُونَهَاعِوَجًاْ وَاذْكُرُواْ إِذْكُنتُهُ قَلِيلًا فَكَثَرَكُمْ وَانظُرُواْ كَيْفَكَاكَ عَلقِبَهُ الْمُفْسِدِينَ ﴿ وَإِن كَانَ طَابِهَةُ مِنْ فَيْكُمْ ءَامَنُواْ بِاللَّذِي أُرْسِلْتُ بِهِ، وَطَابِهَةٌ لِنَّرُوْمُواْ فَأَصْبِرُوا حَقَّ أُرْسِلْتُ بِهِ، وَطَالِهَةٌ لِنَّرُومُونَهُواْ فَأَصْبِرُوا حَقَى يَعَكُمُ اللَّهُ بَيْنَنَا وُهُو خَيْرُا لَحْكِمِينَ ﴿

^[1] (V.7:87):

A). Narrated 'Abdullâh bin 'Umar رضى الله عنهم: Allâh's Messenger صلي الله عليه وسلم said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 252).

B). Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when Jundub was advising. They said, "Did you hear something from Allâh's Messenger you hear you hear you hear something from Allâh's Messenger you hear
C). Narrated Anas bin Mâlik ملى الله عليه وسلم while the Prophet ملى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger! When will be the Hour?" The Prophet ملى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of Saum (fasts), Salât (prayers) or charitable gifts but I love Allâh and His Messenger." The Prophet ملى الله عليه وسلم said, "You will be with the one whom you love." [Sahih Al-Bukhân, Vol. 9, Hadith No. 267].

D). Narrated Abu Dharr رضى الله عنه Once I went to him (the Prophet صلى الله عليه وسلم) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their Zakât, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allâh has finished the judgements amongst the people." [Sahih Al-Bukhâri, Vol. 2, Hadîth No. 539].

- 88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!?"
- 89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
- 90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
- 91. So the earthquake seized them and they lay (dead), prostrate in their homes.
- 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.
- 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."
- 94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).
- 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and

﴿ قَالَ ٱلْمَلَا ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِ لَنُخْرِجَنَكَ يَشُمَيْتُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَيْنَاۤ ٱوْلَتَعُودُنَّ فِ مِلَّتِ نَأْقَالَ أَوَلَوْ كُنَّا كَرْهِينَ ﴿ ﴾

قدِافَتَرَيْنَاعَلَاللَّهُ كَذِمًّا إِنْ عُدْنَافِ مِلَّلِكُم بَعْدَإِذْ نَجَنَنَا اللَّهُ مِنْمَا وَمَا يَكُونُ لَنَا آنَ نَعُودَ فِيهَا إِلَّا آنَ يَشَاءَ اللَّهُ رَبُنَا وَسِعَ رَبُنَا كُلُّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكِّلْنَا رَبِّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَلِيعِينَ ﴿

وَقَالَٱلْلاَّ ٱلَّذِينَ كَفَرُواْمِن قَوْمِهِ عَلَيِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمُ إِذَا لَخْسِرُونَ ۞

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَيْمِينَ ۞ ٱلَّذِينَ كُذَّبُوا شُعَيْبًا كَأَن لَمْ يَغْنَوْا فِيهَاْ ٱلَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ ٱلْخَسِرِينَ ۞

فَنُوَلَّى عَنْهُمْ وَقَالَ يَقَوْمِلَقَدْ أَبَلَغُنُكُمْ رِسَلَنَتِ رَقِ وَنَصَحْتُ لَكُمُّ فَكَيْفَ ءَاسَى عَلَى قَوْمِ كَفِرِينَ ﴿

وَمَآ أَرْسَلْنَا فِي فَرْكِةٍ مِن نَّبِيٍّ إِلَّاۤ أَخَذْنَاۤ أَهۡلَهَا بِٱلْبَاۡسَآءِ وَٱلضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ۞

ثُمَّ بَدَّ لَنَا مَكَانَ السَّيِعَةِ الْحَسَنَةَ حَتَّىٰ عَفُوا وَقَالُواْ قَدْ مَسَّكِ ، ابَاءَنَا الضَّرَّاهُ وَالسَّرَّاهُ

ali /: Al-A lai lait .

with good (prosperity)." So We seized them all of a sudden while they were unaware.

- 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).
- 97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?
- **98.** Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?
- 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.
- 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
- 101. Those were the towns whose story We relate unto you (O Muhammad الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh does seal up the hearts of the disbelievers (from every kind of religious guidance).
- 102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn* (rebellious, disobedient to Allâh).
- 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupters).

فَأَخَذْ نَهُم بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ١

وَلَوْأَنَّ أَهْلَ الْقُرَئَ اَسَنُواْ وَاتَّقُواْ لَهَنَحْنَا عَلَيْهِم بَرَكَنتِ مِّنَ السَّمَآءِ وَالْأَرْضِ وَلَكِن كَذَّبُواْ فَأَخَذُننَهُم بِمَاكَانُواْ يَكْسِبُونَ ﴿

اَفَاَمِنَ اَهَٰلُ اَلْقُرَىٰ آَن يَأْتِيهُم بَأْسُنَابِكُتَا وَهُمْ نَابِمُونَ ﴿

ٱۊٲڡؚڹؘٲۿڷؙٲڶڤؙۯێٙٲڹؽٲ۬ؿێۿؠڹٲ۠ۺۘٮؘٵڞؙڂؽ ۅؘۿؙؗم۫ؽڵؘڡؘڹؙۅڒ۞

أَفَ أَمِنُوا مَصَّرَ اللَّهِ فَلَا يَأْمَنُ مَصَّرَ اللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَسِرُونَ ﴿ اللَّهِ

أَوَلَوْ يَهْدِلِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا آنَ لَوْنَشَاءُ أَصَبْنَهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ۞

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَآيِهِ أَوَلَقَدْ جَآهَ تَهُمْ رُسُلُهُم بِٱلْبَيِّنَتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُواْ مِن قَبْلُ كَذَلِكَ يَظْبَعُ ٱللَّهُ عَلَى قُلُوبِ ٱلْكَنِينَ ﴿

ۅؘؗمَاۅؘجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍّ وَإِن وَجَدْنَاۤ ٱكْثُرَهُمْ لَفَسِقِينَ ۞

ثُمَّ بَعَثْنَا مِنُ بَعْدِهِم مُوسَىٰ بِنَايَتِنَاۤ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ َ فَظَلَمُواْ بَهَآ فَانْظُرْكَيْفَكَاكَ عَنِقِبَةُ ٱلْمُفْسِدِينَ ۞

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Alamîn (mankind, iinn and all that exists).

105. "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."

107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer:

110. "He wants to get you out of your land, so what do you advise?"

111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect -

112. "That they bring to you all wellversed sorcerers."

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"

116. He [Mûsâ (Moses)] said: "Throw (first)." So when they threw, they bewitched the eyes of the people, and struck وَقَالَ مُوسَىٰ يَنفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبّ ٱلْعَالَمِينَ ١

حَقيقٌ عَلَىٰٓ أَن لَا أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقِّ فَدْ جِتْنُكُم بِيَنَةٍ مِن زَيِّكُمْ فَأَرْسِلْ مَعِي بَنِي إِسْرَةِ مِلَ الْآَثَا

> قَالَ إِن كُنتَ جِئْتَ بِئَا يَةِ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّندِقِينَ ١

فَأَلْقَ ١ عَصَاهُ فَإِذَاهِيَ ثُعْبَانٌ ثُمِّينٌ ﴿

وَنَزَعَ يَدَهُ, فَإِذَاهِي بَيْضَآءُ لِلنَّظرِينَ الْإِنَّ

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرَعَوْنَ إِنَ هَنذَا لَسَاجِرُ عَلِيمٌ

مُ مِدُأَن يُخْرِحَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ إِلَيْ

قَالُوا أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَايِنِ حَشرينَ ١

يَأْتُوكَ بِكُلِ سَنجِرِ عَلِيمِ ١

وَجَآءَ ٱلسَّحَرَهُ فِعَوْنَ قَالُوٓ أَإِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَعَنُ ٱلْفَيْلِينَ شَ

قَالَ نَعَمُ وَإِنَّكُمُ لَمِنَ ٱلْمُقَرَّبِينَ ١

قَالُواْ كِمُوسَى إِمَّا أَن تُلْقِي وَ إِمَّا أَن نَّكُونَ يَحُنُ ٱلْمُلْقِينَ ١

قَالَ أَلْقُوأً فَلَمَّا أَلْقُواْ سَحَـرُواْ أَعَيْنَ ٱلنَّاسِ وأسترهبوهم terror into them, and they displayed a great magic.

- 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.
- 118. Thus truth was confirmed, and all that they did was made of no effect.
- 119. So they were defeated there and returned disgraced.
- 120. And the sorcerers fell down prostrate.
- 121. They said: "We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
- 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."
- 125. They said: "Verily, we are returning to our Lord.
- 126. "And you take vengeance on us only because we believed in the *Ayât* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."
- 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

وَجَآهُ وبِسِحْ عَظِيمٍ ١

﴿ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِي عَصَــَاكَّـ فَإِذَا هِى تَلْفَفُ مَا يَأْفِكُونَ ﴿

فَوَقَعَ ٱلْحَقُ وَبَطَلَ مَاكَانُواْ يَعْمَلُونَ ١

فَعُلِبُواْ هُنَالِكَ وَأَنقَلَبُواْ صَغِرِينَ ٢

وَأُلْقِيَ ٱلسَّحَرَةُ سَنجِدِينَ

قَالُوٓ أَءَامَنَّا بِرَبِّ ٱلْعَالَمِينَ ١

رَبِّ مُوسَىٰ وَهَـُـرُونَ

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِ عَقِّلَ أَنْ ءَاذَنَ لَكُوَّ إِنَّ هَنذَا لَمَكُرٌّ مَّكُوْتُمُوهُ فِي الْمَدِينَةِ لِلُخْرِجُواْمِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿

> لأُفَطِّعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَفٍ ثُمَّ لَأُصَلِبَنَكُمْ أَجْمَعِيك قَالُوٓ اٰإِنَّا إِنَّ رَئِنَا مُنقَلِبُونَ ۞

وَمَانَنقِمُ مِنَآ إِلَّاۤ أَنْءَامَنَا بِنَايَنتِ رَبِّنَا لَمَّاجَآءَتُنَا رَبَّنَاۤ أَفْرِغْ عَلَيْنَاصَبْرَا وَتَوَفَّنَا مُسْلِمِينَ ۞

وَقَالَ الْمُلَاثِّمِن قَوْمِ فِرْعَوْنَ الْتَذَرُمُوسَىٰ وَقَوْمَهُ. لِيُفْسِدُواْ فِي الْأَرْضِ وَيَذَرَكَ وَ وَالِهَ تَكَ قَالَ سَنُقَذِلُ أَبْنَا هُمُ وَنَسْتَعْي. نِسَآ هُمُّ وَ إِنَّا فَوْقَهُمْ مُ قَنهرُونَ ﴿

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqûn (the pious — see V.2:2)."

129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.

132. They said [to Mûsâ (Moses)]: "Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimûn (criminals, polytheists, sinners).

134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed punishment from them to a fixed term, which قَالَ مُوسَىٰ لِقَوْمِهِ ٱسۡتَعِینُواْ بِٱللَّهِ وَٱصۡبِرُوٓٓٱ إن ٱلأَرْضَ للَّهِ نُورِثُهَا مَن يَشَاءُ منْ عِكَادِهُ وَٱلْعَنِقِيَّةُ لِلْمُتَّقِينِ ﴿ إِلَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

قَالُوٓا أُودِينَا مِن قَـكُبِل أَن تَـأْتِينَا وَمِنْ بَعَـدِ مَاجِئْتَنَأْقَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِك عَدُوَكُمْ وَ مَسْتَخْلِفَكُمْ فِي ٱلْأَرْضِ فَنظُرُ كَنْفُرَكُنْ شَا وَلَقَدُ أَخَذُنَّاءَ الَ فَرْعَوْنَ بِٱلسِّينِينَ وَنَقْصِ مِنَ ٱلثَّمَهِ أَت لَعَلَّهُمْ مَذَّكَّرُونَ ١

فَإِذَا جَآءَ تَهُمُ ٱلْحَسَنَةُ قَالُواْ لَنَاهَاذِيَّ وَإِن تُصِبُّهُمْ سَنْتُ أُن يَظَنَّرُ وَابِمُوسَىٰ وَمَن مَّعَدُّ وَأَلاَّ إِنَّمَا طَلْبُرُهُمْ عِندَاللَّهِ وَلَكِنَّ أَكْثَرُهُمْ لَاتَعْلَمُونَ شَ

> وَقَالُواْ مَهْمَا تَأْنِنَا بِهِ عِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَعَنُ لَكَ بِمُؤْمِنِينَ ١

فَأَرْسَلْنَاعَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجِرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَتِ مُّفَصَّلَتِ فَٱسْتَكْبَرُواْ وَكَانُواْقُوْمَا تُجْرِمِينَ شَ

وَلَمَّاوَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُواْيَنمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَاعَهِ دَعِندَكُ ۖ لَبِن كَشَفْتَ عَنَّا ٱلرَّجْرَ لَنُوْفِئَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَلَكَ بَنيَ إِسْرَاءِ بِلَ شَ

فَلَمَّاكَشَفْنَاعَنَّهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَكِ

they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel. because of their endurance. And destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh*^[1] (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."

139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an ilâh (a god) other than Allâh, while He has given you superiority over the 'Alamîn (mankind and jinn of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

هُم بَالغُوهُ إِذَاهُمْ يَنكُثُونَ ١

فَأَننَقَمْنَا مِنْهُمْ فَأَغْرَقْنَهُمْ فِي ٱلْيَرِ بِأَنَّهُمْ كَذَّبُواْ ئَايَنْنَاوَكَانُواْعَنَهَاغَنْفلونَ ١

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَارِفَ ٱلْأَرْضِ وَمَغَارِيَهَا ٱلَّتِي بِسُرَكْنَا فِيهَا وَتَمَتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَى عَلَى بَنِي ٓ إِسْرَ عِيلَ بِمَاصَبُرُوٓأُودَمَّرْنَامَاكَانَ يَصْنَعُ فِرْعَوْثُ وَقَوْمُهُ، وَمَاكَ انُواْ يَعْرِشُونَ ﴿

> وَجَنُوزْنَابِهَنِي إِسْرَءِ بِلَ ٱلْبَحْرَفَأَتُواْ عَلَىٰ قَوْمِ يَعْكُفُونَ عَلَىٰ أَصْنَامِ لَهُمْ قَالُواْ يَنْمُوسَى ٱجْعَلِلَّنَا إِلَهَا كَمَا لَمُهُ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ١

إِنَّ هَنَوُلآءِ مُتَابِّرٌ مَّا هُمْ فيه وَبِيَطِلُّ مَا كَانُواْ ىغىملۇن 🕲

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَيْهَا وَهُوَ فَضَلَكُمْ عَلَى ٱلْعَلَمِينَ

وَإِذْ أَنِجَيْنَكُم مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمُ سُوَّءَ ٱلْعَذَابُ يُقَلِّلُونَ أَبْنَآ عَكُمُ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِي ذَالِكُم مَلاَ مِن رَّتَكُمْ عَظِيمٌ شَ

^{[1] (}V.7:138) *llâh*: Who has all the right to be worshipped.

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischiefmakers)."

143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain^[1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

146. I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations,

﴿ وَوَعَدْنَا مُوسَى ثَلَثِينِ لَيَلَةً وَأَتَمَمْنَهَا

بِعَشْرِ فَتَمَّ مِيقَتُ رَبِّهِ الْرَبَعِينَ لَيْلَةً وَقَالَ
مُوسَىٰ لِأَخِيهِ هَدُرُونَ اخْلُقْنِي فِي قَوْمى
وَأَصْلِحْ وَلَاتَنَبَعْ سَكِيلَ ٱلْمُفْسِدِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللَّالَةُ اللَّهُ الللَّهُ اللَّهُ الللللَّا الللَّهُ اللّه

وَلَمَّاجَآءَ مُوسَىٰ لِمِيقَٰنِنَا وَكَلَمَهُ، رَبُّهُ، قَالَ رَبِّ أَرِفِيۤ أَنْظُرْ إِلَيْكَ قَالَ لَن تَرَسِٰي وَلَكِين ٱنظُرْ إِلَى ٱلْجَبِلِ فَإِنِ ٱسْتَقَرَّمَكَ انهُ، فَسَوْفَ تَرَسِٰيْ فَلَمَّا جَكَنَّ رَبُّهُ لِلْجَبِلِ جَعَلَهُ، دَكَّ وَخَرَّ مُوسَىٰ صَعِقاً فَلَمَّا أَفَاقَ قَالَ شُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَلُ ٱلْمُؤْمِنِينَ ﴿

قَالَ يَنْمُوسَنَ إِنِّى اَصْطَفَيْتُكَ عَلَى اَلنَّاسِ بِرِسَلَتِي وَبِكَلَنِي فَخُذْ مَا ٓءَانَيْتُكَ وَكُنْ مِّرَاكَ الشَّلِكِرِينَ ۞

وَكَتَبْنَالَهُ وَفِي ٱلأَلْوَاحِ مِن كُلِ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذُهَا بِقُوَةٍ وَأَمُرْ قَوْمَكَ يَأْخُذُوا إِلَّحْسَنِهَ أَسَأُورِيكُرُ دَارًا لَفْنِسِقِينَ شَيْ

سَأَصْرِفُعَنْءَايَنِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوُا كُلَّ ءَايَةٍ لَايُؤْمِـنُواْ

^{[1] (}V.7:143) The appearance of Allâh حل حلاله to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه when he recited this Verse. (This *Hadith* is quoted by *Tirmidhi*).

etc.), they will not believe in them. And if see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of vour Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrongdoers)."

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into بهَا وَإِن يَرَوْأُ سَبِيلَ ٱلرُّشْدِ لَا يَتَخِذُوهُ سَبِيلًا وَ إِن يَرَوْا سَهِ لَ ٱلْغَيِّ يَتَّخِذُوهُ سَهِ لِكَأْ ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِنَا يَدِينَا وَكَانُوا عَنْهَا غَيْفِلِينَ اللَّهُ

وَٱلَّذِينَ كَذَّبُواْ بِعَايَنتِنَا وَلِقَكَاءِ ٱلْآخِرَةِ حَيَطَتْ أَعْمَالُهُمُّ هَلْ يُجْزَوْنَ إِلَّا مَاكَانُواْ تَعْمَلُونَ هُ

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ جُلِيِّهِ مَر عِجْلًا حَسَدًا لَهُ خُوارٌ أَلَوْرَوْا أَنَّهُ لَا يُكِّلِّمُهُمْ وَلَا يَهْدِيهِمْ سَكِيدِ لَلْ ٱتَّخَاذُوهُ وَكَانُواْظُلِمِينَ

وَلَاَسُقِطَ فِتَ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْضَلُّواْ فَالُواْ لَيِن لَّمْ رَحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ﴿

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ عَضْبَنَ أَسِفَاقَالَ بِنْسَمَا خَلَفْتُهُونِي مِنْ بَعْدِيٌّ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُهُۥ إِلَيْهِ قَالَ أَبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِي وَكَادُواْ يَقْنُلُونَنِي فَلَا تُشْمِتْ فِي ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّلِمِينَ ١

قَالَ رَبِّ أَغْفِرْ لِي وَلِأَخِي وَأَدْ خِلْنَا

Your Mercy, for you are the Most Merciful of those who show mercy."

- 152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
- 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
- anger of Mûsâ 154. And when the (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.
- 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.
- 156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious — See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs and revelations, etc.);
- 157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John

فِ رَحْمَتِكُ وَأَنتَ أَرْحَهُ ٱلرَّحِينَ شَ

إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلْعِجْلَ سَيَنَا أَهُمْ غَضَبُّ مِن رَّبَهِمُ وَذِلَّةً فِي ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَكَذَ لِكَ نَجْزِى ٱلْمُفْتَرِينَ ١

وَٱلَّذِينَ عَمِلُوا ٱلسَّتِئَاتِ ثُعَّ قَابُواْ مِنْ بَعَدِهَا وَءَامَنُوٓ أَإِنَّ رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحُّ وَفِي نُسْخَتِهَا هُدِّي وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَزْهَبُونَ ١

وَأَخْنَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَٰ بِنَأَ فَلَمَاۤ أَخَذَتُهُمُ الرَّجْفَةُ قَالَ رَبَلُو شِثْتَ أَهْلَكُنَهُم مِّن قَبْلُ وَإِيَّنِيُّ أَتُهُ لِكُنَامِ افْعَلَ ٱلسُّفَهَاءُ مِنَّا إِنْ هِيَ الَّافِنْنَكُ تُضِلُّ يَهَامَن تَشَآءُ وَتَهْدِي مَن تَشَآةُ أَنتَ وَلِيُّنَا فَأَغْفِرْ لَنَا وَٱرْحَمْنا ۗ وَأَنتَ خَيْرُ ٱلْعَنفرينَ ﴿

﴿ وَأَكْتُ لَنَا فِي هَانِهِ وَالدُّنْيَا حَسَانَةً وَفِي ٱلْآخِرَةِ إِنَّا هُدُنَّا إِلَيْكُ قَالَ عَذَابِيٓ أُصِيبُ بِهِ -مَنْ أَشَاءً وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ فَسَأَكُتُهُمَا لِلَّذِينَ يَنَّقُونَ وَنُؤْتُوكَ ٱلزَّكَ فَ وَٱلَّذِينَ هُم بِتَايَنْنِنَا يُؤْمِنُونَ اللَّ

الَّذِينَ يَنَّبِعُونَ ٱلرَّسُولَ ٱلنَّيَّ ٱلْأُمِّي ٱلَّذِي يَجِدُونَهُ مَكْنُوبًا عِندَهُمْ فِ ٱلتَّوْرَينةِ وَٱلْإِنْجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَلُهُمْ

xiv, $16)^{[1]}$, — he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So صلى those who believe in him (Muhammad الله عليه وسلم), honour him, help him, and follow the light (the Our'an) which has been sent down with him, it is they who will be successful[2].

158. Say (O Muhammad رصله الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam (Mary), عليه السلام [العلم المالة ا

عَنِ اَلْمُنَكِ وَيُحِلُ لَهُمُ الطَّيِّبَتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبْنِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّيَ كَانَتْ عَلَيْهِمْ فَالَّذِينَ الْمَثُواٰ بِدِ وَعَزَّرُوهُ وَنَصَرُوهُ وَانَّبَعُواْ النُّورَ الَّذِي الْمَوْلِ مَعَهُٰ الْوَلَيْكِ هُمُ الْمُفْلِحُونَ ﴿

قُلْ يَتَأَيَّهُا النَّاسُ إِنِي رَسُولُ اللَّهِ إِلَيْكُمُ اللَّهِ اِلْيَكُمُ اللَّهِ عَلَّمَا اللَّهَ النَّكَ السَّمَنُوَتِ وَالْأَرْضِّ لَا إِلَهَ إِلَا اللَّهُ وَرَسُولِهِ لَا إِلَهَ إِلَّا اللَّهُ وَرَسُولِهِ النَّبِيِّ الْأَمِي اللَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِي اللَّهِ وَرَسُولِهِ النَّبِيِّ اللَّهِ اللَّهِ النَّهِ وَرَسُولِهِ وَالنَّبِيِّ اللَّهِ وَلَا اللَّهِ وَرَسُولِهِ وَالنَّبِيِّ اللَّهِ وَلَا اللَّهِ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّلْمُ اللَّهُ الللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْكُولُ اللَّهُ اللْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُولُولُ اللَّهُ اللْمُلْم

^{[1] (}V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad صلى الله عليه وسلم e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn.14: 12-17, 26-28, 16: 7-14.

A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B). See (V.57:28), and its footnote.

³¹ (V.7:158) See the footnote (A) of the (V.2:252).

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna [1] and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

- 161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."
- 162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings. [2]
- ask them (O Muhammad صلى 163. And about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Our'an: V.4:154 and its footnotel.
- 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In

وَمِن قَوْمِر مُوسَىٰ أُمَّةُ يَهٰذُونَ بِٱلْحَقِّ وَبِهِ. يَعْدِلُونَ الْ

وَقَطَعْنَهُمُ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمَّا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ ٱسْتَسْقَالُهُ قَوْمُهُۥ أَنِ ٱضْرِب ٱثْنَتَا عَشْرَ ةَ عَيْـنَآقَدْعَلِمَ كُلُّ أُنَاسِ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَرِ وَٱلسَّلُوَى ۚ كُلُواْ مِن طَيِّبُتِ مَادَّزَقْنَكَ مُ وَمَاظَلَمُونَا وَلَكِين كَانُوٓ أَنْفُسَهُمْ يَظْلِمُونَ ١ وَإِذْ قِيلَلَهُمُ ٱسۡكُنُواۡهَانِهِ ٱلۡقَرٰۡبَةَ وَكُلُواْ مِنْهَاحَيْثُ شِئْتُمْ وَقُولُواْ حِظَةٌ وَٱدْخُلُواْ ألباب سُجَكَانَغَفِرْلَكُمْ خَطِيَّنِتِكُمْ سَنَزيدُ ٱلْمُحْسِنِينَ ١

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْنَوا مِنَ اَلْتَكُمَاء بِمَاكَانُواْ يَظْلُمُونَ هَا وَسْئَلُهُمْ عَنِ ٱلْقَرْكِيةِ ٱلَّتِي كَانَتْ حَاضِرَ ةَ

ٱلْبَحْرِ إِذْ يَعَدُونَ فِي ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونُ لَا تَأْتِيهِمْ كَذَٰ لِكَ نَبْلُوهُم سَمَاكَانُواْنَفْسُقُونَ شَ

وَإِذْ قَالَتُ أُمَّةً مِّهُمْ لِمَ يَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْمُعَذَبُهُمْ عَذَابًا شَدِيدً آفَ الْواْمَعْذِرَةً إِلَىٰ رَبَّكُمْ

^[1] (V.7:160) See the footnote of (V.2:57). ^[2] (V.7:162): See (V. 2:59) and its footnote.

order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the remindings that had been given to them. We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobev Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." [1]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the

فَلَمَّانَسُواْ مَاذُكِرُواْ بِهِۦٓأَنِجَيۡـنَا ٱلَّذِينَ يَنْهَوْنَ عَنِٱلسُّوٓءِ وَٱخَذْنَاٱلَّذِينَ ظَلَمُواْبِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ ١

> فَلَمَّاعَتُواْعَنَمَانُهُواْعَنْهُ قُلْنَا لَهُمْ كُونُواْقِرَدَةً خُنسِئِينَ شَ

وَ إِذْ تَأَذَّكَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ ٱلْقِيَحْمَةِ مَن يَسُومُهُمْ شُوَّءَ ٱلْعَذَابُ ۚ إِنَّا رَبَّكَ لَسَرِيعُ ٱلْعِقَابُ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿

وَقَطَعْنَاهُمْ فِي ٱلْأَرْضِ أَمَامًا مِّنْهُمُ ٱلصَّنلِحُونَ وَمِنْهُمْ دُونَ ذَالِكٌ وَبَكُونَـٰهُ بألحَسَنَتِ وَأَلسَّيَّ عَاتِ لَعَلَّهُمْ يَرْجِعُونَ ١

فَخَلَفَ مِنْ بَعْدِ هِمْ خَلْفُ وَرِثُواْ ٱلْكِنَابَ يَأْخُذُونَ عَرَضَ هَٰذَاٱلْأَدَٰ فَيُ وَيَقُولُونَ سَيُغَفَرُلَنَا وَإِن يَأْتِهِمُ عَرَضٌ مِثْلُهُ. يَأْخُذُوهُ أَلَوْ يُؤْخَذْ عَلَيْهِم مِيثَقُ ٱلْكِتَابِ أَن لَا نَقُولُواْ عَلَى أُللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُواْ مَا فِيةٌ وَٱلدَّادُ ٱلْآخِرَةُ خَدُّ لَلَّذِيرِ ﴾

⁽V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.*

^{*} See the footnote of (V.9:112).

home of the Hereafter is better for those who are Al-Muttagûn (the pious — See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmat-as-Salât), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

172. And (remember) when your Lord brought forth from the Children of Adam. from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds who practised Al-Bâtil men polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (Tafsir At-Tabarî).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).

175. And recite صلى الله O Muhammad عليه وسلم) to them the story of him to whom We gave Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitan (Satan) followed him up, and he became of those who went astray.

لَنَّقُهُ أَ أَفَلَا تَعْقِلُونَ ﴿ إِنَّ الْمُ

وَٱلَّذِينَ يُمَيِّكُونَ بِٱلْكِئْبِ وَأَقَامُواْ ٱلصَّلَوْةَ إِنَّا لَانْضِيعُ أَخِرَ ٱلْمُصْلِحِينَ ﴿ إِنَّا لَانْضِيعُ أَخِرَ ٱلْمُصْلِحِينَ ﴿ إِنَّا

٥ وَإِذْ نَنَقَنَا ٱلْجِبَلَ فَوْقَهُمْ كَأَنَّهُ وَظُلَّةٌ وَظَنُّواۤ أَنَّهُۥ وَاقِعُ إِبِهِمْ خُذُواْ مَآءَاتَيْنَكُمْ بِقُوَّةٍ وَٱذْكُرُواْ مَافِيهِ لَعَلَّكُمْ نَنَّقُونَ شَ

وَإِذْ أَخَذَ رَتُكُ مِنْ بَنِي ءَادَمَ مِن ظُهُورِهِم ذُرِّنَّهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِمِمْ أَلَسْتُ بِرَبِكُمْ قَالُواْ بَلَيْ شَهِدَنَأْ أَن تَقُولُواْ يَوْمَ ٱلْقِيْحَةِ إِنَّاكُنَّا عَنْ هَٰذَاغَنفلينَ اللهُ

أَوْنَقُولُوٓ أَإِنَّمَآ أَشْرِكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مَنْ بَعْدِهِمْ أَفَنُهُ لِكُنَا مَافَعَلَ ٱلْمُتِطِلُونَ ١

وَكَذَٰ لِكَ نُفَصِّلُٱ لَأَيْتِ وَلَعَلَّهُمْ مَرْجِعُونَ ﴿ ﴿

وَٱتَّلُ عَلَيْهِمْ نَبَأَ ٱلَّذِي ءَاتَيْنَكُ ءَايَٰكِنَا فَٱنسَـلَخَ منْهَا فَأَتْبَعَهُ ٱلشَّنْطُنُ فَكَانَ مِنَ ٱلْغَاوِينَ شَ

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out. or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh^[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

وَلُوْشِئْنَا لَرَفَعْنَهُ بِهَا وَلَكِمَنَّهُ وَأَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَنَهُ فَمَثَلُهُ كَمَثُلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَتْ أَوْتَةُرُكُهُ مُلْهَتْ ذَّلِكَ مَثَلُ الْقَوْمِ الَّذِيرَ ﴾ كَذَّبُواْ بِحَايَنِينَاْ فَأَقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١

> سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّنُواْبِنَا يَنِنَا وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ ١

مَن مَهْدِ أَللَّهُ فَهُو أَلْمُهْ تَدِيٌّ وَمَن يُضْلِلْ فَأُوْلَتِكَ هُمُ ٱلْخَسِرُونَ ١

وَلَقَدْ ذَرَأْنَا لِجَهَنَّهَ كَيْرًا مِّنَ ٱلْجِنَّ وَٱلْإِنسُّ لْهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنَّ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَاسَمْهُونَ بَمَأْ أُولَتِكَ كَأُلْأَفَكِ مِبْلَهُمْ أَضَأُ أَوْلَتِكَ هُمُ ٱلْعَنْفِلُوكَ

وَللَّهَ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ فَأَدْعُوهُ مِمَّا وَذَرُواْ ٱلَّذِينَ يُلْحِدُونَ فِي أَسْمَلَهِ وْمَسَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ 🚳

> وَمِمَّنَ خَلَقْنَآ أَمَّةُ يَهْدُونَ بِٱلْحَقِّ وَبِهِ. ىَعْدِلُونَ 🕲

وَٱلَّذِينَ كَذَّبُواْبِعَا يَنِينَا سَنَسْ تَذْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ هَ

وَأُمْلِ لَهُمُّ إِنَّ كَيْدِي مَتِينٌ اللَّهِ

^{[1] (}V.7:180) Allah has one hundred minus one Names. (i.e. 99).

Allâh has ninety-nine Names, i.e. one-hundred minus: رضى الله عنه one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr'. (Sahih Al-Bukhari, Vol. 8, Hadith No. 419).

184. Do they not reflect? There is no madness in their companion (Muhammad ملي). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not." [1]

188. Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathir in his Tafsir) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a Sâlih

ٱوَلَمْ يَنَفَكُرُّواْ مَا بِصَاحِبِهِم مِن حِنَةً إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينً ۞

ٱۅؘۘڶ؞ۧڽڹؗڟؗۯۅٳ۬ڣۣڡؘۘڡڶػؖؗۅۛؾؚٵڶۺٙٮٮؘۅٛؾۅؘٲڵٲڒۻ ۅؘڡڶڂؘڶؽٙٲۺؙؖڡؚڽۺؿٙءؚۅؘٲڹ۫ۛۼڛؘؿٙٲڹؽػؙۅڹۊۜڍٲڨٙڒۘب ٲۜۻؘڰؠؙٞۛۻؙٞڹؘڲؘڿڍڽؿؚڹؘڡۮ؞ٛ؞ؿ۫ۅ۫ۺؗۏڽؘ۞ٛ

مَن يُصَّلِلِ ٱللَّهُ فَكَلَا هَادِى لَهُۥ وَيَذَرُهُمْ فِي طُغْيَنهِمْ يَعْمَهُونَ ﴿ اللَّهِ ا

يَسْتُلُونَكَ عَنِ السَّاعَةِ آيَانَ مُرْسَنَهُ أَقُلَ إِنَّ اعِلْمُهَا عِندَرَتِي لَا يُجَلِّيهَ الوقِيهَ إِلَّا هُوَّتَقَلَتْ فِي السَّمَوَتِ وَالْأَرْضِ كَلَ تَأْتِيكُمْ إِلَابَفْنَةٌ يَسْتَلُونَكَ كَأَنْكَ حَفِئً عَنْهَ أَقُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَكِنَ أَكْثَرَ النَّاسِ كَنْهَا مُونَ ﴿ اللّٰهِ اللّٰهِ عَلَيْهِ وَلَكِنَ أَكْثَرَ النَّاسِ

قُل لَا آمْلِكُ لِنَفْسِى نَفْعَا وَلَاضَرًا إِلَّا مَا شَاءًا اللَّهُ وَلَوْكُنتُ أَعْلَمُ ٱلْغَيْبَ لَاسْتَحْتُمْ ثُوتُ مِنَ ٱلْخَيْرِ وَمَامَسَنِيَ ٱلسُّوَءُ إِنْ ٱنَا إِلَا نَذِيرٌ وَبَشِيرٌ لِقَوْمِ بُوْمِ مُونَ ﴿ ﴾ لِلَّا اللَّهِ الْمَالِمُ اللَّهِ اللَّهِ اللَّهِ عَلَيْمِ اللَّهِ اللَّهِ اللَّهِ ال

ه هُوَالَّذِى خَلَقَكُم مِّن نَفْسِ وَحِدَةِ وَجَعَلَ مِن نَفْسِ وَحِدَةِ وَجَعَلَ مِنْهَا وَمُهَا ذَهُمَا نَفَشَهَا مِنْهَا ذَهُ مَلَتْ حَمَلَتْ حَمَلًا خَفِيهَا فَمَرَّتْ بِهِ مِنْهَا أَنْقَلَت خَمَلًا حَفِيهَا فَمَرَّتْ بِهِ مِنْهَا أَنْقَلَت ذَعُوا اللَّهَ رَبَّهُ مَا لَيْنَ ءَاتَيْتَنَا صَلِاحًا لَنَكُونَنَ مَنْ الشَّكِرِينَ اللَّهُ مَا لَيْنَ عَالَيْتُنَا صَلِاحًا لَنَكُونَنَ مِنْ الشَّكِرِينَ اللَّهِ

^{[1] (}V.7:187): Narrated 'Abdullâh درضى الله عنه Allâh's Messenger صلى الله عليه رسلم said, "The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware." (V.31:34). (Sahih Al-Bukhâri, Vol. 6, Hadith No. 151).

(good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (Tafsir Ibn Kathir).

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!

196. Verily, my Walî (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

فَلَمَآ ءَاتَنهُمَاصَلِحَاجَعَلَالُهُۥ شُرَكَآ ءَفِيمَآ ءَاتَنهُمَا فَتَعَلَىٰ اللهُ عَمَّا يُشْرِكُونَ اللهُ عَمَّا يُشْرِكُونَ اللهُ

أَيْشُرِكُونَ مَا لَا يَغْلُقُ شَيْنَا وَهُمْ يُغْلَقُونَ شَ

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ

يَصُمُوكَ ۚ

وَإِن نَدْعُوهُمْ إِلَى اَلْمُدَىٰ لَا يَتَبِعُوكُمْ سَوَا وُعَلَيْكُورُ

وَإِن نَدْعُوهُمْ أَمْ اَنتُمْ صَلِيقُوكَ

إِنَّ اللَّذِينَ نَدْعُوكَ مِن دُونِ اللَّهِ عِبَادُ

امْثَا لُكُمْ مَّ فَا دْعُوهُمْ فَلْيَسْتَجِيبُوا

لَكُمْ إِن كُنتُمْ صَلِيقِينَ ﴿

لَكُمْ وَهُ مُ الْمُنْ مَصَلِيقِينَ ﴿

يَعُومُ مَا مُنْ اللَّهِ عَلَيْهُ مِنْ مِنْ اللَّهِ عَبَادُ اللَّهِ عَلَيْمُ اللَّهِ عَبَادُ اللَّهِ عَبَادُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْ

ٱلَهُمْ أَرْجُلُّ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدِ يَبْطِشُونَ بِهَآ أَرْلَهُمْ أَعَيُّنٌ يُبْضِرُونَ بِهَآأَمْ لَهُمْ ءَاذَكُ يَسْمَعُونَ بِهَا قُلِ أَدْعُواْ شُرَكاءً كُمْ ثُمَّ كِيدُونِ فَلَانُنظِرُونِ ۞

إِذَّ وَلِئِيَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِنْئَبِ ۗ وَهُوَيَتُولَى ٱلصَّلِحِينَ ﷺ

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ - لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ يَصُرُونَ ۞ وَإِن تَدْعُوهُمْ إِلَى الْمُلَكَ لَايَسْمَعُوْ أَوْتَرَىٰهُمْ يُظُرُونَ إِلَيْكَ وَهُمْ لَايُبْصِرُونَ ۞ خُذِ الْمَنْوَوْ أَمْرُ بِالْمُرْفِ وَأَعْرِضْ عَنِ الْمُنْهِلِينِ

ۅَٳڡۜٙٳؽؘڒؘۼؘنَک مِنَ ٱلشَّيْطُنِ نَـٰرُغُۗ فَٱسْتَعِذَ بِٱللَّهِ ۚإِنَّهُ سَمِيعُ عَلِيـمُ ۞

201. Verily, those who are Al-Muttaqûn (the pious — see V.2:2), when an evil thought comes to them from Shaitan(Satan), they remember (Allâh), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraishpagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. (the Qur'an) nothing but is evidences from your Lord, and a guidance and a mercy for a people who believe."

204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbahl. (Tafsir At-Tabari).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. [2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنَ ٱلَّذِينَ ٱتَّقَوْا إِذَا مَسَّهُمْ طَلَّهِ فُ مِّنَ ٱلشَّيْطَانِ تَذَكَّرُواْ فَإِذَاهُم مُّبْصِرُونَ شَ

> وَإِخْوَانُهُمْ يَمُذُونَهُمْ فِي ٱلْغَيِّ ثُمَّ لَا يُقْصِرُونَ ١

وَإِذَا لَمْ تَأْتِهِم إِنَا يَةٍ قَالُواْ لَوْلَا ٱجْتَبَيْتَهَا قُلُ إِنَّمَاۤ أَتَّبِعُ مَايُوحَىۤ إِلَىَّ مِن زَّبِيٌّ هَٰذَابِصَ ٓ إِرُ مِن زَبِّكُمْ وَهُدَى وَرَحْمَةٌ لِقَوْمِ نُوْمِنُونَ ٢

وَإِذَا قُرِيَ ٱلْقُرْءَانُ فَأَسْتَمِعُواْ لَهُ. وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ ١

> وَٱذْكُرِ رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِمِنَ ٱلْقَوْلِ بِٱلْفُدُو وَٱلْأَصَالِ وَلَاتَكُن مِنَ ٱلْغَنفلينَ ١

إِنَّ ٱلَّذِينَ عِندَرَ بِلِكَ لَا يَسْتَكُمْرُونَ عَنْ عِبَادَتِهِ ع وَنُسَتَحُونَهُ وَلَهُ وَلِهُ وَلَهُ وَلَهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَهُ وَلِهُ وَلِهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَهُ وَلِهُ وَلَّهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَّهُ وَلِهُ وَلِهُ وَلَّهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ ولِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَّهُ وَلِهُ لِلْمُ لِلِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُلْمُ لِلْمُ لِمُلْمُ لِلْمُ لِل

(V.7:205): See the footnote of (V. 13:28).

that the Makkan people (Quraish-pagans) requested (رضى الله عنه that the Makkan people (Quraish-pagans) requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (Sahih Al-Bukhâri, Vol.4. Hadith No.831).

Sûrat Al-Anfûl (The Spoils of War) VIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad الملى الله عليه وسلم), if you are believers.
- 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- 3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.
- 4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- 5. As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,
- 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words



مِ الْمُعْزِلَا مِنْ الْمُعْزِلِ الْمُعْزِلِ الْمُعْزِلِ الْمُعْزِلِ الْمُعْزِلِ الْمُعْزِلِ الْمُعْزِلِ الْمُ

يَسْتَكُونَكَ عَنِ ٱلْأَنْفَالِّ قُلِ ٱلْأَنْفَالُ بِلَّهِ وَٱلرَّسُولِّ فَـَاتَّقُواْ ٱللَّهَ وَأَصْلِحُواْ ذَاتَ بَيْنِكُمُّ وَٱطِيمُواْ ٱللَّهَ وَرَسُولَهُۥ إِن كُنتُم مُّوْمِينِينَ ۞

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتَ قُلُومُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ اَيَنَتُهُ، زَادَتُهُمْ إِيمَنناً وَعَلَىٰ رَبِّهِ مِي يَوَكُلُونَ ۞

> ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّارَذَقَنَّهُمُّ يُنِفِقُونَ ۞

ٱؙۅؙڵؾٟڬۿؙؙؗۿؙٲڵؙڡؙؙۏٛڡڹؗۅڹؘڂڠؖ۠۠ٵ۠ۿؙۿ۬ۮۯؘۻؾٛٞۼٮۮ ڒؚؾؚۿ۪ڂۅؘڡٛۼ۫ڣڒؘؖۥٞٞٞٞۅٞڕڒ۬ۊؘؙٞؖٚٚٚٛٚٛٛڝٛڔۣؠڋٞ۞

كَمَآأَخْرَجَكَ رَبُّكَ مِنْ يَنْتِكَ بِأَلْحِقِّ وَإِنَّا فَرِبِقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَرِهُونَ ۞

يُجَدِدُلُونَكَ فِي ٱلْحَقِّ بَعْدَمَانَبَيَّنَ كَأَنْمَايُسَافُونَ إِلَى َالْمَوْتِ وَهُمْ يَنْظُرُونَ ۞

ۅؘٳۮؚٙڽؘڡؚۮؙػؙؗؗؗمُٱللَّهُٳڂۮؽٲڶڟٙٳٙۿؘێؿؚڹٲۺؘۜٵڶػؙٛؗؗؗؗؗؗؗؗؗۿ ۅؘٮۊؘۮۛۅٮٛٲؽؘۜۼؿڔۮڗؾٲڶۺٞۅڝٙڐ۪ؾػۅٛٮٛ ڶػٛڗۅؘؽڔۣۑۮٲڶۿٲڶؽؙڝٛٞٲڶڂقٙؠػؘڸٮؘڗؚ؞ ۅؘيۛڡٚۛڟۼؘۮٳڔؙٱڵػڣڔۣڽڽؘ۞۫ؖ

and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

- 8. That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals) hate it.
- 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- 11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evilsuggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.
- 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- is because they defied and **13.** This disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.
- 14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.

ليُحقَّ ٱلْحَقَّ وَبُبْطِلَ ٱلْبَطِلَ وَلَوْكُرِهُ ٱلْمُجْرِمُونَ ١

إِذْ تَسْتَغِيثُونَ رَبَّكُمُ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِذُكُم بِأَلْفِ مِنَ ٱلْمَلَتِهِكَةِ مُرْدِفِين ١

وَمَاجَعَلَهُ ٱللَّهُ إِلَّا بُشِّرَىٰ وَلِتَطْمَينَ بِهِۦقُلُونُكُمُّ أَ وَمَا ٱلنَّصْمُ إِلَّا مِنْ عِنداً لِلَّهُ إِنَّ ٱللَّهُ عَن بِرُحَكِمُ ١

إِذْ يُغَيِّشِكُمُ ٱلنَّعَاسَ أَمَنَةً مِّنْهُ وَبُنَرْلُ عَلَيْكُمُ مِّنَ ٱلسَّكَمَاءِ مَآءً لِيُطُهَرَكُم بِهِ ء وَيُذْهِبَ عَنكُرُ رجْزَ ٱلشَّيْطَن وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَمُثَبِّتَ بِهِ ٱلْأَقْدَامَ ١

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَئِمِكَةِ أَنِّي مَعَكُمْ فَتُبَتُواُ ٱلَّذِينَ وَامَنُواْ سَأَلُقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعَبُ فَأَضْرِبُواْ فَوْقَ ٱلْأَعْنَاقِ وَاَصْرِبُواْ مِنْهُمَّ كُلِّ نَكَان شَ

ذَيْلِكَ بِأَنَّهُمْ شَاقَةُ أَاللَّهَ وَرَسُولُهُ وَمَن يُشَاقِق اللَّهَ وَرَسُولُهُ فَ إِنَّ اللَّهَ شَدِيدُ ٱلْمِقَابِ إِنَّ اللَّهَ مَدَدِ الْمِقَابِ إِنَّ اللَّه

> ذَالِكُمْ فَكُوقُوهُ وَأَنَ الْكَفرينَ عَذَاكَ أَلْنَارِ شَ

- 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.
- 16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!
- 17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.
- 18. This (is the fact) and surely, Allâh weakens deceitful plots of the the disbelievers.
- 19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.
- 20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.
- 21. And be not like those who say: "We have heard," but they hear not.
- 22. Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).
- 23. Had Allâh known of any good in them. He would indeed have made them listen: and even if He had made them listen.

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْكَارَ ١

وَمَن يُولِهِمْ يَوْمَيِدٍ دُبُرَهُ وَإِلَّا مُتَحَرِّفًا لِّقِنَالِ أَوْمُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْبَآءَ بِغَضَبِ مِّرِ ﴾ الله وَ مَأُونِهُ جَهَنَّمُ وَ بِنْسِ الْمَصِيرُ الْ

فَلَمْ تَقْتُلُوهُمْ وَلَكِحِنَ ٱللَّهَ قَنْلَهُمْ وَمَارَمَيْتَ إذْرَمَيْتَ وَلَكِكُوبَ ٱللَّهَ رَمَيْنًا وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَاَّءً حَسَنًا إن الله سَمِيعُ عَلِيعٌ ١

ذَيْكُمْ وَأَكَ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَنفرينَ ١

إِن تَسْتَفْنِحُواْ فَقَدْجَآءَكُمُ ٱلْفَكَتْحُ وَإِن تَنْهُواْ فَهُوَ خَيْرٌ لَكُمْ وَإِن تَعُودُواْ نَعُدُ وَلَن تُغْنِي عَنكُو فِئَ تُكُمُّ شَيْئًا وَلَوْكُثُرَتْ وَأَنَّ ٱللَّهُ مَعَ ٱلْمُؤْمِنِينَ ١

يَتَأَنُّهَا ٱلَّذِينَ ءَامَنُوٓ أَلَطِيعُوا ٱللَّهَ وَرَسُولَهُۥ وَلاتَوَالَوْاعَنهُ وَأَنتُمْ تَسْمَعُونَ ١

وَلَاتَكُونُواْ كَالَّذِينَ قَالُواْسَكِمِعْنَاوَهُمْ لَايستمعُونَ ١

 إِنَّ شَرَّ ٱلدَّوَآتِ عِندَاللَّهِ ٱلصُّمُ ٱلْبُحْمُ ٱلَّذِينَ لَا يَعْقِلُونَ أَنَّ

they would but have turned away with aversion (to the truth).

- 24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (الله عليه وسلم) calls you^[1] to that which will give you life, ^[2] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.
- 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- 26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).^[3]
- 28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.
- 29. O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out

لَتَوَلُّواْ وَهُم مُّعْرِضُونَ ١

يَتَأَيُّهُا الَّذِينَ ءَامَنُوا اَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمُّ وَاعْلَمُواْ اَكَ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَالْنَهُ وَإِلَيْهِ تُحْشَرُونَ ﴾ تُحْشَرُونَ ﴾

وَاَتَـُقُواٰفِتْنَةً لَانْصِيبَنَّ اَلَٰذِينَ ظَلَمُواْ مِنكُمْ خَاصَّةً وَاعْلَمُواْ اَسَ اللهَ شكدِيدُ الْعِقَابِ۞

ۅۘٙٲۮ۬ڪُۯۊۜٲٳۮ۫ٲٮؘٮٛؗۮۊؘۑڷؙٞٛؗۺ۫ڝۜڞ۬ڡڡٛٛۅ۬ۮؘڣۣٱڶٲۯۻ ۼۜٵڡؙٛۅٛڬٲڹؠڂؘڟؘڡٛػؙٛؗؠؙٲڶێٙٲۺؙڣٵۅؘٮػٛؠۨ ۅٲؿٮؘۮڴؠڹۣڞڔۣۅۦۅٙۯڒؘڡٞػؙؠؗڝؚٚٵڶڟؚۜؾؚڹٮؚ ڶڡڶۜڪٛؠۛۺٙڴۯۅۮ۞ٛ

> يَّاأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَخُونُوا ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُواۤ اَمَننَتِكُمُ وَاَنتُمْ تَعْسلَمُونَ ۞

وَاعْلَمُوٓ النَّمَاۤ اَمُولُكُمْ وَاَوْلَدُكُمْ فِسَنَةٌ وَأَنَّ اللَّهَ عِندَهُۥ اَجْرُّ عَظِيدٌ ﴿

يَّتَأَيُّهُا ٱلَّذِينَءَامَنُوٓا إِن تَنْقُوا ٱللَّهَ يَجْعَلَ لَكُمُّمُ فُرْقَانًا وَيُكَفِّزُ عَنكُمْ سَيِّعَانِكُرُ وَيَغْفِرْ

[3] (V.8:27) See the footnote (A) of (V.3:164).

^{[1] (}V.8:24) See the footnote of (V.1:2).

^{[2] (}V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allâh and His Messenger (Muhammad صلى الله عليه رسلم) and follows the Qur'ân and Prophet's Sunnah practically, and he goes out for Jihâd in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

- 30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.
- 31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."
- 33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- 34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious See V.2:2), but most of them know not.
- **35.** Their *Salât* (prayer) at the House (of Allâh, i.e. the *Ka'bah* at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- 36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for

لَكُمُّ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١

وَإِذْ يَمْكُرُ لِكَ الَّذِينَ كَفَرُواْ لِيُشِتُوكَ أَوْيَفَّ تُلُوكَ أَوْيُخْرِجُوكُ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْراً لَمَنْ كِيرِينَ

وَإِذَا لُتُنَانَى عَلَيْهِ مِنْ ءَائِكُتُنَا قَالُواْ فَذَ سَيَعِنَا لَوَنَشَآءُ لَقُلُنَا مِثْلَ هَنَذَأٌ إِنْ هَنَآ إِلَّا اَسْطِهُ رُأَ الْأَوَلِينَ ۞

وَإِذْ قَالُواْ اَللَّهُمَّ إِنْكَاكَ هَنْنَا هُوَالْحَقَّ مِنْ عِندِكَ فَأَمْطِ رْعَلَيْنَا حِجَارَةً مِّنَ السَّكَآءِ أُواَ قْتِنَا بِعَذَابٍ أَلِيــمِ ﴿

وَمَاكَاتَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَاكَاتَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۞

وَمَالَهُمْ أَلَّايُعُذِّ بَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَاكَانُوۤ اَأُوۡلِكَآ هُۥ إِنْ أَوۡلِياۤ وُهُۥۤ إِلَّا ٱلْمُنَقُونَ وَلَاكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۞

وَمَاكَانَ صَلَائُهُمْ عِندَاَلْبَيْتِ إِلَّا مُكَاّةَ وَتَصْدِيَةً فَذُوقُواْالْفَذَابَ بِمَاكَنْتُمْ تَكَفُرُونَ ﴿

إِنَّ اَلَٰذِينَ كَفَرُوا يُنفِقُونَ اَمُوا لَهُمْ لِيَصُدُّوا عَنسَيِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ اَكُوْثُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُعْلَبُونَ ۖ وَٱلَّذِينَ كَفَرُّوا إِلَى جَهَنَّمَ them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world^[1]]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.^[2]

40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

يُعْشَرُونَ 🕲

لِيَمِيزَ اللَّهُ الْخَيِثَ مِنَ الطَّيِّ وَيَعْمَلُ الْخَيِثَ بَعْضَهُ عَلَى بَعْضِ فَيَرْكُمُهُ جَيِعًا فَيَجْمَلُهُۥ فِجَهَنِّمُ أُوْلَيْهِكَ هُمُ الْخَسِرُونَ ﴿

قُللِّلَٰذِينَ كَعَمُّرُوٓ النِينَتَهُواُيُغْفَرْلَهُم مَّاقَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينِ ۞

وَقَىٰٰٰلُوهُمْ حَقَّ لَاتَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُ, يَنِّهِ فَإِنِ ٱنتَهَوْافَإِنَ ٱللَّهَ بِمَايَمْمَلُونَ بَصِيرٌ ۞

وَإِن تَوَلَّواْ فَأَعْلَمُواْ أَنَّ اللَّهَ مُولَىٰكُمُ بِغُمُ الْمُوْلَىٰ وَيَغْمَ النَّصِيرُ ۞

^{[1] (}V.8:39) It is mentioned by some of the Islâmic religious scholars that, that will be at the time when 'Isâ (Jesus), son of Maryam (Mary) عليها السلام, will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmic Monotheism).

^[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضى الله عليه وسلم Allâh's Messenger عليه وسلم said, "By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) ['Îsâ (Jesus)] عليه الله shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) عليه السلام and all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Vol. 7, Pages No.304 and 305 for details). (Sahih Al-Bukhâri, Vol.3. Hadith No.425)

- 41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger. and to the near relatives [of the Messenger (Muhammad صلى الله عليه وسلم)], (and also) the orphans, *Al-Masâkîn* (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is able to do all things.
- 42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- 43. (And remember) when Allah showed them to you as few in your (i.e. Muhammad's dream; if He had shown (صلى الله عليه وسلم them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- 44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).
- 45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much

 وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِن شَيْءٍ فَأَنَّ لِللّهِ حُمْسَهُ. وَلِلرَّسُولِ وَلِذِي أَلْقُرْ بَيْ وَٱلْمِتَ كَيْنِ وَٱلْمَسَكِينِ وَٱبْنِ ٱلسَّكِيلِ إِن كُنتُدُ ءَامَنتُم بِٱللَّهِ وَمَاۤ أَنَزَلْنَا عَلَىٰ عَبْدِ نَايَوْمَ ٱلْفُرْقَ انِ يَوْمَ ٱلْنَقَى ٱلْجَمْعَالِّ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ اللَّهُ

إِذْ أَنتُم بِٱلْمُدُوةِ ٱلدُّنيَا وَهُم بِٱلْمُدُوةِ ٱلْقُصْوَى وَٱلرَّكَبُ أَسْفَلَ مِنكُمُّ وَلَوْ تَوَاعَكُنَّمُ لَاَخْتَلَفْتُمْ فِي ٱلْمِيعَالِيْ وَلَاكِن لِيَقْضِي ٱللَّهُ أَمْرُاكَانَ مَفْعُولًا لِيَهْلِكُ مَنْ هَلَكَ عَنْ بَيْنَةِ وَيَحْنَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِلَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ١

إِذْ يُرِيكُهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكُهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَلْنَازَعْتُمْ فِ ٱلْأَمْرِ وَلَاكِنَّ ٱللَّهَ سَلَمُّ إِنَّهُ مَعِلِيمُ بذَاتِ ٱلصُّدُورِ اللهُ

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِيٓ أَعْيُنِكُمْ قَلِيلًا وَثُقَلِلُكُمْ فَيَ أَعْدُنِهِمْ لِيَقْضِي ٱللَّهُ أَمْرًا كَانَ مَفْعُولاً وَإِلَى اللَّهِ تُرْجَعُ ٱلْأُمُورُ ١

تَأَيُّهُا ٱلَّذِينَ ءَامَنُوۤ أَإِذَا لَقِيتُمْ فِيكُ فَأَثَّبُواْ وَٱذْكُرُواْ ٱللَّهَ كَيْرًا لَّعَلَّكُمْ لُفْلِحُوكَ ١

Part 10

(both with tongue and mind), so that you may be successful.

- 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).
- 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allah is Muhîtun (encircling and thoroughly comprehending) all that they do.
- 48. And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allâh for Allâh is Severe in punishment."
- 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.
- 50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَأَطِيعُواْ ٱللَّهَ وَرَسُولُهُ وَلَا تَنَازَعُواْ فَنَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوٓ أَإِنَّ ٱللَّهَ مَعَ ٱلصَّنبرينَ ١

وَلَاتَكُونُواْ كَأَلَّذِينَ خَرَجُواْمِن دِيَارِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَنسَبِيل ٱللَّهِ ۚ وَاللَّهُ مِمَا يَعْمَلُونَ مُحِيطً ﴿

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَانُ أَعْمَىٰ لَهُمْ وَقَالَ لَاغَالِبَ لَكُمُ ٱلْمَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَازٌّ لَّكُمُّ فَلَمَّا تَرَاءَتِ ٱلْفِئْتَانِ نَكُصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيَّ ءُ مِّنكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنَّ أَخَافُ ٱللَّهُ وَٱللَّهُ شَدِيدُ ٱلْعِفَابِ ﴿

إِذْ يَكُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَرَثُ غَرَ هَنَوُكَمَ عِينُهُمُ وَمَن بَنُوكَ لَعَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَنْ بِرُحَكِيمٌ اللَّهُ

وَلَوْتَرَيْ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُو ٱلْٱلْمَلَيْمِكَةُ يَضِّرِبُونَ وُجُوهَهُمْ وَأَدْبِكَرَهُمْ وَذُوقُواْعَذَابَٱلْحَرِيقِ ١

ذَالِكَ بِمَاقَدَّمَتُ أَيْدِيكُمْ وَأَكَ ٱللَّهَ لَيْسَ بظَلَّهِ لِلْعَبِيدِ الْشَ

كَدَأْبِ ءَالِ فِرْعَوْ كُ وَٱلَّذِينَ مِن قَبْلِهِمْ مُكَفَرُواْ بِعَايَنتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ إِنَّ ٱللَّهَ فَوِيُّ شَدِيدُ ٱلْعِقَابِ ١٩

- 53. That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower
- 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zâlimûn (polytheists and wrong-doers).
- 55. Verily, The worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe.
- 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.
- 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
- (صلى الله عليه وسلم Muhammad (صلى الله عليه وسلم fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.
- 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able themselves (from Allâh's save to punishment).
- 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall

ذَاكِ بِأَنَ اللَّهَ لَمْ يَكُ مُغَيِّرًا يَعْمَدُّ أَنْعَمَهَا عَلَى قَوْمِ حَقَّى نُعَنَّرُواْ مَا بِأَنفُسِمْ وَأَكَ ٱللَّهَ سَمِيعٌ عَلِيدٌ ﴿ ﴿ اللَّهِ مَا لِمُ اللَّهُ اللّ

كَدَأْبِ ءَالِ فِرْعَوْنَ ۖ وَٱلَّذِينَ مِن قَبْلَهِمُّ كَذَّبُواْبِكَايَنتِ رَبِّمِ مَا أَهْلَكُنَّهُم بِذُنُوبِهِمْ وَأَغْرَ قُنَا ءَالَ فِرْعُونَ وَكُلُّ كَانُواْ ظَيْلِمِينَ ﴿ فَا

> إِنَّ شَرَّ ٱلدَّوَآبَ عِندَٱللَّهِٱلَّذِينَ كُفَرُواْ فَهُمْ لَايُؤْمِنُونَ ١

ٱلَّذِينَ عَهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِكُلِّمَ أَوْ وَهُمْ لَايَنَقُونَ ١ فَإِمَّا نَتْقَفَنَّهُمْ فِي ٱلْحَرْبِ فَشَرَّدْ بِهِ مِمَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ شَ

وَ إِمَّا تَخَافَرَ ﴾ مِن قَوْ مِرخِيانَةُ فَأَنْبُذْ إِلَيْهِمُ عَلَىٰ سَوَآءُ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَابِينَ ١

> وَلَا يَعْسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوا أَإِنَّهُمْ لَايُعْجِرُونَ ١

وَأَعِدُواْ لَهُم مَّاٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رَبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِ، عَدُوَّاللَّهِ وَعَدُوَّكُمْ وَءَاخُرِينَ مِن دُونِهِمْ لَانْعُلْمُونَهُمُ ٱللَّهُ يَعْلَمُهُمُّ وَمَاتُنفِقُواْ مِن شَيْءٍ فِ سَبِيلِ

^{[1] (}V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

- 61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- **63.** And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.
- 1 (صلى الله عليه رسلم Prophet (Muhammad! Allâh is Sufficient for you and for the believers who follow you.
- 1. (صلى الله عليه وسلم Prophet (Muhammad) الشعليه وسلم الله عليه وسلم Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
- 66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).
- 67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

ٱللَّهُ يُوَفُّ إِلَيْكُمْ وَأَنتُهُ لَا نُظْلَمُونَ

﴿ وَإِن جَنَحُواْ لِلسَّلْمِ فَأَجْنَحُ لَمَا وَتَوَكَّلُ عَلَى ٱللَّهِ * إِنَّهُ مُوَالسِّمِيعُ الْعَلِيمُ ١

وَإِن يُرِيدُوٓاْ أَن يَعْدَعُوكَ فَإِنَ حَسْبَكَ اللَّهُ هُوَالَّذِي َ أَيَّدَكَ بِنَصْرِهِ ، وَبِٱلْمُؤْمِنِينَ ﴿

وَأَلَّفَ بَيْنَ قُلُو بِهِمُّ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَهِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِ مُوكَاكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ مَعْ بِرُحَكِيمٌ (اللَّهُ أَلَّفَ بَيْنُهُمْ إِنَّهُ مُعْرِيرُ حَكِيمٌ (اللَّهُ

> يَنَأَيُّهَا ٱلنَّدِي حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ١

يَتَأَيُّهَا ٱلنَّيُّ حَرَضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالَ إِن يَكُن مِنكُمْ عِشْرُونَ صَدِيرُونَ يَعْلِبُوا مِاتَنَيْنَ وَ إِن يَكُن مِنكُم مِأْنَةٌ يُغَلُّوا أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿

ٱلْتَنَخَفَفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَكَ فِيكُمْ ضَعْفَأْ فَإِن يَكُن مِّنكُم مِأْنَةٌ صَابِرَةٌ يُغَلِبُواْ مِأْتُنَيْنَ وَ إِن يَكُن مِنكُمُ أَلْفٌ يَغْلِمُوٓ أَ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَأُللَّهُ مَعَ ٱلصَّنبرينَ ١

مَاكَاكِ لِنَيَ أَن يَكُونَ لَهُۥ أَسْرَىٰ حَتَّىٰ يُثْخِبُ فِي ٱلْأَرْضُ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُربيدُ ٱلْآخِهَ أَوْاللَّهُ عَزِيزُ حَكِيدٌ ١

- 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.
- 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.
- 70. O Prophet (Muhammad صلى الله عليه وسلم) Say to the captives that are in your hands! "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."
- 71. But if they intend to betray you (O Muhammad صلى الله عليه رسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.
- 72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do.
- 73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) oppression on the earth, and a great mischief and corruption (appearance of polytheism). [2]

لَّوَلَا كِنْكُ مِنَ ٱللّهِ سَبَقَ لَمَسَّكُمْ فِيمَاۤ أَخَذْتُمُ عَذَابُ عَظِيمٌ ﴿ اللَّهُ عَظِيمٌ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَكُلُواْمِمَّاغَيْمْتُمْ حَلَىٰلَاطَيِّبَأُوۤاَتَّقُوۡااَللَّهَۚ إَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

يَتَأَيُّهَا ٱلنَّيُّ قُل لِمَن فِي أَيْدِيكُم مِنَ ٱلْأَسْرَى إِن يَصْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمُّ وَٱللَّهُ عَفُورٌ رَّحِيمٌ ﴿ إِنَّا لَهُ عَفُورٌ رَّحِيمٌ ﴿ إِنَّا

وَإِن يُرِبِدُواْ خِيالنَكَ فَقَدْ خَانُواْ ٱللَّهَ مِن قَبْلُ فَأَمْكُنَ مِنْهُمْ وَأَللَّهُ عَلِيدُ مَكِيدُ اللَّهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَنِهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِمِ مْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَا وَواْ وَنَصَرُوٓا أُولَيْهِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضِ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ مُهَاجِرُواْ مَالَكُمْ مِن وَلَا يَتهم مِن شَيْءٍ حَتَّى يُهَاجِرُواْ وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَنْكُمُ ٱلنَّصْرُ إِلَّاعَلَىٰ قَوْمِ بَيْنَكُمُ وَيَيْنَهُم مَتُنَةً وَاللَّهُ بِمَاتَعُ مَلُونَ بَصِيرٌ ﴿ اللَّهُ بِمَاتَعُ مَلُونَ بَصِيرٌ ﴿ اللَّهُ مِنْكُ اللَّهُ

وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيآ أَبُعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْ نَةً فِ ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿

^[1] (V. 8:72): See the footnote of (V.3:149).

⁽V.8:73) It has been mentioned in Tafsir At-Tabari, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the

Paradise).

74. And those who believed. emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and Rizgun Karîm (a generous provision i.e.

75. And those who believed afterwards. and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

وَٱلَّذِينَ ءَاوَواْ وَنَصَهُ وَٱلَّاوَكَيْكَ هُمُ ٱلْمُوْمِنُونَ حَقَّاٰ لَكُمْ مَعْفَ ةٌ وَرِزْقٌ كَى

في كِنَابِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلَيْمٌ ﴿ إِنَّ اللَّهِ عَلَيْمٌ اللَّهِ اللَّهِ ا

whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion Islâm) victorious, there will be a great Fitnah (polytheism, wars, battles, killing, robbing, a great mischief, corruption and oppression.)"]. And it is Fitnah to have many Khalifahs (Muslim rulers), as it has been mentioned in Sahih Muslim by 'Arfajah, who said: I heard Allâh's Messenger صلى الله عليه رسلم saying: "When you all (Muslims) are united (as one block) under a single Khalifah (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

خرضي الله عنه Also there is another narration in Sahih Muslim: Narrated Abu Sa'îd Al-Khudrî خرضي الله عنه الله Allâh's Messenger صلى الله عليه وسسلم said: "If the Muslim world gave the *Bai'a* (pledge) to two *Khalifah* (chief Muslim rulers), the first one who was given the *Bai'a* (pledge) first will remain as the Khalifah, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'ân and the Prophet's statement), that there shall not be more than one Khalifah (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great Fitnah (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

Sûrat At-Taubah (The Repentance) IX

- 1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- 2. So travel freely (O Mushrikûn See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.
- 3. And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* (See V.2:105) and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad معليه وسلم of a painful torment to those who disbelieve.
- 4. Except those of the *Mushrikûn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves *Al-Muttaqûn* (the pious See V.2:2).
- 5. Then when the Sacred Months (the lst, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave



بَرَآةَةٌ ثُونَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَنهَدتُم مِّنَ الْمُشْرِكِينَ ۞

فَسِيحُوافِي ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓ ٱلْكُرُّ غَيْرُمُعْجِزِي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِي ٱلْكَفِرِينَ ۞

وَاذَنَّ مِنَ اللَّهِ وَرَسُولِهِ : إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَحْتَ بَرِ اَنَّ اللَّهَ بَرِى َ ثُمِنَ الْمُشْرِكِينُ وَرَسُولُهُۥ فَإِن تُبْتُمُ فَهُوَ خَيْرٌ لِّكُمْ وَإِن قَوْلَيْتُمْ فَاعْلَمُواْ اَلَّكُمْ غَيْرُ مُعْجِزِى اللَّهِ وَيَشْرِ الَّذِينَ كَفَرُواْ بِعَذَابِ أَلِيهٍ ﴿ ﴾

إِلَّا ٱلَّذِينِ عَنهَدتُّم مِنَ ٱلْمُشْرِكِينَ ثُمَّ لَمُ يَنقُصُوكُمْ شَيْتًا وَلَمْ يُطْلَهِرُواْ عَلَيْكُمُ أَحَدًا فَأَيْتُواْ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمٌ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُنَقِينَ ۞

فَإِذَا السَّلَةَ الْأَشْهُرُ الْخُرُمُ فَأَقْنُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدَتُّهُ وَهُرُ وَخُذُوهُ وَاحْمُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدِ فَإِن تَابُوا وَأَقَامُوا الصَّلَوةَ وَ الوَّا الزَّكُوةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ دَحِيدٌ ﴿ their way free. Vierily, Allah is Oft-Forgiving, Most Merciful.

- 6. And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.
- 7. How can there be a covenant with Allah and with His Messenger for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjidal-Harâm (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttagûn (the pious — See V.2:2).
- 8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsigûn (rebellious, disobedient to Allâh).
- 9. They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
- 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

وَإِنَّ أَحَدُّ مِّنَ ٱلْمُشْرِكِينِ ٱسْتَجَارِكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كُلَامَ اللَّهِ ثُمَّ أَبْلِغَهُ مَأْمَنَهُ ۚ ذَٰ لِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ١

كَيْفَيَكُونُ لِلْمُشْرِكِينَ عَهْدُّعِندَ ألله وَعِندَرَسُولِهِ ۚ إِلَّا ٱلَّذِينَ عَنهَدتُّمْ عِندَ الْمُسْجِدِ الْحُرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَأَسْتَقِبُ وَالْمُمُّ إِنَّ اللَّهَ يُحِثُ ٱلْمُتَّقِبِ ٢

كَيْفَوَ إِن يَظْهَرُواْ عَلَيْكُمُ لَا يَرْقُبُواْ فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَ هِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُونَ ﴿

ٱشْتَرَوْابِ كَايَتِ ٱللَّهِ ثَمَنُ اقَلِي لَا فَصَدُّواْ عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءً مَاكَانُواْ يَعْمَلُونَ ۞

لَا يَرْفُبُونَ فِي مُؤْمِن إِلَّا وَلَاذِمَّةً وَأُوْلَتِهِكَ هُمُ الْمُعْتَدُونَ ١

a) (V. 9:5) See the footnote of (V.2:193).

b) Narrated Abû Hurairah صلى الله عليه وسلم When the Prophet رضى الله عنه died and Abû Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O صلى الله عليه وسلم Bakr! How can you fight these people although Allâh's Messenger said, " I have been ordered to fight the people till they say: La ilâha illallâh (none has the right to be worshipped but Allah), and whoever said La ilaha illallah will save his property and his life from me, unless (he does something for which he recieves legal punishment) justly, and his account will be on Allah?" Abu Bakr said, "By Allah! I will fight who ever differentiates between Salât (prayers) and Zakât, as Zakât is the right to be taken from property (according to Allâh's orders). By Allâh! If they refused to pay me even a kid they used to pay to Allâh's Messenger ملك الله عليه وسلم , I would fight with them for withholding it," Umar said " By Allah! It was nothing, but I noticed that Allah opened Abû Bakr's chest towards the decision to fight, therefore I realized that his decision was right." (Sahih Al-Bukhâri, Vol.9, Hadith No 59).

الجزء ١٠

- 11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give Zakât, [1] then they are your brethren in religion. (In this way) We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
- 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely their oaths are nothing to them — so that they may stop (evil actions).
- 13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if vou are believers.
- 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
- 15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.
- 16. Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Bitânah helpers, advisors and consultants disbelievers, pagans.) giving openly to them secrets] besides Allah, and His their Messenger, and the believers. Allâh is Well-Acquainted with what you do.
- 17. It for Mushrikûn is not the (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.

فَإِن تَابُواْ وَأَفَامُوا ٱلصَّكَانُوةَ وَءَا تَوُا ٱلزَّكُوةَ فَإِخْوَ نُكُمُّ فِي الدِّينُّ وَنُفَصِّلُ ٱلْآيَاتِ لِقَوْمِ تَعَلَّمُونَ ١

وَإِن نَّكُثُواْ أَيْمَانَهُم مِنْ بَعْدِعَهْ دِهِمْ وَطَعَنُواْ فِي دِينِكُمْ فَقَائِلُوٓ أَلِمَّهَ ٱلْكُفْرِ إِنَّهُمْ لاَ أَيْمُنَ لَهُمْ لَعَلَّهُمْ يَنتَهُوك ١

أَلَانُقَىٰنُهُونَ قَوْمًا نَكَثُواْ أَيْمَانَهُمْ وَهَكَتُواْ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بكذهُ وكُمْ أَوَّكَ مَرَّةً أَتَحْشُونَهُمُّ فَأَللَّهُ أَحَقُّ أَن تَغْشَوْهُ إِن كُنتُم مُّؤْمِنِيك إلى قَنِتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرُكُمُ عَلَيْهِمْ وَيَشْفِ صُدُودَ قَوْمٍ مُؤْمِينَ ١ وَيُذَهِبُ غَيْظَ قُلُوبِهِمٌّ وَسَوُّبُ اللَّهُ

عَلَىٰ مَن يَشَآهُ وَأُللَّهُ عَلِيمٌ حَكِيدُ ١ أَمْ حَسِبْتُ مُ أَن تُنْرَكُواْ وَلَمَّا يَعْلَمِ اللَّهُ ٱلَّذِينَ

جَهْدُواْ مِنكُمْ وَلَوْمَتَّخِذُواْ مِن دُونِ اللَّهِ وَلَارَسُولِهِ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً وَٱللَّهُ خَيرُّبِمَاتَعْمَلُونَ شَ

مَاكَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَدِجِدَ اللَّهِ شَنِهِدِينَ عَلَىٰ أَنفُسِهِم بِٱلْكُفُرُ أُولَتِهِكَ حَبِطَتَ أَعْمَالُهُمْ وَفِي ٱلنَّارِهُمْ خَلِدُونَ ﴿

^{[1](}V.9:11) See the footnote of (V.9:5).

- 18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.
- 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masiidal-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allâh. And Allâh guides those people who are the Zâlimûn (polytheists and wrong-doers).
- 20. Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.[1]
- 21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

إِنَّمَا يَعْمُرُ مَسَاجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَأَقَامَ الصَّلَوْةَ وَءَاتَ الزَّكُوْةَ وَلَهُ يَخْشُ إِلَّا ٱللَّهُ فَعَسَمَىٰ أَوْلَتِكَ أَن مَكُونُواْ مِنَ ٱلْمُهُتَدِينَ

﴿ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَاَّجَ وَعِمَارَةَ ٱلْمَسْجِدِٱلْخَرَامِ كَمَنْءَامَنَ بِٱللَّهِ وَٱلْيَوْمِٱلْآخِرِ وَجَهَدَ فِي سَبِيلَ ٱللَّهِ لَايَسْتَوُرُنَ عِندَاللَّهِ وَاللَّهُ لَا يَهْدِي اَلْقَوْمَ ٱلظَّالِمِينَ اللَّهُ

مُوَالِمِمْ وَأَنفُسهِمْ أَعْظُمُ دَرَجَةً عِندَ ٱللَّهِ وَأُولَيْكَ

^[1] (V.9:20).

a. Narrated Abu Hurairah نصى الله عليه وسلم said, "Whoever believes in حلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger صلى الله عليه وسلم , performs Salât (Iqamât-as-Salât) and observes Saum (fasts) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the Mujahidûn who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for Al-Firdaus which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. Al-Firdaus) is the Throne of the Most Gracious (i.e. Allâh), and from it gushes forth the rivers of Paradise]." (Sahih Al-Bukhari, Vol.4, Hadith No.48).

b. The wish for martyrdom.

said, "By Him in Whose Hand صلى الله عليه وسلم The Prophet رضى الله عنه said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihad in Allah's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allâh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (Sahih Al-Bukhâri, Vol.4, Hadith No.54).

- 22. They will dwell therein forever. Verily, with Allâh is a great reward.
- 23. O you who believe! Take not as Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).
- 24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, [1] then wait until Allâh brings about His Decision (torment). And guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- 25. Truly Allâh has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
- 26. Then Allâh did send down His Sakînah (calmness. tranquillity and reassurance) on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
- 27. Then after that Allah will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- believe (in Allâh's 28. O you who Oneness and in His Messenger Muhammad Verily, the Mushrikûn! اصلي الله عليه وسلم (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of

خَلِدِينَ فَهَا أَبِدًا إِنَّ ٱللَّهَ عِندَهُۥ أَجْرٌ عَظِيدٌ أَنَّ

يَتَأْتُهَا ٱلَّذِينَ ءَامَنُواْ لَاتَتَّخِذُوٓاْءَاكِمْ وَإِخْوَانَكُمُ أُوْلِيآءَ إِنِ ٱسْتَحَبُّواْ ٱلۡكُفْرَ عَلَى ٱلْإِيمَ نِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَيِّكَ هُمُ ٱلظَّالِمُونَ ١

قُلْإِن كَانَ ءَابَ آؤُكُمْ وَأَبْنَآ وُكُمْ وَإِخْوَانُكُمْ وَأَزْوَا خِكُو وَعَشِيرُتُكُو وَأَمْوَالُ أَقْتَرَ فَتُعُوهَا وَيْجِكُرُهُ تَخْشُونَ كَسَادَهَاوَمَسَكِينُ تَرْضُو نَهَلَ أَحَبَ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِ وَجِهَادٍ فِ سَبِيلِهِ وَفَتَرَ بَصُواْ حَتَى يَأْقِ اللَّهُ بِأَمْرِ وَيُواُللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَسِقِينَ ١

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنِ إِذْ أَعْجَبُ تَكُمُ كَثُرَتُكُمْ فَارْ تُغُن عَنكُمْ شَيْئَا وَضَاقَتْ عَلَيْكُ ٱلْأَرْضُ بِمَارَحُبَتْ ثُمَّ وَلَيْتُمُ مُّدُّرِيكِ ۞

> ثُمِّ أَنْزَلَ ٱللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ ، وَعَلَىٰ ٱلْمُؤْمِنِينِ وَأَنْزَلَجُنُودًالَّهُ تَرُوهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْ وَذَلِكَ حَزَآهُ ٱلْكُفرينَ ١

ثُعَ نَتُوبُ ٱللَّهُ مِنْ مَعْدِ ذَلِكَ عَلَىٰ مَن مَشَاءً ۗ وَٱللَّهُ عَنْ فُورٌ رَحِيمٌ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓ إِنَّمَا ٱلْمُشْرِكُونَ نَجُسُ فَلا يَقْرَنُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَاذَاْ وَإِنْ خِفْتُمْ عَيْلَةُ فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ

^{[1] (}V.9:24): See the footnote of (V.2:190).

Muhammad صلى الله عليه وسلم) are *Najasun* (impure). ^[1] So let them not come near Al-Masjidal-Harâm (at Makkah) after this year; and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizvah^[2] with willing submission, and feel themselves subdued.

30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth![3]

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God — Allâh) Lâ ilâha illa Huwa (none has the نَصْلِهِ } إِن شَاءً إِنَ ٱللَّهُ عَلِيمٌ

قَىٰنِلُواْ الَّذِينَ لَانُؤْمِنُونَ بِاللَّهِ وَلَا بِٱلْيَوْمِ ٱلْآخِرِ وَلَا يُحْرِّمُونَ مَاحَكَرَمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَنَ حَتَّى يُعْطُواْ ٱلْحِزْيَةَ عَن يَدٍ وَهُمْ صَلْعِزُونَ ١

وَقَالَبَ ٱلْيَهُودُ عُزَيْرُ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَ رَى ٱلْمَسِيحُ ٱبْثُ ٱللَّهِ وَمَا أَمِهُ وَاإِلَّا لِعَثُ دُوٓا إِلَاهَا وَحِدُاًّ لَّآلِكَهُ إِلَّاهُ أَسْمُحُنِنَهُ عَكَمًا يُشْرِكُ, نَ 🕲

^{[1] (}V.9:28) Their impurity is spiritual and physical; spiritual, because they don't believe in and physical, because صلى الله عليه وسلم Allah's Oneness and in His Prophet Muhammad they lack personal hygiene (filthy as regards urine, stools and blood). And the word Najas is used only for those persons who have spiritual impurity e.g. Al-Mushrikûn.

^{[2] (}V.9:29) a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "The Hour will not be established untill you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (Sahih Al-Bukhari, Vol.4, Hadith No. 177)

c) Jizyah: a tax levied from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. ^[3] (V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

right to be worshipped but He)^[1]. Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's صلى الله عليه Light (with which Muhammad has been sent — Islâmic Monotheism) وسلم with their mouths, but Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid and spend them not in the Way of Allah, announce unto them a painful torment.

35. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." [2]

يُرِيدُونَ أَن يُطْفِئُوا نُوْرَ ٱللَّهِ بِأَفُواَ هِمِيرً وَسَأْنِكَ اللَّهُ إِلَّا أَن يُسِمِّنُورَهُ وَلَوْكُرهُ الكنفرُون ١

هُوَ ٱلَّذِيَ أَرْسَلَ رَسُولَهُ بِٱلْهُ كَيْ وَدِينِ ٱلْحَقّ لِيُظْهِرَهُ عَلَى ٱلدِّينِكُلِّهِ وَلُوْكَرِهُ الْمُشْرِكُون 🕲

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوۤ ۚ إِنَّ كَيْمُوا مّرب الْأَحْبَادِ وَٱلرُّهْمَانِ لَيَأْكُلُونَ أَمْوَلَ ٱلنَّىاسِ بِٱلْمِيْطِلِ وَيَصُدُّونِ عَن سَهِيل ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِرُونَ ٱلذَّهَبَ وَٱلْفِضَـٰةَ وَلَا يُنفِقُونَهَ افِي سَبِيلِ اللَّهِ فَبَشِّرُهُم بعَذَابِ أَلِيهِ ١

بَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِجَهَنَّ مَ فَتُكُوى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَنَدَامَا كَنَرْتُمْ لِأَنفُسِكُمْ فَذُوقُواْ مَاكُنتُمُ

[2] (V.9:35) See the footnote of (V.3:180).

اماً (V.9:31) Once while Allâh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e.the rabbis and monks)." Allâh's Messenger مَسْنَى اللهُ عَلِيهُ وَسَلَمُ said: "They certainly do. [They (i.e. the rabbis and monk's) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them!." (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against vou collectively. But know that Allâh is with those who are Al-Muttagûn (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.[2]

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.

صلى الله عليه 40. If you help him (Muhammad صلى الله عليه not (it does not matter), for Allâh did indeed (وسلم

إِنَّ عِـدَّةَ ٱلشُّهُورِعِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا في كِتَبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّكَمُ وَتِ وَٱلْأَرْضَ مِنْهَآ أَزْبَعَكُهُ حُرُمٌ فَالِكَ ٱلدِّنُ ٱلْفَتَهُ فَلَا تَظْلَمُواْ فَهِنَّ أَنْفُسَكُمُّ وَقَـٰنِكُواْ ٱلْمُشْرِكِينَ كَافَّةً كَمَا يُقَالِلُونَكُمُ كَآفَةً وَأَعْلَمُوٓ الَّنَّ اللَّهَ مَعَ ٱلْمُنَّقِينَ ١

إِنَّمَا ٱلنَّبِيَّءُ زِيَادَةٌ فِي ٱلْكُفْرَّنُصُ ٱلَّذِينِ كَفَرُواْ يُحَلُّونَ فُرِعَامًا وَثُحَرِّمُونَ فُرِعَامًا لِّهُ الطُّواْعِـدَّةَ مَاحَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَكَّرُمَ ٱللَّهُ زُنِّ لَهُ مُسُوَّءُ أَعْسُلِهِ مِّوَاللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَفرينَ اللهُ

نَدَأَتُهَا ٱلَّذِينَ ءَامِنُواْ مَا لَكُورُ إِذَا قِسَلَ لَكُورُ ٱنفِرُواْ فِي سَبِيلَ اللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضُ أَرَضِيتُ مِ إِلْحَيَوْةِ ٱلدُّنْيَا مِنَ ٱلْآخِرَةِ فَمَامَتَنعُ ٱلْحَكَوْةِ ٱلدُّنْيَافِ ٱلْآخِرَةِ اللاقلال أن الله

إلَّانَنفِرُواْ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَنْكُا وَٱللَّهُ عَلَى كُلِّ شَوْرٍ وَقَدِيرٌ اللَّهُ إِلَّا نَنْصُ رُوهُ فَقَدْنَصَكَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ

(V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

^{[2] (}V. 9:38) Narrated Anas bin Mâlik رضى الله عنه said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (Sahih Al-Bukhâri, Vol.4, Hadîth No.53-A).

help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلی مسلی الله عله وسلم) were in the cave, he (صلی الله علیه وسلم) said to his companion (Abu Bakr الله علیه وسلم): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

- 41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.
- 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars.
- **43.** May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?
- 44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious See V.2:2).
- 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

الذِينَ كَفَرُواْنَانِ النَّنَيْ إِذْ هُمَا فِ الْفَارِ إِذْ يَفُولُ لِصَنجِيهِ - لَا تَحْزَنْ إِنَ اللَّهَ مَعَنَا فَأَسْرَلَ اللَّهُ سَكِينَتَهُ، عَلَيْهِ وَأَيْكَدُهُ، بِجُنُودِلَمْ تَرَوْهَا وَجَعَلَ كَيْمَةُ اللَّهِ فِي الْفُلْيَا وَاللَّهُ فَلَنَّ وَكَلِمَةُ اللَّهِ فِي الْفُلْيَا وَاللَّهُ عَزِيزُ حَكِيمَةُ اللَّهِ فِي الْفُلْيَا وَاللَّهُ عَزِيزُ

ٱنفِرُواخِفَافَاوَقِقَ الاوَجَهِدُواْ إِلَّهُوَلِكُمُ وَٱنْشِيكُمُ فِسَيِيلِ ٱللَّهِ ذَلِكُمُ خَيْرٌ لَكُمْ إِن كُنتُرُ تَعَلَمُونَ شَيْ

لَوْكَانَ عَرَضَا فَرِيبًا وَسَفَرًا قَاصِدًا لَآتَيْمُوكَ
وَلَكِنَ بَعُدَتُ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ
بِاللَّهِ لَوَ اسْتَطَعْنَا لَخَرْجُنَا مَعَكُمْ مُثْلِكُونَ
أَنفُسُهُمْ وَاللَّهَ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ﴿

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَقَّى يَتَبَيَّنَ لَكَ الَّذِيكَ صَدَقُواْ وَتَعْلَمُ ٱلْكَندِيدِكَ ۞

لَايَسْتَغَذِنُكَ ٱلَّذِينَ يُوْمِنُوكَ بِاللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ أَن يُجَهِدُواْ بِالْمُولِهِدِّ وَاَنْفُسِمِمُّ وَاللَّهُ عَلِيدٌ وَالْمُثَقِينَ ﴾

إِنَّمَايَسْتَغْذِنُكَ ٱلَّذِينَ لَايُؤْمِنُونَ بِأَللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمُّ فِ رَيْبِهِمْ يَثَرَدُونَ ﴿

- 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- 47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers).
- 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.
- **49.** And among them is he who says:"Grant me leave (to be exempted from Jihâd) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- 50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.
- 51. Say: "Nothing shall ever happen to us except what Allah has ordained for us.[1] He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.
- 52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

 وَلَوْ أَرَادُواْ ٱلْخُــرُوجَ لَأَعَدُواْ لَهُ عُدَّةً وَلَكِن كَرِهُ اللَّهُ أَيْعِكَا ثُهُمْ فَثَبَّطَهُمْ وَقِيلَاقَعُ دُواْمَعَ ٱلْقَسْعِدِينَ ﴿

لَوْ خَرَجُواْفِيكُمْ مَّازَادُوكُمْ إِلَّاخَبَالًا وَلاَ وْضَعُواْ خِلَالْكُمْ يَبْغُونَكُمُ ٱلْفَلْنَةَ وَفِيكُمْ سَمَّنَعُونَ لَمُنَّمُّ وَٱللَّهُ عَلِيمٌ الظَّلِلِمِينَ ١

لَقَدِ أَبْتَ غَوْا ٱلْفِتْ نَهَ مِن قَبْلُ وَقَالُمُوا لَكَ ٱلْأُمُورَحَتَى جَاءَ ٱلْحَقُّ وَظَهَرَأُمْ اللَّهِ وَهُمْ كرهون ١

> وَمِنْهُم مَّن يَكُولُ أَثْذَن لِي وَلَا نَفْتِنِيَّ أَلَا فِي ٱلْفِتْ نَهِ سَعَطُوا أُوَ إِنَ جَهَنَّهُ لَمُحِطَةٌ الْكَافِرِينَ اللَّهُ

إِن تُصِبُّكَ حَسَنَةٌ تَسُوُّهُمٌّ وَإِن تُصِينك مُصِينةٌ يُقُولُوا فَدَ أَخَذُنَا أَمْرَنَامِن قَبْلُ وَيَكَتَوَلُّواْ وَهُمْ فَرِحُونَ ٥

قُل لَّن يُصِيبَ نَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَاهُو مَوْلَـٰنَأُوعَلَى ٱللَّهِ فَلْيَـٰتُوكَكُلُ المُؤمِنُونَ ١

قُلْ هَلْ تَرَبُّصُونَ بِنَا ٓ إِلَّا إِحْدَى ٱلْحُسْنَيَ يُنَّ وَنَحْنُ نَتَرَبُّصُ بِكُمْ أَن يُصِيبَكُرُ ٱللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ ۚ أَوْ مَأَمْدِ سِكَمْ فَ تَرَبَّصُواْ إِنَّا مَعَكُم مُّتُرَبِّصُونَ ١

^[1] (V.9:51) See the footnote of (V.57:22).

- 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh)."
- 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, [1] and that they offer not contributions but unwillingly.
- 55. So let not their wealth nor their children ملى الله عليه amaze you (O Muhammad وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.
- 56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).
- 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.
- 58. And of them are some who accuse you in the matter (صلى الله عليه وسلم Muhammad) of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! [2]
- **59.** Would that they were contented with what Allah and His Messenger (صلی

قُلْ أَنفِقُواْ طَوْعًا أَوْكَرْهَا لَن يُنَقَبِّلَ مِنكُمُّ إِنَّكُمْ كُنتُمْ قَوْمًا فَسِقِينَ ﴿ إِنَّا لَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

وَمَامَنَعَهُمْ أَنْ تُقْبَلُ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنْهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِ ء وَلَا يَأْتُونَ ٱلصَّكَاوَةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كرهُونَ ١

فَلاتُعْجِبْكَ أَمْوَلُهُمْ وَلاّ أَوْلَندُهُمُّ إِنَّمَا يُربِدُ ٱللَّهُ لِيُعَذِّ بَهُم بِهَا فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ مُكُنفرُونَ ١

وَيَحْلِفُونَ بِأَللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَاهُم مِّنكُرُ وَلَاكِنَهُمْ قَوْمٌ يُفَرَقُوكَ

لَوْ يَحِدُونَ مَلْجَنَّا أُوْمَغَكَرَتِ أَوْمُدَّخَلًا لَوَلَوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ١

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَنتِ فَإِنْ أَعُطُواْ مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمَّ مَسْخُطُوك ﴿

وَلَوْ أَنَهُ مُرَرَضُواْ مَآءَاتَ نَهُ مُ ٱللَّهُ وَرَسُولُهُ

said, "No *Salât وسلم said, "No Salât رضى الله عنه وسلم said, "No Salât (prayer) is more heavy (harder) for the hypocrites than the <i>Fajr* and the *'Ishâ* prayer; but if they knew the reward for these Salat (prayers) at their respective times, they would صلى certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) الله عليه وسلم to pronounce *Igâmah* and order a man to lead the Salât (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salât (prayer) (in the mosques)." (Sahih Al-Bukhâri, Vol.1, Hadîth No. 626). [2] (V.9:58) See the footnote of (V.20:134).

الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

- 60. As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin^[1] (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.
- 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh, has faith in the believers, and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم will have a painful torment. [See V.33:57]
- 62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers.
- 63. Know they not that whoever opposes and shows hostility to Allâh (عزو حل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace.
- 64. The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَقَـالُواْحَسْبُنـَااللّهُ سَيُوْتِينَااللّهُ مِن فَضْلِهِ، وَرَسُولُهُۥ إِنَّا إِلَى اللّهِ دَغِبُونَ ﴿

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَآءِ وَالْمَسَكِينِ وَالْعَنِعِلِينَ عَلَيْهَا وَالْمُوَلَّفَةِ فُلُو بُهُمْ وَفِ الرِّقَابِ وَالْغَنْرِمِينَ وَفِ سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِّ فَرِيضَكَةً مِن اللَّهِ وَاللَّهُ عَلِيثًر ۞

وَمِنْهُمُ ٱلَّذِيكَ يُؤْذُونَ النَّيِّ وَيَقُولُوكَ هُوَ أَذُنُّ قُلُ أَذُنُ حَنْمِ لِلَّكُمْ يُؤْمِنُ إِللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينِ وَرَحْمَةً لِلَّذِينَ ءَامَنُواْ مِنكُرُّ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَمُمْ عَذَاكِ الْمِثْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ لَهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُولُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ الْمُلْمُ اللْمُلْلِلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُلُمُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْم

يَعْلِفُونَ بِأَلِنَّهَ لَكُمُّ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُۥ َأَخَّى أَن يُرْضُوهُ إِن كَاثُوا مُؤْمِنِينَ ۞

أَلَمْ يَعْلَمُوا أَنَّهُ, مَن يُحَادِدِ ٱللهَ وَرَسُولَهُ. فَأَكَلُهُ نَارَجَهَنَّمَ خَلِدًا فِيهَا ذَلِكَ الْخِذْيُ الْعَظِيمُ شَ

يَحْذَرُالْمُنَنفِقُونَ أَنْتُنَزَّلَ عَلَيْهِمْ سُورَةٌ نُنيِثُهُم بِمَافِى قُلُوبِهِمْ قُلِ اَسْتَهْزِءُوَا إِنَ اللّهَ تُحْذِيجٌ مَّاجَّدَرُونَ ۞

^{[1] (}V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His Ayât (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (صلی) that you were mocking?"

- 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).
- 67. The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).
- 68. Allâh has promised the hypocrites men and women and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.
- 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad معليه والمنافق المنافق المن
- 70. Has not the story reached them of those before them? The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan

وَلَ مِن سَأَلَتَهُمْ لَيَقُولُ ﴿ إِنَّمَا كُنَّا غَخُوشُ وَنَلْعَبُ قُلُ أَبَاللَّهِ وَءَايَنِهِ ، وَرَسُولِهِ ، كُنتُمْ تَسَّتَمْ زِءُوكَ ۞

لَاتَعْنَذِرُواْفَدْكَفَرْتُمْ بَعْدَ إِسَنِكُوْ إِن نَعْفُ عَنَطَآهِفَةٍ مِنكُمْ نَعُذَبْ طَآهِفَةٌ بِأَنْهُمْ كَافُوا مُحْرِمِينَ

ٱلْمُنْفِقُونَ وَٱلْمُنَافِقَاتُ بَعْضُ لَهُ مِقْنَابَعْضِ يَأْمُرُونَ بِالْمُنْكِرِ وَيَنْهُونَ عَنِ ٱلْمَعْرُوفِ وَيَقْضِفُونَ أَيْدِيهُمْ نَسُوااللّهَ فَنَسِيهُمُّ إِنَّ ٱلْمُنَافِقِينَ هُمُ ٱلْفَاسِقُونَ ۞ هُمُ ٱلْفَاسِقُونَ ۞

وَعَدَاللَهُ ٱلْمُنْكِفِقِينَ وَٱلْمُنَكِفِقَاتِ وَٱلْكُفَّارَ نَارَجَهَنَمُ خَلِدِينَ فِيهَا هِيَ حَسَّبُهُمُ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ عَذَابٌمُقِيمٌ ۞

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوۤ الْشَدَّمِنكُمْ قُوَّةً وَأَكْثَرَ الْمَوْلَا وَاَوْلَـدُا فَاسْتَمْتَعُوا عِلَاقِهِمْ فَاسْتَمْتَعْتُم عِلَاقِكُوْ كَمَا اسْتَمْتَعُ الَّذِينَ مِن قَبْلِكُمْ عِنَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي حَاصُوۤ ا مِن قَبْلِكُمْ عِنَلَاقِهِمْ وَخُصْتُمْ كَالَّذِي حَاصُوۤ ا وَأُولَتِهِكَ حَطِلَتَ اَعْمَلُهُمْ فِالدُّنْيَا وَالْآلِافِرَةَ وَأُولَتِهِكَ حَمِلَتَ اَعْمَلُهُمْ وَالدُّنْيَا وَالْآلِافِرَةَ

ٱلْهَايَاْتِهِمْ نَسَأَٱلَٰذِينَ مِن فَثَّلِهِمْ فَوْدِنُوجٍ وَعَمَادٍوَتُمُودَوَقَوْرِ إِنْرَهِيمَ وَأَصْحَسِ (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are supporters, (helpers, Aulivâ' protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and from Al-Munkar (i.e. forbid (people) polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

- 72. Allâh has promised the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.
- 73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination.
- 74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلی) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walî (supporter, protector) or a helper.

مَدْيَنَ وَٱلْمُؤْتَفِكَ نَّ أَلَنْهُمْ رُسُلُهُم مِالْبَيِّنَتِّ فَمَاكَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَكِمَن كَانُوۡ ٱلنَّفُسُهُمْ يَظْلِمُونَ ۞

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَتُ بَعْضُمُ اَوْلِيَا اَبُعْضِ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ اَلْمُنكرِ وَيُقِيمُونَ الصَّلَوْةَ وَيُؤْتُونَ الزَّكُوةَ وَيُظِيعُونَ اللَّهَ وَرَسُولَهُۥ أَوْلَتَبِكَ سَيْرَحُمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيدَزُّ حَكِيمَهُ ﴾

وَعَدَالَتَهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ جَنَّاتٍ جَّرِي مِن تَعْنِهَا ٱلْأَنْهَ رُخَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِى جَنَّاتٍ عَنْنٍ وَرِضْوَنَ ثُمِّنَ ٱللَّهِ أَكْبَرُ ذَلِكَ هُوَ ٱلْفَوْرُ ٱلْعَظِيمُهُ ﴿ ﴿

يَّتَأَيُّهَا ٱلنَّيِّ جَهِدِ ٱلْصَّفَا لَرَوَا لَمُنَفِقِينَ وَأَغَلُظُ عَلَيْهِمْ وَمَأْوَسُهُمْ جَهَنَمُّ وَبِنْسَ ٱلْمَصِيرُ ۞

يَعْلِفُونَ إِللَّهِ مَاقَالُوا وَلَقَدْقَالُوا كَلِمَةَ ٱلْكُفْرِ وَكَفَرُواْبِعْدَإِسْلَيْهِ وَهَمْتُواْبِمَالُوَيْنَالُواْ وَمَانَقَمُواْ إِلَّآ أَنَّ أَغْنَىٰهُمُ اللَّهُ وَرَسُولُهُ مِن فَضَالِاً فَإِن يَتُوبُواْ يَكُ خَيْرًا لَمَنْزُ وَإِن مَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَمُمْرُ فِي الْأَرْضِ مِن وَلِي وَلَا نَصِيرٍ ﴿

75. And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their Najwa^[1] (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them - so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

80. Whether you (O Muhammad ask forgiveness for them (صلى الله عليه وسلم (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for forgiveness — Allâh will not their forgive them because they disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allah guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh).

ا وَمِنْهُم مِّنْ عَنْهَدَ ٱللَّهَ لَيْنَ ءَاتَىٰنَا مِن فَضَّاهِ } لَنَصَّدَقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّلَحِينَ ١٠٠٠

فَلَمَّآءَاتَىٰهُ مِيِّن فَضْلِهِۦبَخِلُواْبِهِۦوَتَوَلُّواْ وَّهُمْ مُعْرِضُونَ ١

فَأَعْقَبُهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقُوْنَهُۥ بِمَآأَخَلَفُواْ ٱللَّهَ مَاوَعَدُوهُ وَبِمَاكَانُواْ ىڭدۇن 🕲

ٱلْزَيْعَلَمُواْ أَكَ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجُونِهُمْ وَأَنَ اللَّهُ عَلَىٰ مُ الْغُمُوبِ ١

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِ ٱلصَّدَقَاتِ وَٱلَّذِينَ لَايَجِدُونَ إِلَّا جُهْدَهُ وْفَيَسْخُرُونَ مِنْهُمْ إِسْخِرَاللَّهُ مِنْهُمْ وَلَمُمْ عَذَابُ أَلِيمُ ١

أستغفرهم أؤلاتستغفر كمم إنتستغفركم سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَكُمْ ذَٰ إِكَ بِأَنَّهُمْ كَ فَرُواْ بِاللَّهِ وَرَسُو لِيُّهُ وَ اللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَسِقِينَ ١

^{[1] (}V.9:78) See the F.N. of (V.11:18).

- 81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!
- 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
- 83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."
- 84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, disobedient to Allâh and His Messenger صلى الله عليه وسلم).
- 85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."
- 87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

فَرِحَ ٱلْمُحَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ ٱللَّهَ وَكَرِهُوٓ ٱلْنَجْهَهِ دُواْبِآ مَوْلِمِهُ وَٱنْشُسِمْ فِسَيِيلِ ٱللَّهَ وَقَالُواْ لَانَفِرُواْ فِي ٱلْحَرِّ قُلْ نَارُجَهَ نَمَ آشَدُّ حَرَّا لَوْكَانُواْ يَفْقَهُونَ ۞

فَلْتَضْحَكُواْ فَلِيلًا وَلِبَبَكُواْ كَثِيرًا جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ ۞

فَإِن زَجَعَكَ اللَّهُ إِلَى طَآبِفَةِ مِنْهُمْ فَاسْتَغَذَ ثُوكَ لِلْحُرُوجِ فَقُل لَن غَخْرُجُوا مِعِى أَبْدًا وَلَن نُقَيْلُواْ مَعِى عَدُوًّا إِنْكُوْرَضِيتُ مِ إِلْفُعُودِ أَوَّلَ مَرَّةٍ فَأَقْعُدُواْ مَعَ الْخَلِفِينَ ﴿ ﴿

وَلَا تُصَلِّ عَلَىٰ أَحَدِ مِّنْهُم مَّاتَ أَبَدُا وَلَا نَقُمُّ عَلَىٰ فَبْرِهِ: إِنَّهُمْ كَفَرُواْ بِأَللَّهِ وَرَسُولِهِ ء وَمَا تُواْ وَهُمْ فَنسِقُونَ ﴿ ﴾

> وَلاَنَعُجِنْكَ أَمُو َلَهُمْ وَأَوْلَدُهُمْ إِنَّمَا يُرِيدُاللَّهُ أَنْ يُعَذِّبُهُم بِهَا فِي ٱلدُّنْكَ وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَنْفِرُونَ ﴿

> وَإِذَآ أُنْزِلَتْ سُورَةٌ أَنْءَامِنُواْ بِاللَّهِ وَجَنِهِدُواْ مَعَرَسُولِهِ ٱسْتَتَّذَنَكَ أُوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْنَا نَكُن مَّعَ ٱلْقَنْعِدِينَ ۞

رَضُوابِأَن بِكُونُوامَعَ الْخَوَالِفِ وَطْبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَاِنْفْفَهُوكَ ﴿

صلى 88. But the Messenger (Muhammad and those who believed with him (الله عليه وسلم (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.

89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

90. And those who made excuses from the صلى الله bedouins came (to you, O Prophet asking your permission to exempt (عليه وسلم them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allah and His Messenger. [1] No ground (of complaint) can

لَئِكِي ٱلرَّسُولُ وَالَّذِينِ ءَامَنُواْ مَعَهُ جَنِهَدُواْ بأمَوَ لِمِهْ وَأَنفُسهِمْ وَأُولَتِهِكَ لَمُهُ ٱلْخَرَاثُ وَأُوْلَتِيكَ هُمُ ٱلْمُفْلِحُونَ ١

أَعَدَّ ٱللَّهُ لَكُمْ جَنَّاتِ تَجْرى مِن تَعْتِهَا ٱلْأَنْهَارُ خَيْلِدِينَ فِيهَأْذَ لِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١

وَحَامَ ٱلْمُعَذِّرُونَ مِرْسِ ٱلْأَعْرِابِ لِمُؤْذَنَ لَكُمْ وَقَعَدَالَّذَينَ كَذَبُواْ ٱللَّهَ وَرَسُولَهُ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابُ أَلِيدٌ ١

لِّتُسَ عَلَى ٱلصُّعَفَاآءِ وَلَاعَلَى ٱلْمَرْضَىٰ وَلَاعَلَى ٱلَّذِينَ لَا يَجِـ دُونَ مَا يُنْفِقُونَ حَرَجُّ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهُ: مَاعَلَى ٱلْمُحْسِنِينِ

حل (in duty) to Allâh: نسال f they are sincere and true (in duty) to Allâh: خارا and His Messenger (Muhammad حلله وسلم)." (۷.9:91)

Narrated Jarîr bin Abdullâh : رضى الله عنه gave the Bai'â (pledge) to Allâh's Messenger :for the following صلى الله عليه وسلم

[&]quot;Religion is An-" :صلى الله عليه وسلم CHAPTER. The Statement of the Prophet :صلى الله عليه وسلم li.e. obeying Him, by following اجرا حلاله fi.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he (صلى الله عليه وسلم) is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his Sunnah — (legal ways)] 3. to the Muslim rulers (i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheisrn of all kinds, and all that Islam has forbidden), and to be merciful and kind to them].

^{1.} Iqâmat-as-Salât (to perform prayers).

^{2.} To pay the Zakât.

^{3.} And to be sincere and true to every Muslim [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden),

there be against the Muhsinûn (good-doers — See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption. 11 They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

وَٱللَّهُ عَسَفُورٌ رَّحِيمٌ ١

وَلَاعَلَى الَّذِينِ إِذَا مِمَّا أَتَوْكَ لِتَحْمِلُهُمْ قُلْتَ لآأجـدُ مَآأَخِلُكُمْ عَلَيْهِ تَوَلُّواْ وَأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِـ دُواْ مَا نُنفِقُونَ ١

 إِنَّمَا السَّسِلُ عَلَى الَّذِينَ يَسْتَعْذِنُونَكَ وَهُمْ أَغِنَا أُرْضُوا بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوجِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿

and to help them, and to be merciful and kind to them]. (Sahih Al-Bukhâri, Vol. 1, Hadith No. 54 and its Chapter No. 43).

said, "A صلى الله عليه وسلم The Prophet :رضسي الله عنه said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it*. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a Bai'a (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: "Then Allâh saw our weakness and disability, so He made صلى الله عليه وسلم booty legal for us." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 353).

^{*} Booty used to be burnt by a fire sent by Allah.

- 94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad صلى الله عليه) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabari]
- 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place a recompense for that which they used to earn.
- 96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).
- 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.
- 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- 99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ اِلِنَهِمْ قُلُ لَاتَعْتَذِرُواْ لَنَّقْوِمَ لَكُمْ قَدْنَبَانَا اللَّهُ مِنْ أَخْبَادِكُمْ وَرَسُولُهُ. مُنَّ أُرُدُونَ إِلَى عَلِمِ ٱلْغَيْبِ وَالشَّهَدَةِ فَيُزِيَّنُكُمْ مِمَاكُنُمُ تَعْمَلُونَ ۞

> سَيَحْلِفُونَ بِأَلِقَو لَكُمْ إِذَا أَنقَلَتْ ثُمَّ إِلَيْهِمْ لِتُعْرِضُواْ عَنَّهُمَّ فَأَعْرِضُواْ عَنْهُمُّ إِنَّهُمْ رِجْسُ وَمَأُونِهُمْ جَهَنَّمُ جَذَاءً بِمَاكَانُواْ يَكْسِبُونَ ۞ يَكْسِبُونَ ۞

يُحْلِفُونَ لَكُمُ لِنَرْضَوَاعَنْهُمٌّ فَإِن تَرْضَوَاعَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ ٱلْفَوْمِ ٱلْفَسِقِينَ ۞

ٱلْأَغْرَابُ أَشَدُّ كُفْرًا وَنِفَ اقَا وَأَجَدَرُ ٱلَّا يَمْ لَمُواْ حُدُودَ مَآ أَنْزَلَ اللهُ عَلَىٰ رَسُولِهِ عَوَاللّهُ عَلِيثُ حَكِيمٌ ﴿

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَثَرَبَصُ بِكُوالدَّوَآيِرُ عَلَيْهِ مْ دَآيِرَةُ ٱلسَّوَّةِ وَاللَّهُ سَمِيعٌ عَلِيئٌ ﴿

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِأَلَقَهِ وَٱلْمَوْمِ ٱلْآخِدِ وَيَتَّخِذُ مَا يُنفِقُ فُرُبَنتٍ عِندَاللَّهِ وَصَلَوَتِ ٱلرَّسُولِ ٱلآإِنَّمَ أَقْرَبَةٌ لَهُمْ سَيُدُخِلُهُمُ ٱللَّهُ فِي رَحْمَتِهُ ۚ إِنَّ ٱللَّهَ admit them to His Mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are wellpleased with Him. He has prepared for them Gardens under which rivers flow (Paradise). to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الله عليه وسلم) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.[1]

103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of عَفُورٌرَّحِيمٌ ١

وَٱلسَّنبِقُوكِ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَجِرِينَ وَٱلْأَنْصَادِوَٱلَّذِينَٱتَّبَعُوهُم بِإِحْسَنِ رَّضِي ٱللَّهُ عَنْهُمْ وَرَضُواْعَنْهُ وَأَعَلَدُ لَكُمْ جَنَّاتِ تَجُدِي تَحْتَهَا ٱلْأَنْهَارُ خَالِدِينَ فِهَا أَبِدَا ذَالِكَ ٱلْفَوْرُ ٱلْعَظِيمُ

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَّ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَاتَعْلَمُهُمِّ نَحَنُ نَعْلَمُهُمْ سَنْعَذِبُهُم مَرَّتَيْنِ ثُمَّيْرَدُونَ إِلَىٰ عَذَابٍ عَظِيمِ ١

وَءَاخَرُونَ أَعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلَاصَلِحًا وَءَاخَرَسَيِتًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهُ عَفُورٌ زَحِيمُ ١

خُذْمِنْ أَمْوَلِمِهُ صَدَقَةً تُطَهِّرُهُمْ وَتُرَكِّهِم بِهَا وَصَلَعَلَتِهِمْ إِنَّ صَلَوْتَكَ سَكُنٌّ لَهُمْ وَٱللَّهُ سَمِيعٌ عَلِيدٌ ﴿

اثاً (V.9:102) The Statement of Allâh عز و جل "And (there are) others who have acknowledged their sins..." (V.9:102)

said, "Tonight صلى الله وسلم Said, "Tonight (ضي الله عنه Allâh's Messenger) two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the unliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allah forgave them.' " (Sahih Al-Bukhari, Vol.6, Hadith No.196).

security for them; and Allâh is All-Hearer, All-Knower.

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

ملى الله عليه "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.

mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad الملى الله والله وال

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the

ٱلْتَرَيْعُ لَمُوٓا أَنَّ اللَّهَ هُوَيَقْبُلُ التَّوْيَةَ عَنْعِبَادِهِ. وَيَأْخُذُ الصَّدَقَتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيدُ ۞

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَلَكُمُّ وَرَسُولُهُ وَالْمُؤْمِثُونَّ وَسَنُّرَدُّوكَ إِلَى عَلِمِ الْفَيْبِ وَالشَّهَانَةِ فَيُلَيِّبَثُكُمُ مِمَاكُنتُمْ تَعْمَلُونَ ۞

> وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمُ حَكِيمُ ﴿

وَالَّذِينَ أَغَّىٰ ذُواْمَسْجِدَاضِرَادًا وَكُفْرًا وَتَفْرِهِقَا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا اَلْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَنْدِبُوكَ ﴿

لَانَقُمْ فِيهِ أَبَدُّا لَمَسْجِدُ أُسِّسَ عَلَى التَّقُوَىٰ مِنْ اَوَّلِهِ يَوْمِ اَحَقُّ أَنْ تَقُومَ فِيهٍ فِيهِ دِجَالُّ يُحِبُّوكَ أَنْ يَنَطَهَّ رُواً وَاللَّهُ يُحِبُّ الْمُطَّهِ دِينَ

أَفَمَنُ أَسَسَ بُنْكَنَهُ، عَلَى تَقُوىٰ مِنَ اللّهِ وَرِضُونٍ خَيْرُأُمْ مَنْ أَسَسَ بُنْكِنَهُ، عَلَى شَفَا جُرُفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِجَهَنَّمُّ وَاللّهُ لَا يَهْدِى الْقَوْمُ الظّلِيدِينَ

people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doer).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.

111. Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Our'an. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief,

لَابَ الْ مُنْكَنَّهُ مُ الَّذِي بَنَوْ أُرِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمٌّ وَاللَّهُ عَلِيمُ حَكِيمُ ١

﴿ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَكَ لَهُمُ ٱلْحَنَّةَ يُقَائِلُونَ فِي سَكِيلِ ٱللَّهِ فَيَقْنُكُونَ وَنُقْنَكُونَ ۗ وَعُدَّا عَلَيْهِ حَقًّا فِ ٱلتَّوْرَكِةِ وَٱلْإِنْجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَ بِعَهْدِهِ عِنْ اللَّهُ فَأَسْتَبْشُهُ وَأُ بِيَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِۦ وَذَالِكَ هُوَ ٱلْفَوْزُ

ٱلتَّنَيُّونَ ٱلْعَكِيدُونَ ٱلْجَكِيدُونَ ألتكتبخوك ألزّكيغُوك ألتسّجدُون ٱلْأَمِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنِكَرِ وَٱلْحَيْفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَيَشْرِأُلْمُؤْمِنِينَ شَ

^[1] (V.9:111)

a) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger رضى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihâd in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (Sahih Al-Bukhari, Vol.4, Hadith No.352).

b) Narrated Jåbir bin 'Abdullåh زضى الله عنيما: On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (Sahih Al-Bukhari, Vol.5, Hadith No.377).

c) Narrated Ibn 'Umar صلى الله عليه وسلم : I heard Allâh's Messenger صلى الله عليه وسلم saying: "If you (1) practised *Bai' Al-'Inah* (the *'Inah* transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and followed the tails of the cows (i.e. indulged in agriculture and became content with it during the period of Jihâd); (3) and deserted the Jihad (holy fighting) in Allah's Cause, Allah will cover you with humiliation, and it will not be removed till you return back to your religion." (Abu Dâwûd, Vol.3, Hadith No.3462).

polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. [1]

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily Ibrâhîm (Abraham) was Awwah (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. (Tafsir Al-Qurtubî) [2].

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything. [3]

مَاكَاكَ لِلنَّيِّ وَٱلَّذِينَ اَمْنُوْالَنَ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْكَانُوۤاأُوْلِي قُرْكَ مِنْابَعْدِ مَاتِبَيِّنَ لَمُهُمْ أَنَهُمْ أَصْحَبُ ٱلْجَحِيدِ ۞

ۅؘڡۘٵػٵٮٛٵٞۺؾۼڡؙٵۯؙٳڹڒۿۑٮ؞ٙڵٳٝڛۣڡؚٳڵاعؘڽ ڡۜۧۅ۫ۼۮۊۅؘۼۮۿٵٙٳؾٵؗٛٷڶڡۜٵڹۜؽۜڹٛڵڎۥٲؙڬۿۥۼۮؙۊٞ ڸؚڷڡؚٙٮؘؠۜڒؘٲڡۣڹ۫ۮؙ۠ٳڹٞٳڹڒۿؚۑٮ؞ٙڵٲٷۜ؞ؙٛڂڸڽڎٞ۞

وَمَاكَاكَ اللَّهُ لِيُضِلَّ فَوْمَا ابَعْدَ إِذْ هَدَنَهُ حَقَّ بُنَيِّكَ لَهُم مَّا يَتَّقُوكَ إِنَّا اللَّهَ بِكُلِّ شَيْءٍ عَلِيدُ اللَّهِ

^{[1] (}V.9:112) Narrated Sahl bin Sa'd: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue and his private parts)*. I guarantee Paradise for him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 481)

^{*} i.e. whoever protects his tongue from illegal talk e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

^[2] (V.9:114) See the footnote of (V.6:74).

^{[3] (}V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh تحالي: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضى الله عنهما used to consider them (the *Khawarij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

الله عليه رسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad اصلی الله علیه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

إِنَّالَقَهَ لَهُمُلُكُ السَّمَوَتِ وَالْأَرْضِ ْيُحِي وَيُعِيثُ وَمَالَكُمُ مِن دُونِ اللَّهِ مِن وَلِيّ وَلَانْصِيرِ ۞

لَقَدَتَابَ اللَّهُ عَلَى النَّبِيّ وَالْمُهَكَجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِمَاكَ ادَيَزِيعُ قُلُوبُ فَرِيقٍ مِّنْهُمْ شُمَّةَ تَابَ عَلَيْهِةً إِنَّهُ بِهِمْرَهُ وَثُّ رَجِيعٌ ﴿ اللّٰهِ

وَعَلَى ٱلنَّلَنَةِ ٱلَّذِيرَ خُلِقُواْحَقَّ إِذَا صَاقَتَ عَلَيْهِمُ ٱلْأَرْضُ بِمَارَحُبَنْ وَصَاقَتْ عَلَيْهِ مُ أَنفُسُهُمْ وَظَنُّواْ أَن لَامَلُحِكَا مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ قَابَ عَلَيْهِ مِ لِيَسَوُونُوْ أِنَّ اللَّهَ هُوَ النَّوَابُ الرَّحِيمُ ﴿

> يَّتَأَيُّهُا الَّذِينَ ءَامَنُوا اَنَّقُوا اللَّهَ وَكُونُواْ مَعَ الصَّلِدِقِينَ ﴿

صلى الله عليه regarding *Al-Haruriyah*: The Prophet ملى الله عليه regarding *Al-Haruriyah*: The Prophet ملى الله عليه said, "They will go out of Islâm as an arrow darts out of the game's body." (*Sahih Al-Bukhari*, Vol.9, *Hadith* No.66).

And what is forbidden as regards telling of lies.

تمال (V.9:119) The Statement of Allâh تمال :

^{&#}x27;O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).' (V.9:119).

a) Narrated 'Abdullâh درضى الله عليه وسلم: The Prophet ملى الله عليه وسلم said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujûr (i.e. wickedness - evil-doing), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allâh." (Sahih Al-Bukhari, Vol.8, Hadith No.116).

b) Narrated Abu Hurarirah على الله عليه وسلم ; Allâh's Messenger ملى الله عليه وسلم said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih Al-Bukhari, Vol.8, Hadith No.117).

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ملى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). [2]

122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left

مَاكَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ الْنَيْتَخَلَّفُواْ عَن رَّسُولِ اللَّهِ وَلَا يَرْغَبُواْ الْأَعْرَابِ الْنَيْتُ الْمُثَلِّفُ الْمُعْدِ اللَّهِ وَلَا يَرْغَبُواْ الْمَا أُولَا نَصَبُّ وَلَا يَخْمَصَةٌ فِي سَكِيلِ اللَّهِ وَلَا يَظْمُ الْصَحُفَّارَ وَلاَ يَظْمُ الْصَحُفَّارَ وَلاَ يَنْالُونَ مَوْطِئًا الْحِيْظُ الْصَحُفَّارَ وَلاَ يَنْالُونَ مِنْ عَدُوِ نَيْلًا إِلَّا كُنِبَ لَهُ مَ وَلاَ يَنْالُونَ مِنْ عَدُو لَيْلًا إِلَّا كُنِبَ لَهُ مَ الْمُحْسِنِينَ اللَّهُ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُحْسِنِينَ اللَّهُ الْمُعْرَاقِينَا الْمُعْمَلِينَ الْمُنْسِلِينَ الْمُعْلِينَ الْمُنْسِينَ اللَّهُ الْمُعْلِقُولُ الْمُعْلَى الْمُنْسِلِينَ الْمُونِينَ الْمُلْمِينَ اللَّهُ الْمُعْمِلِينَ اللَّهُ الْمُعْمِلُونَ الْمُنْسِلِينَا الْمُنْسِلِينَا الْمُنْسِينَ اللَّهُ الْمُعْمِلِينَا الْمُنْسِلِينَا الْمُنْسِينَا الْمُنْسِينَا الْمُنْسِينَا الْمُنْسِلِينَا الْمُنْسِينَا الْمُنْسِينَا الْمُنْسِلِينَا الْمِنْسُلِينَا الْمُنْسِينَا الْمُنْسِلِينَا الْمُنْسِينَا الْمُنْسِينَا الْمُنْسِلِينَا الْمُنْسِلِينَا الْمُنْسِينَا الْمُنْسِلِينَا الْمُنْسِلِينَا الْمُنْسِلِينَا الْمُنْسِلِينَا الْمُنْسِلَعِلَيْسِلِينَا الْمُنْسِلِينَا الْمُنْسِلَيْسِلَيْسِلْمِينَا الْمُنْسِلِينَا الْمُنْسَالِهُ الْمُنْسِلِينَا الْمُنْسِلِيلِينَا الْمُنْسُلِينَا الْمُنْسِلِيلِينَا الْمُنْسِلِيلِينَا الْمُنْسَالِهُ الْمُنْسِلِيلِيلَامِينَا الْمُنْسِلِيلَامِينَا الْمُنْسِلِيلِيلَامِينَا الْمُنْسِلِيلِيلَامِيلَامِيلَامِيلَامِيلِيلَامِيلِيلَامِيلُولِيلَامِيلِيلَامِيلَامِيلِيلِيلَّالِيلَّامِيلُولِيلِيلَام

وَلاَيُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَاكَيِيرَةً وَلَا يَقْطُعُونَ وَادِيًا إِلَّاكُتِ هَـُمُـمُّ لِيَجْزِيَهُ دُاللَّهُ أَخْسَنَ مَاكَانُواْ يَعْمَلُونَ شَ

﴿ وَمَاكَاتَ الْمُؤْمِنُونَ لِيَنفِرُواْكَ اَفَّةً فَلُوۡلَانَفَرَ مِن كُلِ فِرْقَةٍ مِّنْهُمُ طَاۤبِفَةٌ لِيَــُنَفَقَهُوا

c) Narrated Samurah bin Jundub رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "I saw (in a dream), two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Sahih Al-Bukhari, Vol.8, Hadith No.118).

⁽V.9:120) *Muhsinûn:* Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad صلى الله عليه وسلم. [2] (V.9:121)

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). (Sahih Muslim, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Sa'îd Al-Khudrî ملى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (Sahih Al-Bukhari, Vol.1, Hadith No. 40A)

Narrated Abu Hurairah صلى الله عليه وسلم Said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahih Al-Bukhari, Vol. 1, Hadith No. 40B)

behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

- 123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious See V.2:2).
- 124. And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
- 125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.
- 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
- 127. And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.
- 128. Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ملى) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.

فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَمُوٓ الْإِلَيْهِمْ لَعَلَّهُمْ يَخَدُرُونَ اللهِمْ

يَّتَأَيُّهُا ٱلَّذِينَ اَمَنُواْ فَنِلُوا ٱلَّذِينَ يَلُونَكُمُ مِّنَ ٱلْكُفَّارِ وَلْيَجِدُواْ فِيكُمْ غِلْظَةً وَاعْلَمُوْاَأَنَّ ٱللَّهُ مَمَّ ٱلْمُنَّقِينَ ۞

وَإِذَامَآ أَنْزِلَتَسُورَةٌ فَمِنْهُ مِ مَن يَقُولُ أَيْكُمْ زَادَتُهُ هُذِهِ عَ إِيمَناً فَآمَا الَّذِيرَ عَامَنُواْ فَزَادَتُهُمْ إِيمَنا وَهُرْ يَسْتَبْشِرُونَ اللَّا

وَأَمَّااَلَٰذِيكِ فِي قُلُوبِهِ مَّرَضُّ فَزَادَتُهُمْ رِجْسًا إِلَىٰ رِجْسِهِ مُومَاتُواْ وَهُمْ كَنِفُوك ۞

ٲۊؘڵٳؘۯؚۅٞڹؘٲڹۜۿ؞۫ڔؙڡٛڡٚٮؘڽٛۅٮٛڣڪؙڵؚؚۘۜۜۜۼٵڡؚ ڝۜڗؘۃًٲۊؘڡؘڒٙؠۜٙڽڹٛۼٞڵٳؽؾؙۏؠؗٷٮۅؘڵۿؠۛ ۑؘۮٙڪٞۯۅٮٛ۞

وَإِذَامَآ أُنْزِلَتْ سُورَةٌ نَظَرَبَعْضُهُ مُ إِلَى بَعْضٍ هَـلْ يَرَنْكُمْ مِّنْ أَحَدِثُمَّ ٱنصَرَفُواْ صَرَفَ اللَّهُ قُلُوبُمْ إِلَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۖ

لَقَدُ جَاءَ كُمْ رَسُوكُ مِنْ أَنفُسِكُمْ عَزِيزُ عَلَيْهِ مَاعَنِتُ مُرَمِعُ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوكُ زَحِيثٌ ﴿

129. But if they turn away, say (O Muhammad صلى الله عليه): "Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

فَإِن تَوَلَّوْا فَقُلُ حَسِّمِى اللَّهُ لَا إِلَهُ إِلَّا هُوَّ عَلَيْهِ تَوَكَّلُةً وَهُوَرَبُّ الْعَرْشِ الْمَظِيهِ ۞

Sûrat Yûnus (Jonah) X

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm [2]
- 2. Is it a wonder for mankind that We have sent Our Revelation (a) to a man from among themselves (i.e. Prophet Muhammad (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ملى الله) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ملى الله عليه and the Qur'ân)!
- 3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?



بِسُـــــــِ أَلْقَهُ ٱلْأَخْرِ الْحَكِيمِ

الَّرْ يَلْكَ وَايَتُ الْكِنْبِ الْحَكِيمِ (١)

أَكَانَ لِلنَّاسِ عَجَّا أَنْ أَوْجَىٰنَا إِلَى رَجُلِ مِنْهُمْ أَنْ أَنْدِرِ النَّاسَ وَيَثِيرِ الَّذِينَ ءَامَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهُمُّ قَالَ الْكَفِرُونَ إِنَّ هَنذَا لَسُحِرُّ مُثِينًا ﴾

إِنَّ رَبَّكُوُ اللهُ الَّذِى خَلَقَ السَّمَوَتِ وَالْأَرْضَ فِي سِتَّةِ اَيَّا رِثُمَّ اَسْتَوَىٰ عَلَى الْمَدَرُّشِ يُدَيِّرُ الْأَمَرُّ مَا مِن شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذِيهِ ء ذَلِكُمُ اللهُ رَبُّكُمْ فَاعْبُ دُوهُ اَفْلَا تَذَكُّرُوك ﴿

^[1] (V.9:129) See the footnote of (V.3:173).

[3] (V.10:2) See the footnote of (V.4:163).

^{[2] (}V. 10:1) Al-Hakîm: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell.

- 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- 5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
- 6. Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.
- 7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),
- 8. Those, their abode will be the Fire, because of what they used to earn.
- 9. Verily, those who believe, [1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَاللَّهِ حَقًّا إِنَّهُ يَبْدَؤُا ٱلْحَلْقَ ثُمَّ يُعِيدُهُ ولِيَجْرِى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّنلِحَنتِ بِٱلْقِسْطُ وَالَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ جَمِيهِ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ ئڭفُرُون 🖒

هُوَ ٱلَّذِي جَعَلَ ٱلشَّمْسَ ضِيلَةً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِنَعْلَمُواْعَدُدُٱلسِّنِينَ وَٱلْحِسَابُ مَاخَلَقَ ٱللَّهُ ذَلِكَ إِلَّا بِٱلْحَقُّ يُفَصِّلُ ٱلْآيَنتِ لِقَوْمِ يَعْلَمُونَ ۞

إِذَ فِي ٱخْئِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِي ٱلسَّمَاوَتِ وَٱلْأَرْضِ لَآيَاتٍ لِقَوْمِ ىَتَّقُونَ ۞

إِنَّ ٱلَّذِينِ ﴾ لَا مَرْجُونِ لِقَاءَ نَا وَرَصُواْ بِٱلْحَبُوٰةِ ٱلدُّنْيَا وَٱطْمَأَتُواْ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَلِيْنَا غَلِفُونَ ۞

> أُوْلَتِكَ مَأُونَهُمُ ٱلنَّارُبِمَاكَانُواْ يَكْسِبُونَ ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ ٱلصَّالِحَ يَهْدِيهِ مْرَبُّهُم بِإِيمَنِهِمْ تَجْرِي مِن تَعْلِهِمُ ٱلأَنْفَ في جَنَّت ٱلنَّعِيدِ ١

^[1] (V.10:9) Who believe in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) — Islâmic Monotheism.

- 10. Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabb-il-'Âlamîn [All the praises and thanks be to Allâh, the Lord of 'Âlamîn (mankind, jinn and all that exists)].
- 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsir At-Tabarî*)
- 12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the Musrifûn^[1] that which they used to do.
- 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals).
- 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

دَعْوَنَهُمْ فِيهَاشَبْحَنَكَ ٱللَّهُمَّ وَغَِيَنَهُمْ فِيهَاسَكَمُّ وَءَاخِرُدَعُونَهُمْ أَنِ ٱلْحَمْدُلِلَّهِ رَبِ ٱلْعَمَلُولِينَ

 وَلَوْيُعَجِ لُ اللّهُ لِلنّاسِ الشَّرَ السّنِعْجَالَهُ م إِلَّهُ يُرِلَقُضِي إِلَيْهِمْ أَجَلُهُمٌ فَنَذَرُ اللّٰ ين لاَيْرَجُونَ لِقَاءَنَا فِي طُغْيَننِهِمْ يَعْمَهُونَ شَيْ

وَإِذَامَسَ ٱلْإِنسَنَ ٱلضُّرُّ دَعَانَا لِجَنْبِهِ ۗ أَوْقَاعِدًا أَوْقَابِمَا فَلَمَّاكَشُفْنَا عَنْهُ ضُرَّهُ مَرَّكَ أَنْ يَدْعُنَا إِلَىٰضُرِّمَّسَّةُ كَنَاكِ نُبِنَ لِلْمُسْرِفِينَ مَاكَانُواْ يَعْمَلُوكَ ۞

وَلَقَدْأَهُلَكُنَاٱلْقُرُونَ مِن قَبْلِكُمُ لَمَّاظَلَمُولُّ وَجَآءَتُهُمْ دُسُلُهُ مِ بِالْبَيِّنَتِ وَمَاكَافُا لِيُؤْمِنُواْ كَذَلِكَ بَجْزِى ٱلْقَوْمُ ٱلْمُجْرِمِينَ ۞

ثُمُّ جَعَلْنَكُمُّ خَلَتِيفَ فِٱلْأَرْضِ مِنْ بَعَدِهِمْ لِنَظُرَكِيْفَ تَعْمَلُونَ ﴿

وإذاتُ تَلَ عَلَيْهِمْ اَيَالُنَّا بَيْنَكِّ قَالَ الَّذِيكَ لا يُرْجُونَ لِقَاءَنَا اَنْتِ بِقُرْءَ انِ غَيْرِهَلَاَ أَوْ يَدِّلُهُ قُلْ مَا يَكُونُ لِيَ أَنْ أَبُدِلُهُ مِن تِلْقَآيِ نَفْسِيَّ إِنْ أَتَبِعُ إِلَّا مَا يُوحَى إِلَى ﴿ إِنِي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمِ ﴿ فَيْ

^[1] (V.10:12) *Musrifûn*: Those who belied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

- 16. Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"
- 17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!
- 19. Mankind were but one community (i.e. on one religion Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed^[1].
- 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."
- 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! they take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift

قُل لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ. عَلَيْكُمْ وَلَا أَذْرَىٰكُمْ بِدِّ-فَفَكَ لَبِثْتُ فِيكُمْ عُمُرًا مِن فَبْلِهِ إَفَلَا نَمْ قِلُونَ ﴿

فَمَنْ أَظْلَا مِغَنِ أَفْتَرَكَ عَلَى اللَّهِ كَذِبًا أَوْكَذَّ كِيَائِدِهِ إِنْكُهُ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَصُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَتَوُلَآءَ شُفَعَتُوْنَا عِندَ اللَّهُ قُلْ اَتُنَبِّعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِ السَّمَوَتِ وَلَافِ ٱلْأَرْضِ شُبْحَننَهُ، وَتَعَلَىٰ عَمَا يُشْرِكُونَ ﴿ لِنَّا ﴾ عَمَا يُشْرِكُونَ ﴿ لِنَّا

وَمَاكَانَ النَّاسُ إِلَّا أُمَّةً وَحِدَةً فَأَخْسَلَفُواْ وَلَوْ لَاكَلِمَةٌ سَبَقَتْ مِن زَّيِكَ لَقُضِى بَيْنَهُمْ فِيمَافِيهِ يَخْشَلِفُوكَ ﴿ إِلَيْ

وَيَقُولُونَ لَوَلآ أُمْزِلَ عَلَيْهِ ۚ اَبِهُ ۗ مِن زَبِدٍ. فَقُلْ إِنِّمَا ٱلْعَيْبُ بِلَهِ فَانتَظِئُوا إِنِّى مَعَكُم مِنَ ٱلْمُنظِينَ ﴾

وَإِذَآ أَذَقَنَا ٱلنَّاسَ رَحْمَةً مِنْ ابَعْدِ ضَرَّاءَ مَسَّتُهُمْ إِذَا لَهُ مُ مَّكُرُّ فِي ءَا بَانِنَا قُلِ ٱللَّهُ أَسْرَعُ مَكُرًا إِنَّ رُسُلَنَا يَكُنُهُونَ مَا تَمْكُرُونَ ﴿

^{[11] (}V.10:19) Narrated Abu Hurairah رضى الله عنه وسلم: The Prophet صلى الله عليه وسلم said, "Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (Sahih Al-Bukhari, Vol.2, Hadith No.467). [See also the Qur'ân, Verse 30:30]

in planning!" Certainly, Our Messengers (angels) record all of that which you plot. [1]

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."[2]

23. But when He delivers them, behold! they rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your ownselves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

هُوَالَّذِي يُسَيِّرُكُونِ ٱلْبَرِّ وَٱلْبَحْرِ حَتَّى إِذَا كُنتُمْ فِ ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحِ طَيْسَةٍ وَفَرِحُواْ بِهَاجَآءَتُهَا رِيخُ عَاصِفُ وَجَآءَ هُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانِ وَظَنُّوٓ أَأَنَّهُمْ أُحِيطَ بِهِ مِ ذَعَوا أَللَّهَ مُعْلِصِينَ لَهُ ٱلدِّنَ لَينَ أَنِحَلْتَنَامِنْ هَانِهِ ، لَنَكُونُوكَ مِنَ الشَّنكرينَ ١

فَلَمَّآ أَنْجَىٰهُمْ إِذَاهُمْ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَّأَيُّهُ النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُمْ مَّتَعَ ٱلْحَيَوْوَالدُّنْيَآثُكُمَ النَّيْنَامَ جِعُكُمُ فَنُنْبَتْكُمُ يمَاكُنتُمْ تَعْمَلُوكَ ١

إِنَّمَا مَثُلُ ٱلْحَمَوْةِ ٱلدُّنْمَا كُمَّاءٍ أَنزَلْنَهُ مِنَ ٱلسَّمَاءِ فَٱخْلُطَ بِهِ ، نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَكُمُ حَتَّى إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُ فِهَا وَٱزَّتَلَتْ وَظُرِبَ أَهْلُهُآ أَنَّهُمْ قَلْدِرُونَ عَلَيْهَآ أَتَهُمَّ قَلْدِرُونَ عَلَيْهَآ أَتَهُمَّا أَمْرُ نَا لِتُلَّا أَوْ نَهَارًا فَجَعَلْنَهَا حَصِيدًا كَأَن لَّمْ تَغْرِكَ بِٱلْأَمْسُ كَذَالِكَ نُفَصِّلُ ٱلْآيَاتِ لِقَوْمِ نَفَكَّرُونَ ١

وَٱللَّهُ يَدْعُوٓ أَ إِلَىٰ دَارِ ٱلسَّلَارِ وَيَهْدِى مَن يَشَآهُ إِلَى صِرَاطٍ مُسْنَقِيمٍ ٢

^{[1] (}V.10:21) See the footnote (B) of (V.6:61). [2] (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to the Straight Path.

- 26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاك). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
- 28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."
- 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."
- 30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful Maulâ (Lord), and their invented false deities will vanish from them.
- 31. Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allah)?"

وُجُوهَهُمْ قَتَرٌ وَلَاذِلَّةُ أَوْلَتِيكَ أَصْحَبُ ٱلْجُنَّةِ هُمْ فهَاخَلِدُونَ ١

وَٱلَّذِينَ كَسَبُواْٱلسَّيِّئَاتِجَزَآهُ سَيِّنَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةً مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِتْمِ كَأَنَّمَا أغشيت وُحُوهُ هُمْ وَطَعَامِنَ ٱلَّيْلِ مُظْلِمًا أَ أُوْلَيْكَ أَصْعَتْ أَلِنَا رَهُمْ ضَهَا خَلِدُونَ ١

وَيَوْمَ نَعَشُرُهُمْ جَمِيعًاثُمَّ نَقُولُ لِلَّذِينَ أَشَرَكُواْ مَكَانَكُمْ أَنتُدُ وَشُرَكَآ وُكُرْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَا وَهُمُ مَاكُنُمُ إِيَّانَا نَعْبُدُونَ ١

فَكَفَى بِٱللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنكُنَّا عَنْ عِبَادَ تِكُمْ

هُنَالِكَ تَبِلُواْ كُلُّ نَفْسٍ مِّأَأَسْلَفَتَّ وَرُدُّوۤ الِكَاللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ وَصَلَاعَنْهُم مَّا كَانُواْ يَفْتَرُونَ ۞

قُلْ مَن يَرْزُفُكُم مِّنَ ٱلسَّمَاءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَنَرَوَمَن يُحْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخِرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيِّ وَمَنْ يُدَبِّرُٱلْأُمْنَ فَسَعَهُ لُونَ اللَّهُ فَقُلْ أَفَلَا نَنَّقُونَ اللَّهُ

- 32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ملى الله as the Messenger of Allâh).
- 34. Say: "Is there of your (Allâh' called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
- 35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.
- 37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)^[11] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) wherein there is no doubt from the Lord of the 'Âlamîn' (mankind, jinn, and all that exists).

فَذَلِكُوْ اللَّهُ رَبُكُوا لَكُنَّ فَمَاذَا بَمَدَ اَلْحَقِّ إِلَّا الضَّلَالُّ فَأَنَّى ثُصَرَفُوك ﷺ

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُواً ٱنَّهُمُ لَا يُؤْمِنُونَ ۞

ڡؙٛڵۿڶڡۣڹۺؙڔۜػآؠٟڴؗۯڞؘڹڹۜۮۊؙٛٵڵڬ۬ڶڨٙۼٛؠؘڡۑۮؙؖۥؖؗۿؙڶۣ ٲٮڐؙؙؙؽڂڹۮۊؙٛٲڵڬڵڨٙۼۘؠؘؙڡۣۑۮؙؖۥؖۥۏٙٲؿؘؿؙۊؙڡٛڴۅؘؽ۞

قُلْهَلْمِنشُرَكَآبِكُمُّ مِنْ بَهِدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ٱفَسَنَهْدِى إِلَى ٱلْحَقِ ٱحَقُّ أَن يُنَّبَعُ ٱضَّ اللَّهُ يَهِذِىۤ إِلَّا ٱنْ يُهْدَىٰ ۖ فَالكُرْكِيْفَ تَعَكُمُونَ ۖ ﴿

وَمَايَنَبِعُ أَكْثُرُهُمْ إِلَاظَنَّا إِنَّ الظَّنَّ لَايُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمُ إِمَا يَفْعَلُونَ ۞

وَمَاكَانَ هَذَا ٱلْقُرَّا انُأَن يُفَرَّىَ مِن دُونِ ٱللَّهِ وَلَنَكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِنْبِ لَارْبَّ فِيهِ مِن رَّبِٱلْمَلَمِينَ ﴿ ﴾

^{[1] (}V.10:37) Narrated Abu Hurairah ضلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhari, Vol.9, Hadith No.379).

- على 38. Or do they say: "He (Muhammad الله عليه وسلم) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"
- 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimûn (polytheists and wrong-doers)!
- **40.** And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn* (evil-doers, liars).
- 41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- 42. And among them are some who listen to you, but can you make the deaf to hear even though they apprehend not?
- 43. And among them are some who look at you, but can you guide the blind even though they see not?
- **44.** Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.
- 46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die still unto Us is their return, and moreover, Allâh is Witness over what they used to do.

أَمْ يَقُولُونَ ٱفْتَرَنكُ قُلُ فَأَقُوا بِسُورَةٍ مِثْلِهِ ءُوَادْعُواْ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنْتُمْ صَدِقِينَ ۞

ۘۘۘۻٞٙۘڬۮۜٙۺؙٳؙڝٵڶڗڲؚۑڟۛۅٲۑڡؚڶۑۅۦۅؘڵڡؘۜؽٲ۫ؾٟۄ؆ٙٲ۠ۅؚۑڵؙ؞ؙ ػؙٮٚڮػۮۜؠٵۜڐؚڽڹؘ؈ڣۧڸؚۿڋۜڡٚٲٮڟڗػؽڡؘ ػٵٮؘعٙڣؚؠڎؙٲڶڟؘڶڡؚڽ۞۞

وَمِنْهُم مَّن يُؤْمِنُ بِدِ وَمِنْهُم مَّنَ لَا يُؤْمِثُ بِدِّ. وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ۞

وَإِنكَذَهُكَ فَقُل لِيَ عَمَلِي وَلَكُمُ عَمَلُكُمُ أَنتُهُ بَرِيْتُونَ مِثَا أَعْمَلُ وَأَناْبَرِىٓ ءُّمِثَانَعْمَلُونَ ۞

وَمِنْهُمُ مَنَ يَسْتَمِعُونَ إِلَيْكَأَافَأَنَتَ تُشْمِعُ الصَّمَّ وَلَوْكَانُواْ لَايَمْقِلُوك ۞

وَمِنْهُم مَّن يَظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِعَ ٱلْمُعْمَى وَلَوْكَانُواْ لَايْبْقِيرُونَ ۞

إِنَّ اللَّهَ لَايَظْلِمُ النَّاسَ شَيْئَا وَلَيَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿

ۅَيُوْمَ يَحْشُرُهُمْ كَأَن لَزَيْلَبَثُوْ الْإِلَّا سَاعَةَ مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمُ ۚ قَدْ خَيـرًا لَذِينَ كَذَبُواْ بِلِقَآءِ اللَّهِ وَمَا كَانُواْ مُهْ تَدِينَ ﴿ إِنَّ

وَإِمَّا زُرِيَنَكَ بَعْضَ ٱلَّذِي نَعِدُهُمُّ أَوْنَنَوَقَنَكَ فَإِلَيْنَا مَرِحِمُهُمْ ثُمُّ ٱللَّهُ شَهِيدُّ عَلَى مَايَفْعَلُوكَ ۞

- 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
- 48. And they say: "When will be this promise (the torment or the Day Resurrection), if you speak the truth?"
- 49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allah may will. For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance an hour (or a moment)." (Tafsir Al-Ourtubî).
- 50. Say: "Tell me, if His torment should come to you by night or by day, which thereof would the Muirimûn portion (disbelievers, polytheists, sinners, criminals) hasten on ?"
- 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- 52. Then it will be said to them who themselves: "Taste the wronged vou everlasting torment! Are you recompensed (aught) save what you used to earn?"
- ملى S3. And they ask you (O Muhammad) الله عليه وسلم) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"
- 54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allah) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with

وَلِكُلِ أُمَّةٍ رَّسُولٌ فَإِذَا جِكَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ١

وَنَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعَدُ إِن كُنتُمُ صَادِقِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قُل لَآ أَمْلِكُ لِنَفْسِي ضَرًّا وَلَانَفْعًا إِلَّا مَا شَاءَ ٱللَّهُ ۗ لِكُلْ أُمَّةِ أَجَلُّ إِذَا بِمَآءَ أَجَلُهُمْ فَلَا يَسْتَغَجْ وُنَ سَاعَةً وَلَا يَسْتَفَدِمُونَ (إِنَّ)

قُلْ أَرَءَ سُعُرُ إِنْ أَتَىٰكُمْ عَذَا بُهُ بِيَئِنَّا أَوْ نَهَا رَا مَاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ١

أَثُمَّ إِذَا مَا وَقَعَ ءَامَننُم بِهِ ءَ مَآلَكَنَ وَقَدُّكُنُّم بِهِ ـ تَسْتَعْجِلُونَ ١

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلْخُلْدِ هَلْ يَجُزُونَ إِلَّا بِمَاكُنُهُمْ تَكْسِبُونَ ٢

٥ وَيَسْتَنْبِعُونَكَ أَحَقُّ هُوَّ قُلْ إِي وَرَقِي إِنَّهُ لَحَقُّ وَمَا أَنتُه بِمُعْجِزِينَ ﴿

وَلَوْأَنَّ لِكُلِّ نَفْسِ ظَلَمَتْ مَافِي ٱلْأَرْضِ لَأَفْتَدَتْ بِدُّءُ وَأَسَدُّ وَأَ ٱلنَّدَامَةَ لَمَّا رَأَوْأَ ٱلْعَذَابِ وَقُضِيهِ . مَنْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ (١)

justice, and no wrong will be done unto them. (f)

55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.

58. Say: "In the Bounty of Allah, and in His Mercy (i.e. Islâm and the Qur'ân); therein let them rejoice." That is better than what (the wealth) they amass.

to صلى الله عليه وسلم Say (O Muhammad these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad منتي الله عليه وسنام): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.

ol. Neither you (O Muhammad صلى الله عليه رسلم) do any deed nor recite any portion of the Qur'ân, — nor you (mankind) do any deed (good or evil) but We are Witness thereof, أَلاَ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَنَوَتِ وَٱلْأَرْضُ ٱلْآ إِنَّ وَعُدَاللَّهِ حَقُّ وَلَكِنَ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١

هُوَيْحَى وَنُمِيتُ وَإِلَيْهِ تُرْجَعُوكَ ۞

يَتَأَيُّهُا ٱلنَّاسُ قَدْجَآءَ تَكُم مَوْعِظَةٌ مِن رَّبِكُمْ وَشْفَآءٌ لِمَا فِي ٱلصُّدُورِ وَهُدَى وَرَحْمَةُ لِلْمُؤْمِنِينَ ١

> قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِ عَبِذَ لِكَ فَلْيَفْ رَحُواْ هُوَخَيْرٌ مِنَايَحِمَعُونَ ١

قُلْ أَرَءَ يْتُكُمْ مَّآ أَخَزَلَ ٱللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُ مِينَهُ حَرَامًا وَحَلَلًا قُلْءَ ٱللَّهُ أَذِك لَكُمْ أَمْرَعَلَى أللَّهِ تَفْتَرُونَ ٢

وَمَاظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِينَمَةِ إِنَّ ٱللَّهَ لَذُو فَضَلَ عَلَى ٱلنَّاسِ وَلَيْكِنَّ أَكْثَرُهُمْ لَاسَتْكُرُونَ ١

وَمَانَكُونُ فِي شَأْدٍ وَمَانَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلَاتَعْمَلُونَ مِنْ عَمَلٍ إِلَّاكُنَّا عَلَيْكُرُ شُهُودًا إِذْ تُفِيضُونَ فِيدُ وَمَا يَعَدُرُبُ عَن زَّيْكَ مِن مِّثْقَال

^[1] (V.10:54) See the footnote of (V.3:91).

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when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).

- 62. No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. [1]
- 63. Those who believed (in the Oneness of Allâh Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- 64. For them are glad tidings, in the life of the present world^[2] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.
- 65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- 66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is

ذَرَّةِفِٱلْأَرْضِوَلَا فِي السَّمَآءِ وَلَاّ أَصْغَرَمِن ذَلِكَ وَلَآ أَكْبَرَ إِلَّا فِي كِنَبِ شَبِينٍ ۞

ٱڵٳٙڮٲؘۏڸؚٵٙ؞ٲڛٙۅڵڂۏڡؘؙٛٞۘۼڶؿڡ۪ؠ۬ڔۅؘڵۿؙؗؗؗؗؠ ؽۼڒؙۏؙٮٛ۞

ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ

لَهُمُأَلِئُشُرَىٰ فِى ٱلْحَيَوْةِ ٱلدُّنْيَا وَفِى ٱلْآخِرَةِ لَانْبَدِيلَ لِكَلِمِنَةِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمَظِيمُ ۞

وَلَا يَحْزُنكَ فَوْلُهُمْ ۚ إِنَّ الْهِـزَّةَ لِلَّهِ جَمِيـعًا ۚ هُوَ السَّمِيعُ ٱلْعَلِيمُ ۞

ٱلآإِتَ لِلَّهِ مَن فِ ٱلسَّمَاوَتِ وَمَن فِ ٱلْأَرْضِّ

^{[1] (}V.10:62) Narrated Abu Sa'îd Al-Khudrî ضي الله عنه رسلم: Allâh's Messenger رضى الله عنه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (Sahih Al-Bukhari, Vol.2, Hadith No.400).

a) Narrated Abu Hurairah رضى الله عليه وسلم I heard Allâh's Messenger النبوة. "Nothing is left of النبوة An-Nubuwwah (Prophethood) except Al-Mubashshirât." They asked, "What is Al-Mubashshirât?" He replied, "The true good dreams (that convey glad tidings).". (Sahih Al-Bukhari, Vol. 9, Hadith No. 119).

b) Narrated Abu Hurairah ضلى الله عنه (مسلى الله عنه said: "The (good) dream of a faithful believer is a part of the forty-six parts of An-Nubuwwah (Prophethood)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 117).

in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.^[1]

69. Say: "Verily, those who invent a lie against Allâh will never be successful" —

70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have

وَمَايَتَ عِمُّ الَّذِينَ يَـنْعُونَ مِن دُونِ اللَّهِ شُرَكَاءً إِن يَـنَّيِعُونَ إِلَّا اَلظَّنَّ وَإِنْ هُمَّ إِلَّا يَغْرُصُونَ ۞

هُوَالَّذِى جَعَلَلَكُمُ ٱلَّتِلَ لِنَسْكُنُواْفِيهِ وَٱلنَّهَكَارُمُنْصِرًاْ إِنَّافِ ذَلِكَ ٱلْاَيْتِ لِقَوْمِيْسَمَعُونَ ۞

قَ الُوااتَّكَ ذَاللَّهُ وَلَكَ أَسُبْحَ نَدَّهُ هُوَ الْغَنِيُّ لَهُ الْوَااتَّكَ لَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي اللَّمْ وَالْفَيْنَ لِمَا فِي الْأَرْضُ إِنَّ عِندَكُم مِن سُلْطَ نِي يَهَ ذَأَ انْتُولُونَ عَلَى اللَّهُ مَن اللَّهُ مَن اللَّهُ وَلَيْنَ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللْهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللْهُ مِنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ الْ

قُلْ إِنَّ ٱلَّذِِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَايْفُلِحُونَ ۞ مَتَنَّعُ فِ ٱلدُّنْكَ ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ ثُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَاكَ انْوَايْكُفُرُونَ ۞

﴿ وَٱتْلُ عَلَيْهِمْ بَدَا نُوج إِذْ قَالَ لِقَوْمِهِ عِنْقُومِ إِن كَانَ كُبُرُ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِحَايَنتِ اللّهِ فَعَلَى اللّهِ تَوَكَّنَ لُتُ فَا جِعْمَ الْمَرَكُمْ وَشُرَكَا عَكُمْ ثُمُ لَا يَكُنُ أَمْرُكُمْ عَلَيْكُرْ غُمَّةً ثُمَّ اقْضُوّا إِلَى وَلا نُنظِرُونِ إِنْ

فَإِن تَوَلَيْتُ مُفَعَاسَاً لَشَكُومِنَ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ الْحَرْدِي إِلَّا عَلَى اللَّ

^[1] (V.10:68) See the footnote of (V.6:101).

I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

- 73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
- 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).
- 75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals) folk.
- 76. So when came to them the truth from Us, they said: "This is indeed clear magic."
- 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
- 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"
- 79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
- 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"

فَكَذَّهُوهُ فَنَجَيْنَهُ وَمَن مَعَهُ فِى الْقُلُكِ وَجَعَلْنَـُهُمَّ خَلَتهٍ فَ وَاغْرَفْنَا الَّذِينَ كَذَّهُوا بِتَايَنِنَا ۖ فَانْظُرْ كَيْفَكَانَ عَيْبَةُ ٱلنَّذَرِينَ ۞

ثُمَّ بَعَثْنَامِنْ بَعَدِهِ مُرُسُلًا إِلَىٰ فَوْمِهِمْ هَٰٓاَءُوهُم بِٱلۡبَیۡنَتِ فَمَاکَانُوا لِیُوْمِنُوا بِمَاکَذَبُوابِهِ مِن فَتْلُ کَذَلِكَ نَطْبُعُ عَلَىٰقُلُوبِ ٱلْمُعْتَدِينَ ۞

ثُدَّ بَعَثْنَا مِنْ بَعْدِهِم ثُوسَىٰ وَهَـُرُونَ لِكَ فِرْعَوْنَ وَمَلَإِنْهِ، بِتَايَنِيْنَا فَأَسْتَكْبَرُواْ وَكَانُواْ فَوْمًا تُجْرِمِينَ ۞

> فَلَمَّاجَآءَ هُمُ الْحَقُّ مِنْ عِندِنَاقَالُوٓا إِنَّ هَلَا الْسِحْرُّمُنِينَ ۞ قَالَ مُوسَىٰ اَنَقُولُونَ لِلْحَقِّ لَمَّاجَآءَ حُمُّ اَسِحْرُهُ هَذَا وَلَا يُغْلِحُ السَّنجُرُونَ ۞

قَالُوٓا أَجِعْتَنَالِتَلْفِنْنَاعَمَّا وَجَدْنَاعَلَيْهِ اَبَآءَنَا وَتَكُونَ لَكُمُّا ٱلْكِبْرِيَّاءُ فِي ٱلْأَرْضِ وَمَا غَنُ لَكُمَّا بِمُؤْمِنِينَ ۞

وَقَالَ فِرْعَوْنُ ٱثْنُونِي بِكُلِّ سَحِرٍ عَلِيمٍ ١

فَلَمَاجَآدَالسَّحَرَةُ قَالَ لَهُرَمُّوسَىٰۤ ٱلْقُواٰمَآأَنتُر مُلقُوك ۞

- 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).
- 82. "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate (it)."
- 83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifun (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
- 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."
- 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrongdoers) (i.e. do not make them overpower us).
- 86. "And save us by Your Mercy from the disbelieving folk."
- 87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."
- 88. And Mûsâ (Moses) said: "Our Lord! indeed bestowed on Fir'aun You have (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

فَلَمَّا ٱلْفَوَا قَالَ مُوسَىٰ مَاحِثْتُم بِهِ ٱلسِّحْرِ إِنَّ ٱللَّهَ سَيُبْطِلُهُ ﴿ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿ اللَّهُ

> وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَنِيهِ ، وَلَوْكَرُهُ ٱلْمُجْرِمُونَ ١

فَمَآءَامَنَ لِمُوسَىٓ إِلَّادُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْف مِّن فرْعَوْنَ وَمَلَا يُهِمْ أَن يَفْنِنَهُمْ وَ إِنَّ فِرْعَوْبَ لَعَالٍ فِي ٱلْأَرْضِ وَإِنَّهُۥلَمِنَ ٱلْمُسْرِفِينَ ﴿ آَيُ

وَقَالَمُوسَىٰ يَقَوْمِ إِن كُنْئُمْ ءَامَنْئُم بِٱللَّهِ فَعَلَيْهِ تَوَكُّلُوٓ أ إِن كُننُم مُسْلِمِينَ ١

فَقَالُواْعَلَا لَلَّهِ تَوَكَّلْنَا رَبَّنَا لَا يَجَعَلْنَا فِتْبِنَةَ لِلْقَوْمِ الظُّلمان ١

وَغَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَفِرِينَ ﴿ إِنَّا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبُوَّءَا لِقَوْمِكُمَا بعضرَ بُيُوتًا وَأَجْعَلُواْ بِيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوَةُ وَيَشَرِ ٱلْمُؤْمِنِينَ ﴿ اللَّهُ

وَقَالِكَ مُوسَىٰ رَبَّناً إِنَّكَ اليِّتَ فِرْعَوْنَ وَمَلاَهُ مُزِينَةً وَأَمُولَا فِي ٱلْحَيَوْةِ ٱلدُّنْيَارَبَّنَا لِيُضِلُواْ عَن سَبِيلِكُ رَنَّا ٱطْمِسْ عَلَىٓ أَمُوَ لِهِمْ وَٱشۡدُدۡعَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْحَتَّىٰ يَرَوُا الْعَدَابَ الْأَلْمُ ١ 89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

- 91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).
- 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.
- 94. So if you (O Muhammad وسلم are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has

قَالَ قَدْ أُجِيبَت ذَعْوَتُكُمَا فَأَسْتَقِيمَا وَلَانَتَيِّعَآنِ سَكِيلَ الَّذِينَ لَايَعْلَمُونَ ﴿

﴿ وَجَوَزُنَابِمَنِيٓ إِسْرَهِ مِلَ ٱلْمَحْرَ فَٱلْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ, بَغْيًا وَعَدُّوًّا حَتَّىَ إِذَآ ٱذْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُ, لَاۤ إِلٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِ بِنُوۡ إِلٰهِ رَحِيلَ وَٱنَّا مِنَ ٱلْمُسْلِمِينَ ۞

> ، آڭنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿

فَالْيُوْمَ نُنَجِيكَ بِبَدَنِكَ لِتَكُوَّ لِلَهِ فَالْمَنْ خَلْفَكَ ءَايَةٌ وَإِنَّ كَتِيرًا مِّنَ النَّاسِ عَنْ ءَايَنِنَا لَغَنفِلُونَ ﴿

ۅؘۘڷڡؘۜۮؠۘۊؘٲٚٵؠؘڹۣ؞ٳۺڒٙ؞ؠڶؙۘۘۘؗؗؗؠڹۊؘٲڝؚۮۊؚۅٙۯۯؘڎ۬ٮٛۿؗ؞ ڡۣڹٵڶڟؘؾؚڹٮؾ؋ؠٵڷڂؾڶڡٛؗۅٲڂؿۜٙۼآ؞ۿؗؠؙٵڣڵڎؙ۠ٳڹؘٞۯڹۜػ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِينَمَةِ فِيمَاكَانُواْفِيهِ يُخْتَلِفُونَ ۞

فَإِن كُنت فِي شَكِ مِّمَّا أَنْرَلْنَا إِلَيْكَ فَسْكِ الَّذِيرَ يَقْرَءُونَ ٱلْكِ تَنبَ مِن قَبْلِكُ لَقَدْ جَاءَكَ ٱلْحَقُّ مِن زَيِكَ فَلَا تَكُونَنَ مِنَ ٱلْمُمْتَرِينَ ﴿ come to you from your Lord. So be not of those who doubt (it). [1]

- 95. And be not one of those who belie the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- **96.** Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- 97. Even if every sign should come to them, until they see the painful torment.
- 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
- 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى المناه لله وسلم) then compel mankind, until they become believers.
- 100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.
- 101. Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
- 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

ۅؙڵٲػڴؙۄ۬ٮؘؘنَّ مِنَٱلَّذِيبَكَذَّبُواْمِتَايَتِٱللَّهِ فَتَكُوبَ مِنَٱلْخَسِرِينَ ۞

إِذَالَّذِينَ حَفَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَيُوْمِنُونَ ﴿ ﴾

وَلَوْجَآءَ تُهُمْ كُلُّءَايَةٍ حَتَّىٰ يَرُوُاٱلْعَذَابَ ٱلأَلِيمَ ۞

فَلُوّلًا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَاۤ إِيمَنْهَۤ إِلَّاقَوْمَ يُونُسَ لَمَّآ ءَامَنُوا كَشَفْنَاعَتْهُمْ عَذَابَ ٱلْخِرْي فِي ٱلْعَيَوْةِ الدُّنْيَا وَمَتَّعَنَّمُ إِلَى حِينِ ﴿

ۅؘڵۅؘۺؙٳٓۃ ڒؽؙؙػڵؘٲڡؘڒؘڡڽۏٳڵڵۯۻٟۓۛڷۿؙؠ جَيعًا۫ٲڡؘٲؘٮؘۜؾؙػۅؚؚ؞ٛٲڶێٙٲڛۘڂؿۜٙؽػٛۅڹٛۅٲ مُؤمِنينَ۞

وَمَاكَاتَ لِنَفْسِ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَعْمَلُ الرِّحْسَ عَلَ الَّذِيثَ لَا يَعْقِلُونَ ۞ قُلِ انْظُرُواْ مَاذَافِي السَّمَوَتِ وَالْأَرْضِ وَمَا تُغْنِي الْأَنتُ وَالنَّذُرُ عَن قَ مِلْ الْأَوْمِنُونَ ۞

فَهَلْ يَنْظِرُونَ إِلَّامِثُلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ ثُلُّ فَأَنْظِرُوٓ إِنِّى مَعَكُمُ مِن ٱلْمُنْتَظِرِينَ ۞ مِن ٱلْمُنْتَظِرِينَ ۞

^{[1] (}V.10:94): See (V.2:76), (V.7:157) and their footnotes.

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103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion Hanîf (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the Mushrikûn (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).[1],

107. And if Allâh touches you with harm, there is none who can remove it but He. and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad صد الله عليه وسلم) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakîl (disposer of affairs to oblige you for guidance)."

ثُعَرَنُنَجَى رُسُلَنَا وَٱلَّذِينِ ءَامَنُوأَ كَذَالِكَ حَقًّا عَلَيْ نَانُدِجِ ٱلْمُؤْمِنِينَ ١

قُلْ يَتَأَيُّهُا ٱلنَّاسُ إِنكُنْهُمْ فِي شَكِّ مِن دِينِي فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْدُدُونَ مِن دُونِ ٱللَّهِ وَلَيْكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِي يَتُوَفَّنكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

> وَأَنْ أَقِمْ وَجْهَكَ لِلدِّين حَنِيفًا وَلَاتَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١

> وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَان فَعَلْتَ فَإِنَّكَ إِذَا مِنَ ٱلظَّالِمِنَ الرُّبُّ

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرِّ فَلَاكَاشِفَ لَهُ َ إِلَّاهُوَّ وَإِن يُرِدُكَ بِغَيْرِ فَلاَرَآدَ لِفَضْلِهُ - يُصِيبُ بِهِ عَن يَشَآهُ مِنْ عِبَادِهِ ء وَهُوَ ٱلْغَفُورُ ٱلرَّحِيثُرُ اللَّهِ

قُلْ يَنَأَيُّهَا ٱلنَّاسُ قَدْجَآءَ كُمُ ٱلْحَقُّ مِن زَّبَكُمُّ فَمَن ٱهْ تَدَىٰ فَإِنَّمَا يَهْ تَدِى لِنَفْسِ لَجْ ء وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ أَوْمَآ أَنَاْ عَلَيْكُم بُوكِيلِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

^[1] (V.10:106) See the footnote of (V.2:165).

109. And (O Muhammad صلى الله عليه وسلم), follow the revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

وَاتَبَعْ مَايُوحَىؒ إِلَيْكَ وَاصْبِرْحَتَّىٰ يَعْكُمُ ٱللَّهُ وَهُوَخَيْرُ ٱلْفَكِمِينَ ۞

Sûrat Hûd [(Prophet) Hûd] XI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things).
- 2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am unto you from Him a warner and a bringer of glad tidings.
- 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- 4. To Allâh is your return, and He is Able to do all things."
- 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.



مِلْمَةُ الرَّحْمُ الرَحْمُ الرَّحْمُ الرَحْمُ الْحُمْ الرَحْمُ الْحُمُ الرَحْمُ الرَحْمُ الرَحْمُ الرَحْمُ الرَحْمُ الرَحْمُ ال

الَّرِيُكِنَّةُ أُخِكَتُ اَلِئُهُ ثُمَّ مُعْسَلَتْ مِن لَّدُنَّ حَكِيرِ خَبِيرٍ ۞

ٱلَّاتَعَبُدُوٓاْإِلَّاٱللَّهَۚ إِنَّنِي لَكُمْ مِّنَّهُ نَذِيرٌ وَبَشِيرٌ ۞

وَأَنِا سَنَغْفِرُواْ رَبَّكُوْثُمَّ تُوبُواْ إِلَيْهِ يُمَنِّعَكُمْ مَنَعًا حَسَنًا إِلَىٰٓ اَجَلِمُسَنَّى وَيُؤْتِ كُلَّ ذِى فَضْلِ فَضْلَّهُ وَإِن تَوَلَّوْاْ فَإِنِّ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ كِيرٍ ﴿

إِلَى ٱللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرُ ۞

ٱلْإَيْهَمُ يَثْنُونَ صُدُورَهُرُ لِيَسْتَخْفُواْمِنْهُۚ ٱلْاحِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَالْثِيرُّونَ وَمَالِعُلِنُونَّ إِنَّهُ عَلِيدً وَإِذَاتِ الصُّدُورِ ﴾

- 6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (*Al-Lauh-Al-Mahfûz* the Book of Decrees with Allâh).
- 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic. [1]»
- 8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!
- 9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.
- 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).
- 11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

﴿ وَمَامِن دَابَتَةِ فِ ٱلْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَوُمُسْنَقَرَهَا وَمُسْتَوْدَ عَهَّأَكُلُّ فِ كِتَبٍ مُهِينِ ۞ مُهِينِ ۞

وَهُوَالَّذِى خَلَقَ السَّمَوَتِ وَالْأَرْضَ فِي سِتَّةِ أَيْتَامِ وَكَانَ عَرْشُهُ، عَلَى الْمَآءِ لِيَبْلُوَكُمْ مَّبْعُوثُونَ مَا أَيْكُمْ أَحْسَنُ عَمَلًا وَلَيْنِ قُلْتَ إِنَّكُمْ مََبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفُرُواْ إِنْ هَنَذَا إِلَّاسِخُرَّمْ بِنُ ۖ ﴿ الْكَافُونَ لَيَقُولَنَّ الَّذِينَ كَفُرُواْ إِنْ هَنَذَا إِلَّاسِخُرُّمْ بِنُ ۖ إِنَّهُ اللَّهِ عَلَيْهِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ

وَلَيِنْ أَخَرَنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَمْتَوَمَعْدُودَةِ لَيَّقُولُكَ مَا يَعْبِسُهُ * الْاَيْوَمَ يَأْلِيهِ مَلَاشَ مَصْرُوفًا عَنْهُمْ وَحَافَ بِهِم مَّاكَانُواْ بِدِيَسَتُمْ زِمُونَ ۞

وَلَيِنْ أَذَقَنَا ٱلْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَهَا مِنْ اُإِنَّهُ، لَيَنُوسُ كَفُورٌ ۞

وَلَ بِنْ أَذَقْنُهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّنَٰهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّئَاتُ عَنِّ إِنَّهُ لِفَرِحٌ فَخُورُ ۖ

إِلَّا الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّلِحَتِ أُوْلَئِكَ لَهُم مَّغْفِرَةٌ وَأَخْرُكَ إِنَّ

^{[1] (}V.11:7) Narrated Abu Hurairah رضى الله عنه وسلم said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahih Al-Bukhari, Vol. 9, Hadith No. 515)

- 12. So perchance you (Muhammad صلی) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things.
- 13. Or they say, "He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrahs* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- 14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?
- 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
- 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.
- 17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibril (Gabriel وطيه السلم)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad صلى الله عليه وسلم and also denied all that which he brought from Allâh. Surely, they

فَلَعَلَكَ تَارِكُ بَعْضَ مَايُوحَ ﴿ إِلَيْكَ وَضَآبِقُ بِهِ ،صَدُرُكَ أَن يَقُولُواْ لَوْلاَ أُنزِلَ عَلَيْهِ كَنزُ أَوْجَكَاءً مَعَهُ,مَلكُ إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِ شَىٰءٍ وَكِيلً ۞

أَمْ يَقُولُوكَ أَفْرَكُهُ قُلُ فَأَتُواْ بِعَشْرِسُورِ مِّشْدِاءِ مُفْرَّدَيْتِ وَادْعُواْ مَنِ اَسْتَطَعْتُ مِنْ دُونِ اللَّهِ إِن كُنْتُدُّ صَدِفِينَ ﴿ ﴾

فَ إِلَّا يَسْتَجِيبُوا لَكُمُّ فَأَعْلَمُواْ أَنَّمَاۤ أُنْزِلَ بِعِلْمِ ٱلقِوَاَنَلَآإِلَهُ إِلَّاهُوَّ فَهَلْ أَنتُهُمُّ سَلِمُوكَ

مَنكَانَيُرِيدُٱلْحَيَوْةَ ٱلدُّنِّاوَزِينَكَهَانُوُفِ إِلَيْهِمْ أَعْمَلَهُمْ فِهَاوَهُمْ فِهَالاَيْتَخْسُونَ ۞

اُوْلَتِهِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِزَةِ إِلَّا النَّارُّ وَحَبِطُ مَاصَنَعُواْفِهَا وَبَطِلُّ مَاكَانُواْبِمَ مَلُونَ ﴿ فَمِن تَبْلِهِ عَلَىٰ بَيْنَةِ مِن رَّتِهِ وَيَتْلُوهُ شَاهِدُّمِنَهُ وَمِن تَبْلِهِ عَلَىٰ بَيْنَةِ مِن رَّتِهِ وَيَتْلُوهُ شَاهِدُّمِنَهُ وَمِن تَبْلِهِ عَلَىٰ بَيْنَ مُوسَىٰ إِمَا مَا وَرَحْمَةُ أُولَتَهِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرُ بِهِ عِنْ الْإَخْرَابِ فَٱلنَّالُ مَوْعِدُهُ فَلَا تَكُ فِي مِن يَقِمِنهُ إِنَّهُ الْخَوْرِبِ فَالنَّالُ وَلَكَنَّ أَكْتُ إِنَّ مِنْ النَّاسِ لَا فُومِنُونَ فَي مِن يَقِعَلَىٰ مِن رَبِكَ

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will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not. [1]

- 18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors). [2]
- 19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.
- 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).
- 21. They are those who have lost their ownselves, and their invented false deities will vanish from them.
- 22. Certainly, they are those who will be the greatest losers in the Hereafter.

وَمَنْ أَظْلَامُ مِنْ اَفْتَرَىٰ عَلَى اللهِ كَذِبَّا أُوْلَتِهِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَدُ هَتَوُلَآ الَّذِينَ كَذَبُواْ عَلَى رَبِهِمْ أَلَا لَمَنَةُ ٱللَّهِ عَلَى ٱلظَّلِمِينَ ﴿ اللهِ عَلَى الْظَلِمِينَ ﴿ اللهِ عَلَى الْظَلِمِينَ ﴿ اللهِ عَلَى الْظَلِمِينَ اللهِ اللهِ عَلَى الْظَلِمِينَ اللهِ اللهِ عَلَى الْظَلِمِينَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الطَّالِمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمُ الْطَلِمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمِينَ اللهُ الْعَلَيْمِينَ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ الْطَلِيمِينَ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللللّ

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْإِلْآخِرَةِهُمْ كَفِرُونَ ۞

ٱُۅؙڵؾؠٟڬڵؗمٞؽػؙۅؙڹۉؙٲڡٛڡ۫ڿؚڔۣۑٮٛڣۣٱڵٲ۠ۯۻؚۅؘڡۘٲػٲڹ ۿؙٮٛ؞ؾڹۮۅڹؚٱڶڶڡؚٙڡؚڹٲؙۊڵؽٵٙ؞ؙۘؽڞؘٸڡٛڞؙۿؙؠؙٛٲڶڡؘۮؘٲڹٛ ڡٙٵػڶۉؙٳؽڛٞڂڸؚۑٶؙڹؘٲڶڛۜٙڡ۫ۼؘۅؘڡٙٵڪٵڹؗۅؙٲؽۺؚڝۯۅڹٙ۞

> ٱؙۅؙڵؾٟڬٲڶٙڍؚڽؘڂؘۑۯۊؘٲڶؘڡٛؗۺؘؠؗٛؗؗؗؗؗؗڡ۫ۅؘۻؘڶؘؘۧۘعنْهُم مَّاكَانُواْيَفْتَرُونَ۞

لَاجَرَمَأَنَّهُمْ فِي ٱلْآخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٢

^{[1] (}V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

^{[2] (}V.11:18) The Statement of Allâh عزوجل: "The witnesses will say: 'These are the ones who lied against their Lord..."

Narrated Safwân bin Muhriz: While Ibn 'Umar was performing the *Tawâf* (around the *Ka'bah*), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about *An-Najwâ?*"* Ibn 'Umar said, "I heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord." (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are the ones who lied against their Lord.'" (Sahih Al-Bukhari, Vol.6, Hadith No.207).

^{*}An-Najwâ: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

- 23. Verily, those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.
- 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?
- 25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."
- **26.** "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."
- 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."
- 28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?
- 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- **30.** "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?

إِذَا لَذِينَ ءَامَنُواْ وَعَيِلُواْ الصَّلِحَتِ وَأَخْبَتُواْ إِلَىٰ رَبِيمَ أُولَتَهِكَ أَصْحَبُ ٱلْجَسَنَةً هُمْ فِيهَا خَلِدُونَ ۞

ه مَثُلُ الْفَرِيقَيْنِ كَالْأَغْمَىٰ وَٱلْأَصَمِ
وَٱلْبَصِيرِ وَالسَّمِيعُ هَلْ يَسْتَوِيَانِ مَثَلًا
اَفَلاَنَذَكُرُونَ
وَلَقَدْ أَرْسَلُنَا فُوحًا إِلَى قَوْمِدِ إِنِي لَكُمُّ
نَذَرٌ مُّيِثُ
هَا لَكُورُ مُبِيثُ
هَا لَهُ مُبِيثُ
هَا

أَنلَانَغَبُدُوٓ إِلَّا ٱللَّهَ ۚ إِنِّ آخَافُ عَلَيْكُمُ عَذَابَ يَوْمٍ ٱلِيدِ ۞

فَقَالَ الْمَلَاُ ٱلذِّينَ كَفَرُواْ مِن فَوْمِهِ مَانَرَىنك إِلَّا بَشَرًا مِثْلَنَا وَمَانَرَىٰكَ ٱتَبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلْنَكَ بَادِى ٱلرَّاْفِ وَمَانَزَىٰ لَكُمْ عَلَيْنَا مِن فَضْلِ بَلْ نَظْنُكُمْ كَذِينِ فَ

> قَالَ يَقَوْمِ أَرَءَ يُثُمُّ إِن كُنتُ عَلَى بِيَنَةٍ مِِن زَيِّ وَ َ النِّنِي رَحْمَةً مِّنْ عِندِهِ وَفَعُمِيَتْ عَلَيْكُو أَنْلُوْمُكُمُوهَا وَأَنشُرُ لَمَا كَنرِهُونَ ۞

وَيَنقَوْمِلاَ أَسْنَاكُ مُ عَلَيْهِ مَالاَّ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا آنَابِطَارِدِ الَّذِينَ ءَامَنُواْ إِنَّهُم مُلَقُواْ رَبِّهِمْ وَلَكِخِ آرَنكُرْ قَوْمًا تَجْهَلُوك ﴿

> وَيَقَوْ مِ مَن يَنصُرُ فِي مِنَ ٱللَّهِ إِن ظَرَهَ مُّهُمُّ أَفَلَا لَذَكَ كُرُونَ اللَّهِ

31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zâlimûn (wrong-doers, oppressors)."

Sûrah 11. Hûd

- 32. They said: "O Nûh (Noah)! You have and much have you disputed with us prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."
- 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.
- 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."
- 35. Or they (the pagans of Makkah) say: "He (Muhammad صلى الله عليه وسلم) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."
- 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
- 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."
- 38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

وَلاَ أَقُولُ لَكُمْ عِندِي خَزَآينُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلاَ أَقُولُ إِنَّى مَلَكُّ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسهم إِنّ إِذَا لَّمِنَ الظَّلِلِمِينَ ١

قَالُواْ كَنُوحُ قَدْ جَندَلْتَنَا فَأَكْثَرْتَ جِدَلْنَا فَأَيْنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ ٱلصَّادِ قِينَ ﴿

> قَالَ إِنَّمَا يَأْنِيكُم بِهِ ٱللَّهُ إِن شَاءً وَمَاۤ أَنتُم بِمُعْجِزِينَ ﴿

وَلَا يَنفَعُكُمُ نُصِّحِيٓ إِنْ أَرَدتُ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغَوِيَكُمُ مُوَرَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ 📆

أَمْ نَقُهُ لُوكَ أَفْتَرَكُ قُلْ إِن ٱفْتَرَيْتُهُ وَهَا إِجْرَامِي وَأَنَا بُرِيَّ يُمِّمَا تَجُدرِمُونَ ١

وَأُوحِكِ إِلَى نُوجٍ أَنَّهُ وَلَن يُؤْمِنَ مِن قَوْمِكَ إِلَّامَن قَدْءَامَنَ فَلَا نَبْتَ بِسُ بِمَا كَانُواْ يَفْعَلُوكَ ﴿

> وَٱصۡنَعِٱلۡفُلُكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَاتُحَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوا أَانَّهُم مُّغْرَقُونَ ١

وَيَصْنَعُٱلْفُلْكَ وَكُلَّمَامَرَّعَلَيْهِ مَلَأُمِّن قَوْمِهِ، -سَخِرُوا مِنْهُ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُمِنكُمْ

- 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."
- 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth — and those who believe. And none believed with him. except a few."
- 41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî)
- 42. So it (the ship) sailed with them like mountains, and Nûh amidst waves (Noah) called out to his son, who had (apart): "O my son! himself separated Embark with us and be not with the dishelievers."
- 43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour^[1] from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.
- 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And

فَسَوْفَ تَعَلَّمُونَ مَن يَأْنِيهِ عَذَابٌ يُغْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَاكُ مُنفِيعُ اللهِ

حَتَى إِذَا كِمَاءَ أَمْرُ نَاوَ فَارَأَ لِنَّانُورُ قُلْنَا ٱخْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّامَن سَيَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَّ وَمَآءَامَنَ مَعَهُ وَ إِلَّاقَلِيلٌ ١

﴿ وَقَالَ آرْكَبُواْ فِهَا بِسَمِ اللَّهِ بَعْرِنُهَا وَمُرْسَنِهَأَ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿ إِنَّا

وَهِيَ تَجَرِي بِهِ ثُر فِي مَوْجٍ كَٱلْجِبَ الِ وَنَادَىٰ نُوحُ ٱبْنَهُۥوَكَاكَ فِي مَعْزِلِ يَنْبُنَى ٱرْكَبِ مَعْنَا وَلَاتَكُن مَّعَ ٱلْكَفرينَ ١

قَالَسَتَاوِىٓ إِلَىٰ جَبَلِ يَعْصِمُنِي مِنَ ٱلْمَآءَ قَالَ لَاعَاصِمُ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن زَّحِمْ وَحَالَ بِيْنَهُمَا ٱلْمَوْجُ فَكَاكِ مِنَ ٱلْمُغْرَفِينَ

وَقِسلَ يَتَأْرُضُ ٱبْلَعِي مَآءَكِ وَيَسْسَمَآهُ أَقْلَعِي وَعْضَ، ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتَ عَلَى ٱلْجُودِيِّ وَقِيلَ بُعْدَا لِلْفَوْمِ ٱلظَّيْلِمِينَ ١

said, "No Caliph is صلى ا لله عليه وسلم Said, arrated Abu Sa'îd Al-Khudrî that the Prophet صلى ا لله عليه وسلم appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and Al-Ma'sûm (the sinless or the saved or the protected) is the one whom Allâh protects." (Sahih Al-Bukhari, Vol.8, Hadith No.608).

it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doers)!"

- 45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
- 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."
- 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."
- 48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- 49. This is of the news of the Unseen which We reveal unto you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for *Al-Muttaqûn* (the pious See V.2:2)
- **50.** And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!
- **51.** "O my people I ask of you no reward for it (the Message). My reward is only from

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَسَ أَحْكُمُ ٱلْمُنْكِمِينَ ﴿

قَالَ يَنْهُ عُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ عَمَّلُ غَيْرُ صَلِحٌ فَلَاتَتَنَانِ مَالَيْسَ لَكَ بِهِ عِلْمٌ إِنِّ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَهِلِينَ ﴿ اللَّهِ عِلْمُ إِنِّ أَعْظُكَ أَن تَكُونَ

قَالَرَبِ إِنِّ أَعُودُ بِكَ أَنْ أَسْنَلَكَ مَالَيْسَ لِي بِهِ عِلْمُ ۗ وَ إِلَّا تَغْفِرْ لِي وَتَرْحَغْنِيٓ أَكُن مِنَ ٱلْخَسِرِينَ ﴿

فِيلَيْنُوحُ أَهْمِطْ بِسَلَوِمِنَا وَبُرَكَتِ عَلَيْكَ وَعَلَىٰ أُمُومِ مِّنَا مَعَكَ وَأُمَّمُ سَنُمَيْمُهُمْ ثُمَّ يَمَشُهُ ومِنَا عَذَابُ أَلِيدٌ ﴿

يِلْكَ مِنْ أَنْهَ الْغَيْبِ نُوحِيهَ ٓ الِيَكُ مَاكُنتَ تَعَلَّمُهَا أَنتَ وَلاقَوْمُكَ مِن قَبْلِ هَذَاً فَاصْبِرِّ إِنَّ الْعَنْقِبَةَ لِلْمُنَّقِينَ ﴾

وَإِلَىٰ عَادٍ أَخَاهُمُ هُودًاْ قَالَ يَنَقَرُو ٱعْبُدُواْ ٱللَّهَ مَالَكُم مِّنْ إِلَه عِنْرُهُ الْإِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ۞

يَنْفَوْمِ لَآ أَسْنُكُمُ عَلَيْهِ أَجْرًا ۚ إِنْ أَجْرِي

Him Who created me. Will you not then understand?

- 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."
- 53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- **54.** "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
- 55. With Him (Allâh). So plot against me, all of you, and give me no respite.
- 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).
- 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
- 58. And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.
- 59. Such were 'Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

إِلَّاعَلَى ٱلَّذِي فَطَرَفِي أَفَلَا تَعْقِلُونَ ۞

وَيَنَقَوْمِ اَسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُرْسِلِ السَّمَاةَ عَلَيْكُمْ مِنْدُراً لاَ وَيَزِدْكُمْ فُوَةً إِلَى قُوْتِكُمْ وَلِانْنَوَلَوْا مُحْرِمِينَ

> قَالُواْ يَدَهُودُ مَاجِنْتَنَابِيَنِنَاةِ وَمَا نَحْنُ بِنَارِكِيٓ مَالِهَ لِنَاعَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۞

إِن نَقُولُ إِلَّا أَعْتَرَىٰكَ بَعْضُ ءَالِهَتِ نَابِسُوٓءُ قَالَ إِنَّ أَشْرِكُونَ اللَّهِ مُعَلَّمُ النُّهُ رِكُونَ اللَّهِ اللَّهُ مَا لَشُرْرِكُونَ اللَّهُ

مِن دُونِةٍ عَلَيْدُونِ جَمِيعًاثُمَ لَالنَّظِرُونِ ﴿ اللَّهِ

إِنِ قَوَكَلْتُ عَلَىٰ اللّهِ رَفِى وَرَقِيكُمْ مَّامِن دَآبَتِهَ إِلَّاهُوَ ءَاخِذُ يُنَاصِيَئِنَاً إِنَّ رَفِى عَلَىٰ صِرَاطِ مُسْتَقِيمٍ ۞

فَإِن تَوَلَوْا فَقَدْ اَلْلَغْتُكُمْ مَّاۤ أَنْسِلْتُ بِهِ؞ۤ إِلَيْكُرُ وَيَسۡنَخۡلِكُ رَبِّى قَوْمًاغَيۡرُكُوۡ وَلَانَضُرُونَهُۥ شَيْئًا إِنَّ رَبِّى عَلَىٰكُلِ شَىٰ ۚ عِضِينُظ ۞

وَلَمَّاجَآهَ أَمْرُنَا بَغَيْتُنَاهُودَا وَٱلَّذِينَ ءَامَنُواْمَعَهُۥ بِرَحْمَةِ مِّنَا وَبَعَيْنَاهُمُ مِنْ عَذَابٍ غَلِيظٍ ۞

> وَتِلْكَ عَادَّ جَحَدُواْبِيَايَنتِ دَيْهِمْ وَعَصَوْاْ رُسُلَهُۥ وَاَتَبَعُوۤاْ اَمْرُكُلِ جَبَّادٍ عَنِيدٍ ۞

- 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.
- 61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- 62. They said: "O Sâlih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."
- 63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.
- 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."
- 65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."
- 66. So when Our Commandment came, We saved Sâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord He is the All-Strong, the All-Mighty.

ۅؙڷ۫ؿؖۼۘۅؙٲڣۣۿڬڍؚۄٱڶڎؙۘڹ۫ٳڵۼٮؘةؘۅؘڽؘۅٛؠۘٲڶؚڡۣٙٮؗڡؘڐ۪ۛٲؘڵٳٙڹۜٵڎٵ ػڡؘۜۯؙۅٲۯڹۧۿؠٞؖٲڵٳڹؙۼۮٳڸٙۼٳۅؚڡؘٙۅۿۅۅ۞

۞ۅٙٳڮؽؘڡؙۅۮٲڂؘاۿؠٞڝڬٳڂٵؙڡؙٙڷؽڡٛۅ۫ڔٳۼؠڎۅؙ ٱللة ماڶػؙڔٞؾڹٳڮؠۼؠ۫ۯؙ؞ٞۿۅٲڶۺٵؘػٛؠڡۜڹؙڵٲۯۻ ۅؘڵڛٮٞۼڡۘڒۘڲؙۏۣؠٵڡؘٲڛؾڣڣۯۅۥؙؿۘػۛٷۘڔۘٷٵڸؚؾۼٳڹؘۮڣ ڡٙڔۺؙۼۣۺ۞

> قَالُواْ يُصَنِلِحُ قَدَكُنْتَ فِينَا مَرْجُوَّا فَبْلَ هَنذَآُ أَنَنْهَ سِٰنَآ أَن نَعْبُدَ مَا يَعْبُدُ ءَابِنَاۤ قُوْنَا وَإِنَّنَا لَفِى شَكِي مِمَا تَدْعُونَاۤ إِلَيْهِ مُرِيبٍ ۞

قَالَ يَنْقُوْدِ أَرَءَ يَشُوْ إِن كُنتُ عَلَى بَيِّنَةِ مِّن رَقِي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَن يَنْصُرُنِ مِنَ ٱللَّهِ إِنْ عَصَيْنُكُهُ فَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿ اللَّهِ

وَيَنقَوْمِ هَندِهِ عَنافَةُ اللّهِ لَكُمْ عَاينَةً فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللّهِ وَلَا تَمَسُّوهَا يِسُوٓهِ فِيَأْخُذَكُرُ عَذَابٌ قَرِيبٌ الله فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَنفَةً أَبّامِرٍّ ذَلِكَ وَعْدُّ غَيْرُ مَكْذُوبٍ اللهَ أَبّامِرٍّ ذَلِكَ وَعْدُّ غَيْرُ مَكْذُوبٍ اللهَ

فَلَمَّاجَاءً أَمُّهُا نَجَيَّنَاصَلِحًاواً لَذِينَ ءَامَنُواُ مَعَهُ بِرَحْمَةٍ مِنتَا وَمِنْ خِزِّي يَوْمِيدَّ إِنَّ رَبَّكَ هُوَالْقَوِئُ ٱلْعَزِيرُ ﴿

- 67. And As-Saihah (torment awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,
- 68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!
- 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf.
- 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."
- 71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).
- 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily! This is a strange thing!"
- 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."
- 74. Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).

وَأَخَذَ ٱلَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُواْ فِيدِيَرِهِمْ جَنِيْمِينَ ۞

كَأَن لَمْ يَغْنَوْ افِهَا ۗ أَلَا إِنَّ نَعُودَا كَفُرُوارَيَّهُمُّ الْاَبْعُدُا لِشَعُودُ الْكَافِرُ الْمَهُمُّ الْاَبْعُدُا لِشَعُودَ اللهُ الْمُدَّا لِشَعُودَ اللهُ

وَلَقَدْ جَآةَ تَرُسُلُنَاۤ إِنَرْهِيمَ يِٱلْبُشْرَعِ قَالُواْ سَكَنَآ قَالَ سَلَمُّ فَمَا لَبِثَ أَن جَآة بِعِجْلٍ حَنِيدٍ ﴿ ﴾

> فَلَمَّارَءَآ أَيْدِيَهُمْ لَاتَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَغَفْ إِنَّآ أَرْبِيلْنَآ إِلَى قَوْ بِلُولِ۞

وَأَمْرَأَتُهُ قَآيِمَةٌ فَضَحِكَتْ فَلَشَّرْنَهَا بِإِسْحَقَ وَمِن وَرَآءِ إِسْحَقَ يَعْقُوبَ (إِنَّ

قَالَتْ يَنُونِلْتَنَ ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَلَا ابَعْلِي شَيْخًا إِنَّ هَلَا النَّشَيْءُ عَجِيبٌ ﴿

قَالُوٓاأَنَعۡجَبِينَ مِنۡأَمۡرِاللَّهِ رَحۡمَتُٱللَّهِ وَبَرَكَنُهُۥ عَلَيۡكُرُاۡهۡلَٱلۡبَيۡنِ إِنَّهُۥجَبِدُّ مَجِيدُ ۞

فَلَمَّا ذَهَبَ عَنْ إِبْرَهِيمَ الرَّوْعُ وَجَآءَتُهُ ٱلْبُشْرِيٰ يَجُدِلُنَا فِي قَوْمِلُوطٍ ﴿ اللهِ اللهِ ا

^[1] (V.11:72) See (V.51:29).

75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).

76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! [11] So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed,

إِنَّ إِبْرَهِيمَ لَحَلِيمُ أَوَّدُهُ مُنِيبٌ

يَتَإِبَرُهِيمُ أَعْرِضْ عَنْ هَلَدٌّ آلِنَهُ، قَدْ جَآهَ أَمْرُرَ يِكُّ وَإِنْهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُمَ دُودٍ ﴿

وَلَمَّاجَآءَتْ رُسُلُنَا لُوطُاسِيٓءَ بِهِمْ وَضَافَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمُ عَصِيبٌ ﴿

وَجَآءَهُ فَوَهُهُ مُهُمُرَعُونَ إِلَيْهِ وَمِن فَتِلُكُ كَانُواْ
يَعْمَلُونَ السَّيِّعَاتِ قَالَ يَنقَوْمِ هَنَوُلَآءِ بَنَاقِ
هُنَ أَظْهُرُ لَكُمُّ أَفَاتَقُوا اللَّهَ وَلَا تُخْرُونِ فِ
ضَيْفِيَّ أَلْيُسَ مِنكُرُ رَجُلُّ زَشِيدُ الْ

قَالُواْلَقَدْ عَلِمْتَ مَالنَافِى بَنَاتِكَ مِنْ حَقِّ وَإِنْكَ لَنَعْلَوُمَازُمِدُ ﴿ ﴿

فَالَلُوْأَنَّ لِي بِكُمْ فُوَّةً أَوْءَاوِىٓ إِلَىٰ رُكْنِ شَكِيدِ

قَالُواْ يَنْلُوطُ إِنَّارُسُلُ رَبِّكَ لَنَ يَصِلُوٓاْ إِلِيْكَ فَاشْرِ بِأَهْ لِلْكَ بِفِطْعِ مِنَ الْتَلِ وَلَا يَلْنَفِتَ مِنْكُمْ أَحَدُ إِلَّا اُمْرَاٰئِكَ إِنَّهُ مُصِيبُهَا مَا أَصَابُهُمْ إِنَّ مُوعِدَهُمُ الصَّبْحُ أَلْيْسَ الصَّبُحُ بِقَرِيبٍ ۞

^{[1] (}V.11:81) See the Qur'an (V.54:33-39).

morning is their appointed time. Is not the morning near?"

- 82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;
- **83.** Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).
- 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other ilâh (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.
- **85.** "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
- **86.** "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."
- 87. They said: "O Shu'aib! Does your Salât (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- 88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلِيَهَا سَافِلَهَا وَأَمْطُرُنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنضُودٍ ۞

مُّسَوَّمَةً عِندَرَتِكَ وَمَاهِى مِنَ ٱلظَّلِمِينِ بِبَعِيدِ ۞

﴿ وَإِلَىٰ مَنَيْنَ أَخَاهُرْ شُعَنِبَأَ قَالَ يَعَوْمِ أَعَبُدُوا اللّهَ مَالَكُم مِنْ إِلَهِ غَيْرُهُ ۖ وَلَا نَنْ قُصُوا الْمِكْ يَالَ وَالْمِيزَانَ إِنَّ أَرْسَكُم عِنْرِ وَإِنِّ آخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ ثُحِيطٍ ﴿

وَيَعَوْمِ أَوْفُواْ الْمِكَيَالَ وَالْمِيزَاكَ بِالْقِسْطِّ وَلَاتَبْخَسُواْ النَّاسَ أَشْيَآءَهُمْ وَلَاتَعْنَوْا فِ الْأَرْضِ مُفْسِدِينَ ۞

> بَقِيَتُ ٱللَّهِ خَيْرٌ لَكُمْ إِن كُنتُم مُّوْمِنِينَّ وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ ۞

قَ الُواْ يَسْشُعَيْبُ أَصَلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَايَعْبُدُ ءَابَآ وُنَآ أَوْاَنَفَعَلَ فِي آَمُولِنَا مَانَشَتَوُّاۤ إِنَّكَ لَاَنَ ٱلْحَلِيمُ ٱلرَّشِيدُ ۞

قَالَ يَنَقُوهِ أَرَةَ نِتُمْ إِن كُنتُ عَلَى بَيْنَفَوِ مِن زَنِي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنَا وَمَا أُويدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَ نَحَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا أَلِاصْكَ مَا اَسْتَطْفَتُ وَمَا تَرْفِيقِي إِلَّا إِلَّا مِلْتَعَيْدِ وَتَوَكَّلْتُ وَ لِلْهَ أُنْكُ الْكُمُ from Allâh, in Him I trust and unto Him I repent.

- 89. "And O my people! Let not my Shiqâq^[1] cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!
- 90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- 92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- 93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saihah (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.
- 95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).
- 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses,

وَيَنَوَّوِ لَا يَجْرِمَنَكُمُ شِفَاقِ أَن يُصِيبَكُم مِثْلُ مَّا أَصَابَ قَوْمَ ثُوجٍ أَوْقَوْمَ هُودٍ أَوْقَوْمَ صَلَاحٌ وَمَاقَوْمُ لُوطٍ مِنكُم بِبَعِيدٍ ۞

وَٱسۡتَغۡفِرُواۡرَبَّكُمۡ ثُمَّ تُوبُوۤا اِلۡيَهُ إِنَّ رَبِّ رَحِيدٌ وَدُودٌ ۞

قَالُواْيَشْعَيْبُمَانَفْقَهُ كَثِيرًا يَمَّانَقُولُ وَإِنَّالَنَرَيْكَ فِينَاصَعِيفَا ۖ وَلَوْلَارَهُطُكَ لَرَجْمَنَكَ وَمَالَّتَ عَلَيْنَابِعَزِيزِ ۞

قَالَيَنَقَوْمِ أَرَهْطِى أَعَذُ عَلَيْكُمْ مِنَ اللّهِ وَاتَّخَذْ تُعُوهُ وَرَآءَ كُمُ ظِهْرِيًّا إِنَّ رَبِّ جِمَانَعْ مَلُونَ مُجِيطٌ ﴿

وَيَعَوْمِ اَعْمَلُواْعَلَىٰ مَكَانَيْكُمْ إِنِّ عَمِلُّ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُغْزِيهِ وَمَنْ هُوكَيْدِبُُّ وَارْتَقِبُوۤاْ إِنِّى مَعَكُمْ رَقِيبُ ۞

وَلَمَّاجَاءَ أَمْرُنَا غَيِّنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِي دِيْنِهِمْ جَيْمِينَ ﴿

كَأَن لَّرَيْغَنُواْ فِيَ أَالَابُعَدُ الِمَدِّينَ كَمَا بَعِدَتْ ثَكُودُ الْعَالَقِيدَ تَ

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِئَا يَنِينَا وَسُلْطَنِ مُّبِينٍ ﴿ إِنَّ اللَّهُ

^[1] (V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allah (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

lessons, signs, revelations, etc.) and a manifest authority.

- 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
- 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.
- 99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].
- 100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.
- 101. We wronged them not, but they wronged themselves. So their *âlihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.
- 102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe^[1].
- 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

إِلَىٰ فِـرْعَوْكَ وَمَلَإِيْهِ؞فَأَلَنَّعُوٓ أَأَمَرُفِرْعَوْنَّ وَمَآ أَمْرُ فِرْعَوْكَ بِرَشِيدٍ ۞

يَعْدُمُ قَوْمَهُ يَوْمُ ٱلْقِيسَمَةِ فَأَوْرَدَهُمُ النَّارِّ وَبِنْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ۞

وَأُتَّىعِعُوا فِي هَـٰذِهِ - لَعَنَةً وَيَوْمُ الْقِينَمَةُ بِئْسَ الرِّفُدُ الْمَرْفُودُ ﴿

> ذَلِكَ مِنْ أَنْبَآءَ ٱلْقُرَىٰ نَقْصُهُ مُعَلَيْكَ مِنْهَا قَا بِهُ وَحَصِيدٌ ﴿

وَمَاظَلَمْنَهُمْ وَلَكِن ظَلَمُواْ أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَمَّاجَآءَ أَمْرُرَيِكُ وَمَازَادُوهُمْ غَيْرَ تَنْبِيبٍ ﴿

وَكَذَٰلِكَ أَخَذُ رَبِّكَ إِذَاۤ أَخَذَ ٱلْقُرَىٰ وَهِى طَالِمَّةُ إِنَّ أَخَذَهُۥ اَلِيرٌ شَدِيدُ ﴿ إِنَّ أَخَذَ الْقُرَىٰ

إِنَّ فِ ذَلِكَ لَآئِمَةً لِمَنْ خَافَ عَذَابَ ٱلْآخِرَةَ ذَلِكَ يَوَمُّ بَخَعُمُوعٌ لَّهُ ٱلنَّاسُ وَذَلِكَ يَوْمُّ مَشْهُودٌ ﴿

^{[1] (}V.11:102) Narrated Abu Mûsâ دلى الله عليه وسلم: Allâh's Messenger على الله عليه وسلم said, "Allâh gives respite to a Zâlim (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong: Verily, His Seizure is painful (and) severe." (Sahih Al-Bukhari, Vol.6, Hadith No.208).

104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure. except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad as to what these people (pagans صلى الله عليه وسلم and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Our'an).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as are commanded and those companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what vou do.

وَمَا نُؤَخِرُهُۥ إِلَّا لِأَجَلِ مَعْدُودٍ ١

يَوْمَ يَأْتِ لَاتَكَلَّمُ نَفْشُ إِلَّا بِإِذْ نِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿

> فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمُ مِنهَا زَفرُّوسَهِيقُ ١

خَيْلِدِينَ فِيهَامَادَامَتِ ٱلسَّمَوَتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبِّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿

﴿ وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلْجِنَّةِ خَلِدِينَ فِهَا مَادَامَتِ ٱلسَّمَوَتُ وَٱلْأَرْضُ إِلَّا مَاشَآءَ رَبُّكَ ۗ عَطَاةً غَيْرَ مَعِذُوذِ ١

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَنَّوُلَآءٌ مَا يَعْبُدُونَ إِلَّاكُمَّايَعْبُدُءَابَآؤُهُم مِّنقَبْلُ وَإِنَّالَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرُ مَنفُوصِ ﴿

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَبَ فَأَخْتُلِفَ فَهُ وَلَوْ لَا كُلِمَةٌ سَبَقَتُ مِن زَّبِّكَ لَقُضِيَ بَيْنَهُمُّ وَإِنَّهُمْ لَفِي شَكِّ مِنْهُ مُرِيبٍ ١

وَإِنَّ كُلًّا لِّمَا لِيُوَفِينَهُمْ رَبُّكَ أَعْمَىٰلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَيِيرٌ ١

فَأَسْتَقِمْ كُمَّآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغُواْ إِنَّهُ بِمَاتَعُ مَلُونَ بَصِيرٌ ١

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped^[1]

114. And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

115. And be patient; verily, Allâh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

وَلا تَرْكُنُوۤ اإِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّالُ وَمَالَحُمُ النَّالُ وَمَالَحُمُ النَّالُ الْكَثَمَرُوبَ مِن دُونِ اللَّهِ مِنْ أُولِيآ اَ ثُمَّ لَا لَنْصَرُوبَ ﴿ فَيَ النَّهَارِ وَزُلْفَا مِنَ النَّيلُ وَلَا المَّسَنَتِ النَّهِ اللَّالَةِ الْمَسَنَتِ اللَّهِ اللَّهَ المَسْتَنَاتُ المَّسَلَقِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّلْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللِّذِ الْمُنْ اللْمُلُولُولُ اللَّهُ اللْمُنْ اللَّذِي الْمُنْ اللْمُنْ اللِمُنْ اللْ

وَاصْبِرْ فَإِنَّ اللَّهُ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿
فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن مَّلِكُمُمْ أَوْلُوالِمَيْتَةِ

بَنْهُوْنَ عَنِ ٱلْفَسَادِ فِي ٱلْأَرْضِ إِلَّا قَلِيلًا

مِتَنَ أَنْجَيْنَ الْمِيْدَةُ مُّ وَاتَّبَعَ الَّذِينَ

طَلَمُوا مَا ٱلْتُرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿

^{[1] (}V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضی الله علیه وسلم on the authority of the Prophet صلی الله علیه وسلم.

Narrated 'Åsim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allâh, the angels, and all the people," Then Mûsâ bin Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahih Al-Bukhari, Vol.9, Hadith No.409).

⁽V.11:114):

⁽A) Narrated Ibn Mas'ûd رضى الله عليه وسلم; A man kissed a woman and then came to Allâh's Messenger صلى الله عليه وسلم and told him of that. So this Divine Revelation was revealed to the Prophet صلى الله عليه وسلم "And perform As-Salât (Iqâmat-as-Salât) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم الله وسلم الله for all those of my followers who encounter a similar situation." (Sahih Al-Bukhari, Vol. 6, Hadith No: 209).

⁽B) Narrated Abu Dharr : (ضى الله عليه وسلم : Allah's Messenger ملى الله عليه وسلم said to me: "(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadith is quoted by At-Tirmidhi).

- 117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.
- 118. And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.
- 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."
- 120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
- 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
- 122. And you wait! We (too) are waiting."
- 123. And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَمَاكَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمِ وَأَهْلُهُا مُصْلِحُونَ ١

> وَلَوْ شَاءَ رَبُّكَ لَحِعَلَ ٱلنَّاسَ أُمَّةً وَاحِدَةً وَلَامَ اللَّهِ نَ مُعْنَلُفِينَ اللَّهِ

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَ لِكَ خَلَقَهُمٌّ وَتَمَّتْ كَلِمَةُ رَيْكَ لَأَمْلَأُنَّ جَهَنَّهُ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعَانَ شَ

وَّكُلَّا نَّقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ ٱلرُّسُلِ مَا نُتَبِّتُ بِهِ -فُؤَادَكُ وَجَآءَكَ فِي هَاذِهِ ٱلْحَقُّ وَمَوْعِظُةٌ وَ ذِكْمَ كَا لِلْمُؤْمِنِينَ ١

> وَقُلِ لَلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمُ إِنَّا عَنِمِلُونَ إِنَّ

> > وَٱننظِرُوٓ أَإِنَّا مُننَظِرُونَ ١

وَلِلَّهِ غَيْبُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمَهُ كُلُّهُ, فَأَعْبُدُهُ وَتَوَكَّلُ عَلَيْهُ وَمَارَيُّكِ بِغَيْفِلِ عَمَّاتَعُ مَلُونَ إِنَّا

^{[1] (}V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضي الله عنهما, as quoted in Tafsir Qurtubi].

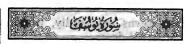
Sarat Yasuf [(Prophet) Joseph] XII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).

- 2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
- 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon—I saw them prostrating themselves to me."
- 5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!
- 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
- 7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.



أِللَّهُ الرَّحْزَ الرَّحِي

الر الر

تِلْكَ ءَايَتُ ٱلْكِنَبِ ٱلْمُبِينِ

إِنَّا أَنَزَ لَنَكُ قُوْءً نَاعَرَبِيًّا لَعَلَّكُمْ نَعْقِلُوك ۞

غَنْ نَقُشُ عَلَيْكَ أَخْسَنَ الْقَصِي بِمَا أَوْحَيْنَا ﴿ إِلَيْكَ هَذَا الْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِ عَلَيْهِ الْحِيْنَ الْغُنْفِلِينَ ﴾ لَينَ الْغُنْفِلِينَ ﴾ لَينَ الْغُنْفِلِينَ ﴾ لَينَ الْغُنْفِلِينَ ﴾

إِذْقَالَ يُوسُفُ لِأَبِيهِ يَتَأَبَّتِ إِنِّى رَأَيْتُ أَحَدَعَشُرَ كَوْكِبَا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَنجِدِيثَ ﴿

قَالَ يَنْبُنَى لَانَقْصُصْرُهُ يَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ ٱلشَّيْطَ نَ لِلْإِنسَنِ عَدُوُّ مُثِيتُ ۞

ۅۘڲڬڒڸڬؠٙۼڹؚۑڮ ۯڹۘٛػۅۘؿۘۼڶؚڡٛڬ مِن تأويلِ ٱڵٲؙۘٛٵڍڽڹٛۅؙؽؙؾؚڎؙۑۼۛٮٮٙڎؙۥۼڶؿؘػ ۅؘۼڵٙ؞ٵڸ ؠۼڨۛۅڹڲڡۘٲٲؿتَهَاعَكَ ٲڹۘۅؘڸػڡۣڹڡٞڹڷٳڹڒۿؠۄؘٳۺڬۊۧ ٳڹۜٙۯڹۜػٵڽڽڋڂڲۺؙ۞

﴿ لَقَدَكَانَ فِي يُوسُفَ وَ إِخْوَتِهِ ۚ ءَايَثُ لِلسَّاَ بِلِينَ ﴾ لِلسَّاَ بِلِينَ ﴾ لِلسَّا بِلِينَ ﴾

- 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.
- 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."
- 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."
- 11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"
- 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
- 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
- 14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."
- 15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
- 16. And they came to their father in the early part of the night weeping.
- 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

إِذْ قَالُواْلَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى آبِينَامِنَا وَخَنُ عُصْبَالُ مُبِينِ اللهِ وَخَنْ عُصْبَةً إِنَّ آبَانَالَهِي صَلَالِ مُبِينٍ اللهِ

ٱقْنُلُواْ يُوسُفَ أَوَاطْرَحُوهُ أَرْضَا يَغُلُّ لَكُمُّ وَجَهُ أَبِكُمْ وَتَكُونُواْ مِنْ بَعْدِهِ. قَوْمَا صَلِحِينَ ۞

قَالَ قَآيِلُ مِّنْهُمْ لاَنَقَنُلُوا يُوسُفَ وَٱلْقُوهُ فِ غَيَنبَتِ ٱلْجُتِ يَلْنَقِطُهُ بَمْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَعِيلِينَ ﴿ ﴾

قَالُواٰ يَتَأَبَانَا مَا لَكَ لَا تَأْمُثَنَا عَلَى يُوسُفَ وَإِنَّالَهُ. لَنَصِحُونَ ۞

أَرْسِلْهُ مَعَنَاعَدُا يَرَتَعْ وَيَلْعَبُ وَإِنَّالَهُۥ لَحَنفِظُونَ ۞

قَالَ إِنِّى لَيَحْزُنُنِي آَن تَذْهَبُواْ بِهِ وَأَخَاثُ أَن يَأْكُلُوا لَذِنْبُ وَأَنتُمْ عَنْهُ عَنْفِلُونَ

قَالُوالَهِنْ أَكَلَهُ ٱلذِّقْبُ وَنَحْنُ عُصْبَةً إِنَّا إِذَا لَّخْدِيرُونَ ﴿

فَلَمَّا ذَهَبُواْ بِدِء وَأَجْمُوْاْ أَن يَعْمَلُوهُ فِي غَيْبَتِ ٱلْجُنَّ وَأَوْحَنْنَا إِلَيْتِهِ لَتُنْتِثَنَّهُ مِ بِأَمْرِهِمْ هَلَا وَهُمُ لايَشَعُرُونَ ﴿

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ

قَالُواْ يَتَأَبَّانَاۤ إِنَّا ذَهَبْ نَانَسْتَيِقُ وَتَرَكْنَا يُوسُفَ عِندَمَتَنْ هِنَا فَأَكَلُهُ الذِّنْبُ ۖ وَمَآأَنَتَ بِمُؤْمِنٍ لَنَا وَلَوْكُنَا صَندِقِينَ ۞

- 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe."
- 19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.
- 20. And they sold him for a low price for a few Dirhams (i.e. for a few silver coins). And were of those who regarded him insignificant.
- 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.
- 22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the Muhsinûn (doers of good - see the footnote of V.9:120).
- 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him), Verily, the Zâlimûn (wrong and evil-doers) will never be successful."
- 24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and

وَجَآءُوعَلَىٰ قَمِيصِهِ عِدَمِ كَذِبِّ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ ٱلْمُسْتَعَانُ عَلَى مَاتَصِفُونَ ١

وَجَآءَتْ سَيَّارَةُ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُمْ قَالَ بَيْشَرَىٰ هَٰذَاغُلَمُ وَأَسَرُوهُ بِضَعَةٌ وَٱللَّهُ عَلِيمُ بِمَانِعْ مَلُونَ اللهُ

> وَشَرَوْهُ بِثُمَنِ بَغْسِ دَرَاهِمَ مَعْذُودَةٍ وَكَانُواْفِيهِ مِنَ ٱلرَّاهِدِينَ ١

وَقَالَ ٱلَّذِي ٱشْتَرَىٰهُ مِن مِّصْرَ لِأَمْرَأَتِهِ؞ٓٱكْرِمِي مَثْوَنَهُ عَسَى أَن يَنفَعَنَآ أَوْنَنَّخِذَهُۥوَلَدًا وَكَذَٰ لِكَ مَكَّنَا لِيُوسُفَ فِي ٱلْأَرْضِ وَلِنُعَلِمَهُ مِن تَأْوِيل ٱلْأَحَادِيثُ وَٱللَّهُ عَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَ أَكْثُرُ ٱلنَّاسِ لَا يَعْلَمُونَ ١ وَلَمَّابَلَغَ أَشُدَّهُ وَءَاتَيْنَهُ حُكُمًا وَعِلْمًا وَكَذَلِكَ

نَحْرَى ٱلْمُحْسِنِينَ

وَرُوَدَتْهُ ٱلَّتِيهُوَ فِي بَيْتِهَاعَنِ نَفْسِهِ ۦ وَعَلَّقَتِ ٱلْأَنُوٰ بَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ ٱللَّهُ إِنَّهُ,رَبِّ أَحْسَنَ مَثْوَايٌّ إِنَّهُ لَا يُقْلِحُ ٱلظَّالمُونِ اللَّهُ اللَّهُ وَالْحَالِمُ اللَّهُ اللَّهُ وَالْحَالُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَقَدْ هَمَّتْ بِلِّيءُ وَهُمَّ بِهَالَوْلَا أَن زَّءَا بُرْهَانَ رَبَهِ السَّكَ لَاكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِ نَا ٱلْمُخْلَصِينَ إِنَّا 307

illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

- 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
- 26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!
- 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
- 28. So when he (her husband) saw his [(Yûsuf's (Joseph)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!
- 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
- 30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."
- 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"
- 32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ فَعِيصَهُ مِن دُبُرُ وَالْفَيَا سَيِّدَهَا لَدَا ٱلْبَابُ قَالَتْ مَاجَزَآهُ مَنْ أَرَادَ بِأَهْلِكَ سُوّةً اإِلَّا أَن يُسْجَنَ أَوْعَذَابُ أَلِيدٌ ﴿

قَالَ هِيَ زَوَدَتْنِي عَن نَقْسِيْ وَشَهِـ دَشَاهِدُّ مِّنْ أَهْلِهَآ إِن كَاكَ قَمِيصُهُۥقُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُومِنَ ٱلْكَذِينِ نَقَ

> وَإِنكَانَ قَمِيصُهُ قُدُّ مِن دُبُرِفَكَذَبَتْ وَهُوَ مِنَ ٱلصَّدِيقِينَ ﴿ اللَّهُ

فَلَمَّارَ اقَمِيصَهُ أَقُدَ مِن دُبُرِقَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۞

يُوسُفُ أَعْرِضْعَنْ هَنذَا وَٱسْتَغْفِرِى لِذَنْبِكِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ الْمَرَاتُ الْعَزِيزِتُرَاوِدُ فَنَنْهَا عَن نَفْسِةٍ - قَدْ شَغَفَهَ احُبًّا إِنَّا لَفَرَنْهَا فِيضَلَالِمُ مِنْ إِنَّ

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَنَا وَمَاتَتُ كُلِّ وَحِدَةٍ مِنْهُنَّ سِكِينَا وَقَالَتِ آخُرُجْ عَلَيْهِنَّ فَلَمَّا رَآيَنهُۥ أَكْبَرْنُهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَنْذَا إِلَّا مَلُكُ كُوِيدُ ۖ

قَالَتْ فَلَالِكُنَّ ٱلَّذِي لُمُسَّنَىٰ فِيهِ وَلَقَدْ رَوَدَنُهُۥ عَن نَفْسِهِ-فَأَسْتَعْصَمِّ وَلَئِن لَمْ يَفْعَلْ مَآ عَامُرُهُۥ لَيُسْجَنَنَ وَلَيَكُونَا مِّنَ الصَّنْغِيِنَ ۞ cast into prison, and will be one of those who are disgraced."

- 33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."
- 34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.
- 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.
- 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."
- 37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan'anyyûn of Egypt who were polytheists and used to worship sun and other false deities).
- 38. "And I have followed the religion of my fathers, "I" Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [مليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men

ڡۧٲڶٙۯٮؚۜٵڶؾڂڽؙٲۘحۘڹۢٳڶؽٙڝڡؘۘٵؽڎڠۅؘڹؘؾٙٳؽؾڐ ۅؘٳڵٙڗڞڔڣٛۼٙۑؘٙػؽۮۿؙڽۜٙٲڞۘۘۺؙٳڷؿؠٟڹٞۄؘٲػٛڽ ڡؚ*ۧڹ*ڵڹؽڡٟڸؽؘ۞ٛ

> فَاسْتَجَابَ لَهُۥُرِيَّهُ فَصَرَفَ عَنْهُ كَيْدُهُنَّ إِنَّهُۥهُوَ السِّمِيعُ الْعَلِيدُ ﴿

ثُمَّرَ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا ٱلْآينتِ لَيَسْجُنُسَنَهُ. حَتَى حِينِ ۞

وَدَخَلَ مَعَهُ السِّجْنَ فَتَكَانِّ قَالَ أَحَدُهُمَا إِنِّ أَرْسِيَ أَعْصِرُخَمُراً وَقَالَ ٱلْآخُرُ إِنِّ أَرْسِيَ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُمِنَةُ نَبِتْنَا بِتَأْوِيلِيَّةً إِنَّا نَرَبْكَ مِنَ ٱلْمُحْسِنِينَ ﴿

قَالَ لَا يَأْتِيكُمَاطَعَامُّ ثُرُزَقَانِهِ عِلَّا نَبَأَثْكُمُا يِتَأْوِيلِهِ ، قَبْلَ أَن يَأْتِيكُمُّا ذَلِكُمَامِمَّا عَلَمَنِ رَيِّ ۚ إِنِّ تَرَكُثُ مِلَةَ قَوْمِ لَا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْلَاخِرَةِ هُمْ كَنْفِرُونَ ۞

وَٱتَبَعْتُ مِلَّهَ ءَابَآءِىٓ إِبْرَهِيدَ وَ إِسْحَقَ وَيَعْقُوبَ مَاكَاتَ لَنَاۤ أَن ثُشْرِكَ بِاللَّهِ مِن شَّىٰءٍ ذَٰ لِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَكُلِ ٱلنَّاسِ وَلَكِنَّ أَكُثَّ ٱلنَّاسِ لَايَشْكُرُونَ ۞

^[1] (V.12:38) See the footnote of (V. 2:135).

thank not (i.e. they neither believe in Allâh, nor worship Him).

- 39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?
- 40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.
- 41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
- 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitan (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.
- 43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
- 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
- 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُنصَاحِبَي ٱلسِّجْنِ ءَأَرْبَابُ مُّتَفَرَقُوكَ خَيْرٌ أمراللة الوَحد القيقار الله

مَاتَعْبُدُونَ مِن دُونِهِ ٤ إِلَّا أَسْمَاءَ سَخَيْتُهُ وَهَا أَنتُدُ وَءَابَآؤُكُم مَّآأَنزَلَ اللهُ بِهَامِن سُلْطَننَ إِن ٱلْحُكُمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا نَعْدُ دُوٓ أَ إِلَّا إِنَّاهُ ۚ ذَلِكَ ٱلدِينُ ٱلْقَيْمُ وَلَكِنَّ أَكُثُرُ ٱلنَّاسِ لَانْعَلَمُونَ ١

يَصَنِحِيَ ٱلسِّجِنِ أَمَّا أَحَدُكُما فَيَسْقِي رَيَّهُ, خَمْراً وَأَمَّا ٱلْآخَـرُ فَنُصْلَبُ فَتَأْكُ لُوالظَّارُ مِن زَأْسِيهُ ، قُضِيَ ٱلْأَمْرُ ٱلَّذِي فِيهِ تَسْنَفْتِ يَانِ (إِنَّ اللَّهِ عَلَيْكُ

وَقَالَ لِلَّذِي ظُنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أُذْكُرْنِي عِندَرَتكَ فَأَنسَنهُ ٱلشَّبْطُنُ ذِكْرَ رَبِهِ عَلَبتَ فِي ٱلسِّجْنِ بِضْعَ سِينِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَقَالَ ٱلْمَلِكُ إِنِّ أَرَىٰ سَبْعَ بَقَرَتٍ سِمَانِ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُلْبُكُتٍ خُضْرِ وَأُخَرَ يَالِسَتِّ يَتَأَيُّهَا ٱلْمَلَأُ أَفْتُونِي فِي رُهْ يَنِيَ إِن كُنْتُو لِلرُّهُ يَا تَعَبُرُونَ ﴿ إِنَّهُ

قَالُوٓ أَأَضْغَنْثُ أَحْلَنَيْ وَمَانَحَنُ بِتَأْوِيلِ ٱلْأَحْلَم بِعَالِمِينَ (إِنَّ)

وَقَالَ ٱلَّذِي نَجَامِنْهُمَا وَٱدَّكُرَ يَعْدَ أُمَّةٍ أَنَا أُنَبِتُكُم بِتَأْوِيلِهِ - فَأَرْسِلُونِ ٢

- 46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
- 47. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
- 48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
- 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
- 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot."
- 51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."
- 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily! Allâh guides not the plot of the betravers.[1]

يُوسُفُ أَيُّهَا ٱلصِّدِيقُ أَفْتِ نَافِي سَبْعِ بَقَرَتِ سِمَانِ بَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُكَتٍ خُضْرٍ وَأُخَرَ يَابِسَتِ لَعَلَى أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (إِنَّا

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدَتُمْ فَذَرُوهُ في سُنْبُله وإلَّا قَلِيلًا مِّمَانَأُ كُلُونَ ١

> ثُمَّ يَأْتِي مِنْ بَعْدِ ذَالِكَ سَبْعُ شِدَادُ يُأْ كُلُنَ مَاقَدَّمْتُمْ لَمُنَّ إِلَّاقِلِيلَامِيمَا تُحْصِنُونَ (١٠)

ثُمَ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ 🟐

وَقَالَ ٱلْمَلِكُ ٱلنَّوْنِ بِهِ مَا فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْتَلْهُ مَاكِالُ ٱلِنَسْوَةِ ٱلَّتِي فَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلَيْمٌ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

قَالَ مَاخَطْبُكُنَّ إِذْ رَوَدِتُّنَّ يُوسُفَعَن نَفْسِيةٍ ـ قُلْرَ حَنشَ لِلَّهِ مَاعَلِمُنَاعَلَيْهِ مِن سُوَّةٍ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْفَنَ حَصْحَصَ ٱلْحَقُّ أَنَا ْزُوَدِتُّهُۥ عَن نَفْسِهِ ء وَإِنَّهُ لِمَنَ ٱلصَّادِ فِينَ (اللَّهُ

ذَلِكَ لِيَعْلَمَ أَنِي لَمُ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَابِنِينَ (١١)

^[1] (V.12:52)

a) Narrated Ibn 'Umar رضى الله عليه وسلم : The Prophet ملى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so." (Sahih Al-Bukhari, Vol. 8, Hadith No. 196)

b) See the footnote of (V.4:145).

- 53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
- 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
- 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).
- 56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers See V.2:112).
- 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
- **58.** And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.
- 59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?
- **60.** "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

﴿ وَمَا أَبُرِيُ نَفْسِي ۚ إِنَّ النَّفْسَ لاَ مَارَةُ ۚ إِللَّهُوِّ السُّوِّ اللَّهِ اللَّهِ اللَّهُ اللّ

وَقَالَ الْمَلِكُ اَتْنُونِيهِ اَسْتَخْلِصْهُ لِنَفْسِيُّ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيُومَ لَدُيْنَا مَكِينُ أَمِينُ ۗ

قَالَ ٱجْعَلْنِي عَلَىْ خَزَآمِِنِ ٱلْأَرْضِ ۚ إِنِّ حَفِيظُ عَلِيدُ ۗ ﴿ عَلِيدُ ۗ ﴿ عَلِيدُ اللَّهِ عَلَى خَوْلَا اللَّهِ عَلَيدُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّه

وَكَذَاِكَ مَكَنَّا لِمُوسُفَ فِى اَلْأَرْضِ يَنَبَوَّأُ مِنْهَا حَيْثُ يَشَأَّهُ نُصِيبُ مِرَحْمَتِنَا مَن نَشَآهُ وَلانْضِيعُ أَجْرَالْمُحْسِنِينَ ۞

> ۅؘڵٲؘڿۘۯؙٲڵٲڿؚۯۊؚڂؘؽ۫ڒٞڷؚڶۘڍؘڽڹؘٵڡؘٮؙؙۅٲ ۅۘۘػٲٮۛٛۉٲۑنؘۜڠٛۅۮؘ۞

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَ

وَلَمَّاجَهَّزَهُم بِحَهَا ذِهِمْ قَالَ أَثْنُونِ بِأَخِلَكُم مِنْ أَبِيكُمْ أَلَاتَرُوْتَ أَنِّ أُوفِ ٱلْكِيْلَ وَأَنَا خَيْرُ ٱلْمُنزِلِينَ ۞

> فَإِنلَّهُ تَأْتُونِ بِهِۦفَلَاكَيْلَلَكُمُّ عِندِى وَلَانَقُ رَبُونِ ۞

- 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
- 62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.
- 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
- **64.** He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."
- 65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
- 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."
- 67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In

قَالُواْسَنُزَوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَعِلُونَ ١

وَقَالَ اِفِنْدَنِهِ الْجَعَلُواْ بِصَنْعَهُمْ فِ دِحَالِمِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا ٱنفَ كَبُواْ إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يُرْجِعُونَ ۞

فَلَمَّارَجَمُوٓ إِلِنَّ أَبِيهِ مِ قَالُواْ يَتَأَبَّانَا مُنِعَ مِنَّا ٱلْكَيْـُ لُ فَأَرْسِلَ مَعَنَـاۤ أَخَـانَا نَكَــُتُلُ وَإِنَّا لَهُ لَكَنِهُ ظُونَ ۞

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّاكَمَا أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَنَّلُ فَاللّهُ خَيْرُ كَفِظُا وَهُوَ أَرْحَمُ ٱلرِّحِينَ ﴿

وَلَمَافَنَحُواْ مَتَعَهُمْ وَجَدُواْ بِضَعَنَهُمْ رُدَّتَ إِلَيْهِمْ قَالُواْ يَتَأَبَّانَا مَانَبْغِيْ هَلَذِهِ ـ بِضَعَنْنَا رُدَّتَ إِلَيْنَاۚ وَنَمِيرُ اَهْلَنَا وَخَفَظُ الْخَانَا وَنَزْدَادُ كَيْلَ بَعِيرِّذَاكِ كَيْلًا كَسِيرٌ ۖ ۞

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَى ثُوْتُونِ مَرْفِقًا مِّنَ اللَّهِ لَتَأْنُنَي بِهِ الْآ أَن يُحَاطَ بِكُمُّ ظَمَّا َ عَاتُوهُ مَوْفِقَهُمْ قَالَ اللَّهُ عَلَى مَانَقُولُ وَكِلُّ اللَّ

ۅۘقَالَ يَنَبَيٰ ٓ لَانَدْخُلُواْ مِنْ بَابٍ وَحِدٍ وَٱدْخُلُواْ مِنْ أَبْوَبٍ مُّتَفَرِّفَةٍ ۚ وَمَاۤ أُغْنِى عَنكُم مِنَ اللّهِ مِنشَىٰٓ ۚ إِنِ ٱلْحُكُمُ إِلَّا لِلّهِ عَلَيْهِ ثَوَكَّلْتُ ۖ وَعَلَيْهِ

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Him, I put my trust and let all those that trust, put their trust in Him." [1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily!I am your brother, so grieve not for what they used to do."

70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried:

فَلْيَتَوَكِّلُ ٱلْمُتَوَكِّلُونَ ١

وَلَمَّادَخُلُواْ مِنْ حَيْثُ أَمَرُهُمْ أَبُوهُم مَّاكَاتُ يُغْنِي عَنْهُ مِ مِّنَ ٱللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِ نَفْسِ يَعْفُوبَ قَضَىنَهُ أُوإِنَّهُ لَذُو عِلْمِ لِمَا عَلَمْنُهُ وَلَكِكِنَّ أَكْمُ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿ الْأَ

وَلَمَّادَخُلُواْ عَلَى يُوسُفُ ءَاوَت إِلَيْهِ أَخَاةً قَالَ إِنِّ أَنَاْ أَخُوكَ فَلَا تَبْنَيِسْ بِمَاكَانُواْ يَعْمَلُونَ ﴿

فَلَمَّا جَهَّزَهُم بِحَهَا ذِهِمْ جَعَلَ ٱلسِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمُّ أَذَّنَ مُؤَذِنُّ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسُدِقُونَ ﴿

^[1] (V. 12:67).

a) Narrated Ibn 'Abbâs أرضى الله عليه وسلم . Allâh's Messenger على الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah** and do not see an evil omen in things, and put their trust in their Lord." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 479)

^{*} Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah مثى الله عليه وسلم. The Prophet مثلى الله عليه وسلم said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allah is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allâh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path." (Sahih Al-Bukhari, Vol.3, Hadith No.488B).

"O you (in) the caravan! Surely, you are thieves!"

- 71. They, turning towards them, said: "What is it that you have lost?"
- 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."
- 73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
- 74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
- 75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers)!"
- 76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).
- 77. They [(Yûsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا نَفْقِدُونَ ۞

قَالُواْ نَفْقِدُ صُواعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِدِ عِمْلُ بَعِيرِ وَانَاْ إِدِ ء زَعِيدُ ﴿

> قَالُواْ تَاللَهِ لَقَدْ عَلِمْتُ مَ مَاجِئَنَا لِنُفْسِدَ فِٱلْأَرْضِ وَمَاكُنَا سَرِقِينَ ﴿

قَالُواْفَمَاجَزَوْهُ وإِن كُنتُدُكَذِبِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالُواْحَزُّوُهُ مَن وُجِدَ فِي رَحْلِهِ - فَهُوَجَزَّ وُهُ كَلَالِكَ جَعْزِى الظَّلِيلِينَ ﴿

فَبَدَاَ بِأَوْعِيَتِهِمْ قَبْلُ وِعَآءِ أَخِيهِ ثُمَّ أَسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهُ كَذَلِكَ كِدْنَالِيُوسُفَّ مَاكَانَ لِيَا خُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّآ أَن يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَنتِ مَّن نَشَآةٌ وَفَوْقَ كُلِ ذِي عِلْمٍ عَلِيمٌ ﴿ ﴾

ه قَالُوَّ أَإِن يَسَّرِقُ فَقَدْ سَرَقَ أَجُّهُ لَهُ وَمِن فَالْوَالِهِ مَا الْوَسُفُ فِ نَفْسِهِ - مِن قَبْلُ فَأَسَرَهَا لَوُسُفُ فِ نَفْسِهِ - وَلَمْ يُبُدِهِ الْهُمُ وَقَالَ أَنشُدُ شَرُّ مَكَ أَنَّ وَاللَّهُ مَا يَصُفُورَ بِي اللَّهُ وَاللَّهُ مَا الصَّفُورَ بِي اللَّهُ اللَّهُ مَا الصَّفُورَ بِي اللَّهُ اللَّهُ اللَّهُ مَا الصَّفُورَ بِي اللَّهُ الْمُنْ الْمُلْعُلِمُ اللَّهُ الْمُنْ الْمُعِلَّةُ الْمُلْعُلِمُ اللْمُلْعِلَمُ اللَّهُ الْمُلْعُلِمُ الْمُلْعِلَمُ اللْمُلْعُلِمُ اللَّهُ الْمُلْعُلِمُ اللْمُلْعِلَمُ الْمُلْعُمُ الْمُلْعُلِمُ الْمُلْع

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinûn (good-doers — see the footnote of V.9:120)."

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

- 81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!
- 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."
- 83. He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise."
- 84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
- 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you

قَالُواْيَتَأَيُّهَا ٱلْعَرْرُ إِنَّ لَهُ ﴿ أَبَّا شَيْخًا كَبِّيرًا فَخُذْ أَحَدُنَا مَكَانَهُ ﴿ إِنَّا زَنكَ مِنَ ٱلْمُحْسِنِينَ ﴿ اللَّهُ

قَالَ مَعَاذَ اللَّهِ أَن نَأْخُذَ إِلَّا مَن وَحَدُنَا مَتَعَنَا عِندُهُ وَإِنَّا إِذَا لَّظَيْلُمُونَ ١

فَلَمَّا ٱسْتَنْفَسُواْ مِنْهُ خَلَصُواْ نَجِتُا ۚ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓ أَأَكَ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقَامِنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَطِتُمْ فِي يُوسُفَّ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَىٰ يَأْذَنَ لِيٓ أَبَ أَوْ يَعْكُمُ ٱللَّهُ إِلَّ وَهُوَ خَيْرُ ٱلْحَكِمِينَ ١

ٱرْجِعُوا إِلَىٰٓ أَبِيكُمْ فَقُولُواْ يَتَأَبَاناً إِنَّ ٱبْنَكَ سَرَقَ وَمَاشَهِ ذَنَ ٓ إِلَّا بِمَا عَلِمْنَا وَمَاكُنَّا لِلْغَيْبِ حَافِظِينَ ١

وَسْئُلِٱلْفَرْبِيَةَ ٱلَّتِيكُنَّا فِيهَا وَٱلْعِيرَٱلَّتِيٓ أَفَيْلُنَا فهَ أَوَإِنَّا لَصَادِقُونَ ١

قَالَ بَلْ سَوَلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَدِيرٌ جَيِكً ۗ عَسَى ٱللَّهُ أَن يَأْتِينِي بِهِ مَجِيعًا إِنَّهُ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ اللهُ

وَتَوَلَّى عَنْهُمْ وَقَالَ يَكَأْسَفَى عَلَى يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُو كَظِيمٌ ١

قَالُواْ تَالَيْهِ تَفْتَوُّا تَذْكُرُ بُوسُفَ حَتَّى،

become weak with old age, or until you be of the dead."

- 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.
- 87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve."
- 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family. and we have brought but poor capital, so pay us full measure and be charitable to us. Truly. Allâh does reward the charitable."
- 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"
- 90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost."
- 91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners."
- 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy![1]

تَكُونَ حَرَضًا أَوْتَكُونَ مِنَ آلهَنلکين هُ قَالَ إِنَّمَآ أَشَكُواْ بَنِّي وَحُزْنِيٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿

ينبنى أذهبوا فتحسك أوامن يؤشف وأجيه وكا تَأْيْنَسُواْ مِن زَوْجِ ٱللَّهِ إِنَّهُ الْا يَأْيُنَسُ مِن زَوْجِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَيْفِرُونَ ١

فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَتَأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلفُّرُّ وَحِثْنَا بِبِصَلِعَةِ مُزْجَلَةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَأَ إِنَّ اللَّهَ يَغِزى ٱلْمُتَصَدِّفِينَ

> قَالَهَلْ عَلِمْتُمُ مَّافَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إذ أَنتُ مُ جَنه لُوكَ ١

فَالْوَاْ أَءِ نَكَ لَأَنتَ بُوسُفُ قَالَ أَنَا بُوسُفُ وَهَٰنِذَاۤ أَخِيُّ قَدْمَرِ ﴾ اللهُ عَلَىٰنَآ إِنَّهُ مَن بَنَّق وَيَصْبِرْ فَإِنَ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١

> فَالُواْتَالِيَهُ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَ إِن كُنَّا لَخُطِينَ ١

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمِ يَغْفِرُ ٱللَّهُ لَكُمُّ وَهُوَ أَرْحُهُ ٱلرَّحِينِ ﴾

صلى الله عليه وسلم I heard Allâh's Messenger رضي الله عليه وسلم I heard Allâh's Messenger رضي الله عليه وسلم saying, "Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had

- 93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."
- 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
- 95. They said: "By Allah! Certainly, you are in your old error."
- 96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not?"
- 97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed we have been sinners."
- 98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."
- 99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."
- 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me my brothers. and

آذَ هَنُوا بِقَمِيهِ هَنِذَا فَأَلْقُوهُ عَلَى وَجِهِ أَبِي بَأْتِ بَصِيرًا وَأَتُونِ بِأَهْلِكُمْ

وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَبِ أَوْهُمُ إِنِّي لَأَجِ رِيحَ يُوسُفَّ لَوْلَاّأَن تُفَيِّدُونِ ﴿

قَالُواْ تَأْلَاهِ إِنَّكَ لَفِي ضَلَالِكَ ٱلْقَدِيمِ ﴿ ثَلَّ

فَلَمَّا أَن جَاءَ ٱلْبَشِيرُ أَلْقَنهُ عَلَى وَجْهِهِ عَفَارْتَدَّ بَصِيراً قَالَ أَلَمَ أَقُل لَكُمْ إِنِّ أَعْلَمُ مِنَ ٱللَّهِ

> قَالُواْ يَكَأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُو مَنَاۤ إِنَّاكُنَّا خُطِينَ 🕅

قَالَ سَهُ فَ أَسْتَغْفِرُ لَكُمْ رَيِّنَّ إِنَّهُ هُوَ ٱلْعَفُرُ

فَكَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَيَّ إِلَيْهِ أَنَوَيْهِ وَقَالَ أَدْخُلُواْ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿ إِنَّ اللَّهُ المِّنِينَ ﴿ إِنَّ اللَّهُ

وَرَفَعَ أَبُولِهِ عَلَى ٱلْعَرِّ شِ وَجَدُواْ لَهُ مُسَحَّدًا وَقَالَ يَّتَأْبَتِ هَلِذَا تَأْوِيلُ رُءَيني مِن قَبْلُ قَدْ جَعَلَهَا رَ بِي حَقَّاوَ قَدْ أَحْسَنَ بِيٓ إِذْ أَخْرَجَنِي مِنَ ٱلبِّيهِ وَجَآءَ بِكُمْ مِنَ ٱلْبَدْوِ مِنْ بَعْدِ أَن نَزَغَ ٱلشَّيْطَنُ بَيْنِي وَبَيْنَ إِخْوَتِ إِنَّا رَبِّي لَطِيفُ لِّمَايَشَآهُ إِنَّهُ, هُوَ ٱلْعَلِيمُ ٱلْحَكُمُ ٢

a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allah, he would not have considered himself safe from the Hell-fire." (Sahih Al-Bukhari, Vol.8, Hadith No.476).

Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.

- 101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
- 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
- 103. And most of mankind will not believe even if you desire it eagerly.
- 104. And no reward you (O Muhammad ملى الله عليه وسلم) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Âlamîn (men and jinn).
- 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
- **106.** And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are *Mushrikûn* i.e. polytheists. See verse 6:121].
- 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
- 108. Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh Islâmic Monotheism)

رَبِّ قَدْ ءَاتَیْسَیٰ مِن ٱلمُلْكِ وَعَلَّمْتَنِی مِن اَلْمُلْكِ وَعَلَّمْتَنِی مِن تَأْوِیلِ اَلْاَحَادِیثِ فَاطِرَ اَلسَّمَوَتِ وَٱلْاَرْضِ اَنتَ وَلِیّ هِ فَاللَّهُ نَیا وَٱلْاَحِد رَبَّ قَوَیِّنی مُشْلِمًا وَٱلْحِدْنِ آئَا
 مُشْلِمًا وَٱلْحِدْنِي إِالصَّلِحِينَ آئَا

ذَلِكَ مِنْ أَنْبَآ الْفَيْتِ نُوجِيدٍ إِلَيْكُ وَمَاكُنتَ لَدَيْمِمُ إِذْ أَجْمَعُواْ أَمْرَهُمْ وَهُمْ يَكُمُونَ ﴿

> وَمَآ أَكُثُرُ النَّاسِ وَلَوْحَرَضَتَ بِمُؤْمِنِينَ ۞ وَمَاتَسْنَالُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرُ لِلْعَلِمِينَ ۞

وَكَأَيْن مِّنْ ءَايَةٍ فِ السَّمَوٰتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ۞

أَفَامِنُواْ أَن تَأْتِيَهُمْ غَنشِيَةٌ مِّنْ عَذَابِ اللهِ أَوْتَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لايَشْعُرُونَ ۞

قُلُ هَاذِهِ عَسَبِيلِي أَدْعُوٓ إَلِى ٱللَّهِ عَلَى بَصِيرَةٍ

with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.

أَنَّا وَمَنِ ٱتَّبَعَنِي وَشُبْحَنَ ٱللَّهِ وَمَآ أَنَا مِنَ ٱلْمُشْرِكِينَ ۞

وَمَآأَرُسَلْنَامِن قَبْلِكَ إِلَّارِجَالَا نُوْحِىٓ إِلَيْهِم مِنْأَهْ لِٱلْفُرَقَّ أَفَلَهْ يَسِيرُواْ فِ ٱلْأَرْضِ فَيَـنْظُرُواْ كَيْفَكَاكَ عَنقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ ٱلْآخِرَةِ خَيْرٌ لِلَّذِينَ ٱنَّفَوْاً أَفَلَاتُمْ قِلُونَ ۞ أَفَلَاتُمْ قِلُونَ ۞

حَتَّىٰ إِذَا اَسْتَيْفَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْكُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِى َمَن نَّسَاً ۖ وَلَا يُرَدُّ بُأْسُنَا عَنِ الْقَوْمِ الْلُجْمِينَ ﴿

لَقَدُكَاتَ فِي فَصَصِهِمْ عِبْرَةٌ لِأَوْلِي ٱلْأَلْبَٰتِ مَاكَانَ حَدِيثًا يُفْتَرَكَ وَلَكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَكَذَيْهِ وَقَفْصِيلَكُ لِشَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمِ يُؤْمِنُونَ ۞

^{[1] (}V.12:111) See the footnote of V.6:125.

Sarat Ar-Ra'd (The Thunder) XIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

- 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
- 3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnaîn (two in pairs may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect.
- 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât (proofs, evidences, lessons, signs) for the people who understand.



بِنَ الْحَجَالُ الْحَجَاءِ

الَّمَرُ

ؿؚڵڮ؞ٙٳؽٮٛٛٲڵڮٮؘۜٮڋۣٞۅؘٲڶٙڍؾٲۛڶڗۣڵٳڸؾؘڬ ڡؚڹڒٙؾٟڬ ٱڵڂٯؙؙٞٷڵڮڬؘٲؘػؙۯٙٳڶؽؘٳڛڵٳؿۣٚڡٮؗٶڹۘ۞

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَوَ تِ مِعْيَرِ عَدِ تَرَوْمَ ۖ ثُمُّ ٱسْتَوَىٰ عَلَىٰ لَعَرْشُ وَسَخَرَ ٱلشَّمْسَ وَٱلْفَمَرُكُلُّ يَجْرِي لِأَجَلِ مُسْمَى مُدَيِّرَ ٱلأَمْرَ يُفَعِدُ ٱلْآيَئِتِ لَعَلَكُمْ بِلِفَلَا رَيْكُمْ ثُوفِتُونَ ﴿

وَهُوَٱلَّذِي مَدَّٱلْأَرْضَ وَجَعَلَ فِيهَا وَوَٰسِى وَأَنْهَزَّا وَمِن كُلِّ ٱلشَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِٱثْنَيْنَ يُغْشِى ٱلْشَّلَ ٱلنَّهَارُّ إِنَّ فِ ذَالِكَ لَآينَتِ لِقَوْمِ يَتَفَكَّرُونَ ﴿ ﴾

ۅؘڣۣٱڵٲۯۻؚ قِطَعٌ مُنَجَوِرَتٌ وَجَنَتُ مِنْ أَعَنَب ۅؘڒؘدَعٌ وَيَخِيلٌ صِنْوَانٌ وَغَيْرُصِنْوَانِ يُسْغَى بِمَآءٍ وَحِدٍ وَثَفَضِّ لُ بَعْضَهَا عَلَى بَعْضِ فِى ٱلْأَكُلُ إِنَّ فِي ذَلِكَ لَآيَدَتٍ لِقَوْرِ يَمْ قِلُوك ﴿

- وسلم) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein.
- 6. They ask you to hasten the evil before while (many) good, exemplary punishments have indeed occurred before But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
- 7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
- 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
- 9. All-Knower of the Unseen and the seen, the Most Great, the Most High.
- 10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.
- 11. For him (each person), there are angels in succession, before and behind him. [1] They guard him by the Command of Allâh. Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there

﴿ وَإِن تَعْجَبُ فَعَجَبُ قَوْلُهُمْ أَءِ ذَا كُنَّا تُرَابًا أَءِ نَا لَفِي خَلْقِ جَدِيدٍ أُوْلَتِهِكَ ٱلَّذِينَ كَفَرُوا برَبّهم وَأُولَتِكَ ٱلْأَغْلَالُ فِيٓ أَعْنَافِهِم وَأُولَتِكَ أَصْعَابُ ٱلنَّارِّهُمْ فَهَا خَلِدُونَ (١٠)

وَيَسْتَعْجِلُونِكَ بِٱلسَّيْئَةِ قَبْلُ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِ مُ ٱلْمَثُلَاثُ وَإِنَّ رَبِّكَ لَذُو مَغْفِرَةِ لِلنَّاسِ عَلَىٰ ظُلْمِهِمُّ وَ إِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ١

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ ۗ مِن زَيَةً إِنَّمَا أَنتَ مُنذِرٌّ وَلِكُلِّ فَوْمِ هَادٍ ﴿ اللَّهِ مِن إِنَّا لِهِ مَا إِنَّا اللَّهِ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ ٱلأَرْحَامُ وَمَاتَزْ دَادُ وَكُلُ شَيْءٍ عِندَهُ,بمِقْدَارِهُ عَنامُ ٱلْغَيْب وَالشَّهَدةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ١ سَوْآةٌ مِنكُمْ مَنْ أَسَرَّ ٱلْقَوْلُ وَمَنجَهَ رَبِهِ، وَمَنْ هُوَمُسْتَخْفِ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ١

لَهُ,مُعَقِّبُثُ مِّنَ بِيَنِ يَدَيْهِ وَمِنْ خَلْفِهِ ـ يَحْفَظُونَهُ, مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسهِ أَوَ إِذَآ أَرَادَ ٱللَّهُ بِقَوْمِ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَ مَالَهُ مِ مِن دُونِهِ عِن وَالِ شَ

^{[1] (}V.13:11) See the footnote (B) of (V.6:61).

can be no turning back of it, and they will find besides Him no protector.

- 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
- 13. And Ar-Ra'd^[1](thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.
- 14. For Him (Allah, Alone) is the Word of none has the right to be Truth (i.e. worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).
- 15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
- 16. Say (O Muhammad صلى الله عليه وسلم): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

هُوَالَّذِي يُريكُمُ ٱلْبَرْقَ خَوْضًا وَطَمَعًا وَ مُنشِئُ ٱلسَّحَاكَ ٱلنَّقَالَ شَ

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمِّدِهِ ، وَٱلْمَلَيْكَةُ مِنْ خِيفَتِهِ ، وَنُرْسِلُ ٱلصَّوَعِقَ فَيُصِيبُ بِهَامَن يَشَاءُ وَهُمْ يُجِدِدُلُوكَ فِي ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿ اللَّهُ

لَهُ, دَعُوةُ ٱلْخَقُّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِ عَلَا يَسْتَجِيبُونَ لَهُم بِشَيْءِ إِلَّا كَبُسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبَلُّعُ فَاهُ وَمَاهُوَ سَلِغِيِّهُ وَمَادُعَآهُ أَلْكُفِرِينَ إِلَّا فِي ضَلَال ﴿ إِنَّا

> وَيِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ طَوْعَا وَكُرْهَا وَظِلَنْلُهُم بِٱلْغُدُو وَٱلْأَصَالِ ١١٠٠ ١

قُلْ مَن زَبُّ ٱلسَّمَوَتِ وَٱلأَرْضِ قُل ٱللَّهُ قُلْ أَفَأَ تَعَذَّتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَايَمْلِكُونَ لِأَنفُسِهِمۡ نَفْعًا وَلَاضَرَّا قُلْ هَلْ يَسْتَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوى ٱلظُّلُمَنْتُ وَالنُّورُّ أَمْ جَعَلُوا بِلَّهِ شُرَكّا ٓ خَلَقُوا كَخَلْقِهِ -فَتَشْنِهُ ٱلْخَافَ عَلَيْهِمْ قُلُ اللَّهُ خَلِقُ كُلُّ شَيْءٍ وَهُوَ ٱلْوَاحِدُ ٱلْقَلَوْ اللَّهِ

^{[1] (}V.13:13) Ar-Ra'd: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsîr Al-Qurtubî*).

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood[1]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allah and صلى الله followed His Messenger Muhammad i.e. Islâmic Monotheism] is Al-Husnâ (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad صلى الله عليه وسلم), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment. but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest.[2]

- 19. Shall he then who knows that what has صلى الله been revealed unto you (O Muhammad from your Lord is the truth be like him (عليه وسلم who is blind? But it is only the men of understanding that pay heed.
- 20. Those who fulfil the Covenant of Allâh and break not the Mîthâq (bond, treaty, covenant).
- 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh

أَنْ إِلَى مِنَ ٱلسَّمَآ مَآءُ فَسَالَتْ أَوْدِيَةٌ بُقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَيدًا زَّابِيَّأْ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْمَتَعِ زَبَدُ ثُمِّثُكُمُ كُذَٰ إِلَّ يَضْرِبُ ٱللَّهُ ٱلْحَقِّ وَٱلْبَطِلُّ فَأَمَّا ٱلزَّبَدُ فَلَذْ هَبُ جُفَاَّةً وَأَمَّامَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِي ٱلْأَرْضِ كَذَلِكَ يَضِم بُ أَللَّهُ ٱلْأَمْثَالَ ٢

لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهُمُ ٱلْحُسۡنَىٰۚ وَٱلَّذِينَ لَمُ يَسْتَجِيبُواْلَهُ، لَوْأَتَ لَهُم مَّافِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُ مُعَهُ لَاَفْنَدَوْ أَبِهِ ءُ أُولَٰئِكَ لَحُمُ سُوٓءُ ٱلْحِسَابِ وَمَأْوَنهُمْ جَهَنَّمُ وَبِنْسَ ٱلْمِهَادُ اللَّهُ

﴿ أَفَهَنِ بَعْلُوا أَنَّمَا أَنُولَ إِلَتْكَ مِن زَّتِكَ ٱلْحَقُّ كُمَنْ هُ أَغْمَةً أَغَالَنَذَكُ مُ أُؤَلُوا الْأَلْتِ

ٱلَّذِنَ بُوفُونَ بِعَهِدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَاقَ إِنَّ

وَٱلَّذِينَ بَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِ ءَأَن يُوصَيلَ وَيَغْشُونَ رَبُّهُمْ وَيَخَافُونَ سُوَّءَ ٱلْحِسَابِ

^[1] (V.13:17) See the footnote (A) of (V.9:119). ^[2] (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

has forbidden and perform all kinds of good deeds which Allâh has ordained).

- 22. And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.
- 23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
- **24.** "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"
- 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)^[1].
- 26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.
- 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ملى الله عليه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
- 28. Those who believed (in the Oneness of Allâh Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh:

وَٱلَّذِينَ صَبَرُواالْبَيْعَاءَ وَجُهِ رَبِّهِمْ وَأَقَامُواالْصَلَوْةَ وَأَنفَقُواْ مِثَارَزَقَنْهُمْ سِرَّا وَعَلاَنِيَةٌ وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّنَةَ أُولَيْكَ لَمُمْ عُقْبَى الدَّارِينَ

جَنَّتُ عَدْنِيَدَخُلُونَهَا وَمَن صَلَحَ مِنْ اَلْآيِمِ وَأَزْوَجِهِمْ وَذُرِيَّتِيمٍ مَّ وَٱلْمَلَتِهِكَةُ يُدَّخُلُونَ عَلَيْهِم مِن كُلِّ بَابٍ

سَلَمُ عَلَيْكُم بِمَاصَبُرْتُمْ فَيَعْمَ عُفْهَى ٱلدَّادِ ۞

ۅؙۘٲڵؘڍؚڽؘؽڣڠٛڞؙۅڹؘۘعهٞۮٱڵڣۅؽؙڹۼڍؚڡؚؽڟٛڣٟء ۅؘؿۛڡڟڠۅٮؘؘڡؘٲۜٲڡٞۯۘڶڵةؙؠؚۑڐٲڹۑۘۅڝڶۅؽؙڡٚڛڎۅڹ ڣؚٱڵٲڗۻٚۛٲٛۏڵؾؘٟڬۿؗػٛٲڵڵٞڡ۫ڹڎۘۅؘڟػٞۺڞٷٛٲڵۮٙٳڕ۞ٛ

ٱللَّهُ يَلْسُطُ ٱلرِّزْقَ لِمَن يَشَآهُ وَيَقْدِرُّ وَفَرْحُواْ بِٱلْحَيَوْةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوْةُ ٱلدُّنْيَا فِي ٓٱلْآخِرَةِ إِلَّا مَسَّتُّ ۖ

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَاۤ أَنْزِلَ عَلَيْهِ ءَايَةٌ مِّن َدَيِّهِ ۗ قُلُ إِنَّ اللَّهَ يُصِٰلُ مَن يَشَآءُ وَيَهْ دِىۤ إِلَيْهِ مَنْ أَنَابَ ۞

> ٱلَذِينَ ءَامَنُواْ وَتَطْمَينُ قُلُوبُهُم بِذِكْرِ اللَّهِ ٱلَا يِذِكِ إِلَّهِ تَطْمَينُ ٱلْقُلُوبُ ۞

^[1] (V.13:25) See the footnote of (V.2:27).

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verily, in the remembrance of Allâh do hearts find rest [11].

29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, $T\hat{u}b\hat{a}$ (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad صلى الله عليه وسلم) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ طُوبَى لَهُمْ وَحُسْنُ مَثَابٍ ۞

كَنَاكَ أَرْسَلْنَكَ فِي ٓ أُمَّةِ قَدْ خَلَتْ مِن فَيْلِهَاۤ أُمُمُّ لِتَتَلُوۡا عَلَيْهِمُ الَّذِىۤ أَوْحَيْسَاۤ إِلَيْكَ وَهُمۡ يَكُفُرُونَ بِالرَّحۡنِ ۚ قُلَهُورَقِ لَآ إِلَهَ إِلَّاهُو عَلَيْهِ قَوَكَ لَتُ وَإِلَيْهِ مَتَابِ ﴿ ﴿ ﴾ وَاللَّهُ عَلَيْهِ قَوَكَ لَمُ

وَلَوَّانَ قُرْءَانَا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْقُطِّعَتْ
بِهِ ٱلْأَرْضُ أَوْكُمْ بِهِ ٱلْمَوْقَّ بَلِ لِلَّهِ ٱلْأَمْرُجَمِيعًا ۗ
أَفَكُمْ يَايْضِ ٱلَّذِيبَ ءَامَنُوۤ الْاَلْوَيشَآءُ ٱللَّهُ لَهَدَى
النَّاسَ جَمِيعاً وَلاَيْرَالُ ٱلَّذِينَ كَفُرُوا تُصِيبُهُم
بِمَاصَنعُوا قَارِعَةً أَوْتَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَقَّ يَأْتِي
وَعَدُ ٱللَّهَ إِنَّ ٱللَّهَ لَا يُغْلِفُ ٱلْمِيعَادَ ۞

 $^{^{[1]}}$ (V.13:28) The superiority of *Dhikr Allâh* نصر الله [remembering Allâh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mûsâ عليه وسلم said, "The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (Sahih Al-Bukhari, Vol.8, Hadith No.416).

b) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, *Subhân Allâhi wa bihamdihi*, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (*Sahih Al-Bukhari*, Vol.8, *Hadith* No.414).

c) Narrated Abu Hurairah على أنه عليه وسلم أنه عليه وسلم عليه وسلم عليه وسلم said, "Whoever says: Lâ ilâha illallâhu wahdahû lâ sharîka lahû, lahul-mulku wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Sahih Al-Bukhari, Vol.8, Hadith No.412).

^{*}None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

(evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

- 32. And indeed (many) Messengers were mocked at before you (O Muhammad صلی انه), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!
- 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fairseeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.
- **34.** For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allâh.
- 35. The description of the Paradise which the *Muttaqûn* (the pious See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
- 36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), [1] but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad سلم الله عليه وسلم): "I am commanded

وَلَقَدِ ٱسۡتُمْ رِٰؿَ بِرُسُلٍ مِّن قَبْكِ فَأَمَٰلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْ ثُهُمُ فَكَيْفَ كَانَ عِقَابِ ۞

أَفَعَنْ هُوَقَآبِمُ عَلَىٰ كُلِ نَفْسٍ بِعَاكَسَبَتُ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ قُلُ سَمُّوهُمْ أَمْ تَنْيَثُونَهُ وَبِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَمْ يِظَنْهِ رِبَنَ ٱلْفَوْلِ بَلْ ذُيِنَ لِلَّذِينَ كَفَرُواْ مَكُرُهُمْ وَصُدُّ وَاعْنِ السَّبِيلِّ وَمَن يُضْلِلِ اللَّهُ فَاللَّهُ مِنْ هَا دِنْ

لَّهُمْ عَذَابُّ فِي الْفَيَوْةِ ٱلدُّنِيَّ وَلَعَذَابُٱلْآخِرَةِ أَشَقَّ وَمَا لَهُمُ مِّنَاللَّهِ مِن وَاقِ ۞

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقُونَّ تَجْرِي
 مِن تَغْنِهَ الْأَثْرَ أُلْكُلُهَا دَآبِدٌ وَظِلُهُ الْلَكَ فِرِينَ النَّالُ شَيْ
 عُقْبَى الَّذِيرَ اتَّقَوَّ أَوَّعُنِي الْكَفِرِينَ النَّالُ شَيْ

وَٱلَّذِينَ اَنَيْنَهُمُ ٱلْكِتَبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَخْزَابِ مَن يُنكِرُ بَعْضَةُ . فُلْ إِنْمَآ أُمِرْتُ أَنْ أَغَبُدَ اللَّهَ وَلاَ أُشْرِكَ بِهِ عَإِلَيْهِ أَدْعُوا وَإِلَيْهِ مِنَابِ

^[1] (V.13:36) See the footnote of (V. 5:66).

only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

- 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلی الله علیه) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh.
- 38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). [Tafsir At-Tabari]
- **39.** Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)
- **40.** Whether We show you (O Muhammad صلى الله عليه وسلم) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.
- 41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.
- **42.** And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
- 43. And those who disbelieved, say: "You (O Muhammad صلي الله عليه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

وَكَذَٰلِكَ أَنَرُلْنَهُ حُكُمًّا عَرَبِيَّا وَلَيْنِ أَبَّعْتَ أَهْوَآءَ هُم بَعْدَمَاجَآءَكَ مِنَ ٱلْعِلْمِ مَالَكَ مِنَاللَهِ مِن وَلِيَّ وَلَا وَاقِب ۞

وَلَقَدْ أَرْسَلْنَا رُسُلَا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمُّ أَزْوَجَا وَذُرِيَّةً وَمَاكَانَ لِرَسُولٍ أَن يَأْقِيَ عَايَةٍ إِلَّا بِإِذْ نِٱللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۞

> يَمْحُواْ اللَّهُ مَايَشَاءُ وَيُثْبِتُ وَعِندَهُ، أُمُّ الْكِتنب ﴿

وَإِن مَّا اُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمَ أَوْنَتَوَقَّيَنَّكَ فَإِنْمَاعَلَيْكَ الْبَلَغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿

ٱۊكمْ يَرُوْاْ أَنَا نَأْقِ الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحَكُمُ لَا مُعَقِّبَ لِمُحَكِّمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَاتِ شَ

وَقَدْ مَكَرَالَذِينَ مِن فَبْلِهِمْ فِللَهِ الْمَكْرُجَيِعَ الْ يَعْلَمُ مَا تَكْسِبُكُلُ نَفْسِ وَسَيَعْلَوْ الْكُفَّرُ لِمَنْ عُقَى الدَّارِ ۞

وَيَقُولُ الَّذِيرِ كَفَرُواْ لَسْتَ مُرْسَكَا ۚ قُلُ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمُ وَمَنْ عِنْدُمُ عِلْمُ الْكِنْبِ شَ

Sûrat Ibrâhîm (Abraham) XIV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

- 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
- 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein they are far astray.
- 4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
- 5. And indeed We sent Mûsâ (Moses) with Our Ayât (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."
- 6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were



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ڪِتَنَبُّ أَنْزَلْنَهُ إِلَيْكَ لِنُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَنْتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِ مِّ إِلَى صِرَطِ ٱلْعَرْبِزِ ٱلْحَمِيدِ ۞

اللَّهِ الَّذِى لَهُ,مَافِ السَّحَوَتِ وَمَافِى ٱلْأَرْضِّ وَوَيْـلُّ لِلْكَنْفِرِينِ مِنْ عَذَابٍ شَدِيدٍ ۞

ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَاعَلَى ٱلْآخِرَةِ وَيَصُدُّونَ عَنسَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا اُوْلَيۡهِكَ فِىصَلَٰلِ بَعِيدِ۞

وَمَاۤأَرۡسَلۡنَامِن رَّسُولٍ إِلَّا بِلِسَانِ فَوَمِهِ، لِيُسَتِّكَ لَمُمَّ فَيُضِلُّالَهُ مَن يَشَآهُ وَيَهْدِى مَن يَشَكَآهُ وَهُوَ الْمَزِيزُ الْحَكِيمُ ۞

وَلَقَدُ أَرْسَكُنَا مُوسَى بِثَايَدَتِنَا آَنَ أَخْدِجْ قَوْمَكَ مِنَ الظُّلُمَنِ إِلَى النُّورِ وَذَكِرْهُم بِأَيْنِمِ اللَّهِ إِنَّ فِ ذَلِكَ لَآبَنْتِ لِكُلِّ صَبَارٍ شَكُورٍ ۞

وَإِذْقَالَمُوسَىٰ لِقَوْمِهِ ٱذْكُرُواْنِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَجَىٰكُمْ مِنْ ءَالِ فِرْعَوْن يَسُومُونَكُمْ شُوّءَ ٱلْعَذَابِ وَلَدَّ يَجُونَ أَبْنَاءَكُمْ 329

slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."

- 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."
- 8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise."
- 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."
- 10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."
- 11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.
- 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with

وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِي ذَالِكُم بَلاَهُ مِن رَبِكُمْ عَظِيمٌ ١

> وَ إِذْ تَأَذُّكَ رَبُّكُمْ لَيِن شَكَرْتُعْ لَأَزِيدَنَّكُمُّ وَلَبِنكَهُ عَدَابِي لَشُدِدُ ٢

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓ أَأَنُّمْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَإِنَ ٱللَّهَ لَغَنَّ مَمِيدُ ١

أَلَمْ يَأْتِكُمْ نَبَوُّا ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادِ وَتُمُودُ وَٱلَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ حَآءَتُهُمْ رُسُلُهُم بِٱلْبَيِّنَاتِ فَرَدُوٓ أَلَيْدِيَهُمْ فِيٓ أَفُوَاهِهِمْ وَقَالُوٓ أَإِنَّا كَفَرْنَا بِمَآأُرْسِلْتُم بِهِ، وَإِنَّالَفِي شَكِّ مِّمَّاتَدْعُونَنَآ إليّه مُريب ١

﴿ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكُّ فَاطِر ٱلسَّمَوَتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَلَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلِ مُسَمَّى قَالُوا إِنَّ أَنتُمْ إِلَّا بِشَرُّ مِثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّاكَاتِ بَعْنُدُ ءَابِآؤُنَا فَأَتُونَا بسُلُطَان مُبينِ

قَالَتْ لَهُمْ رُسُلُهُمْ إِن غَنُ إِلَّا بِسَدَّرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ -وَمَاكَاكَ لَنَآأَن نَّأْتِيكُم بِسُلْطَننٍ إِلَّابِإِذْنِ الله وعَلَى الله فَلْتَ تُوكَلَ الْمُؤْمِنُونَ ١

وَمَالَنَآ أَلَّا نَنُوَكَ لَعَلَى أُلَّهِ وَقَدْ هَدَىنَا سُبُلَنا وَلَنصَبرَكَ عَلَى مَآءَاذَ يَتُمُونَا وَعَلَى patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

- 13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers).
- 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat."
- 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.
- 16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
- 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat^[1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
- 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
- 19. Do you not see that Allâh has created the heavens and the earth with truth? If He

ٱللَّهِ فَلْيَتَوَكِّلُ ٱلْمُتَوِّكِلُونَ ١

وَقَالَ الَّذِينَ كَفَرُواْلِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَاۤ أَوْلَتَعُودُكِ فِى مِلَّتِنَاۚ فَأَوْحَىۤ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكُنَّ ٱلظَّلِمِينَ ۞

وَلَنُسْكِنَنَكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَالِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿ اللَّهِ

وَٱسْتَفْتَحُواْ وَخَابَكُلُّ جَبَّادٍ عَنِيدٍ ﴿

مِن وَرَآبِهِ ، جَهَنَّمُ وَيُسْفَىٰ مِن مَّآءِ صَدِيدٍ ١

يَتَجَرَّعُهُۥوَلَايَكَادُيْسِيغُهُۥوَيَأْتِيهِ ٱلْمَوْتُ مِنكُلِ مَكَانٍ وَمَاهُوَسِمَيَتْ وَمِن وَرَآبِهِ، عَذَابُ غَلِيظٌ ۞

مَّثُلُ الَّذِينَ كَفَرُوالِرَبِهِمِّ أَعْمَلُهُ مُكَرَمَادٍ ٱشْتَذَتْ بِهِ ٱلرِّيمُ فِي يَوْمِ عَاصِفِّ لَّا يَقْدِرُونَ مِمَّا كَسُبُواْ عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۞ هُوَ الضَّلَالُ الْبَعِيدُ ۞

أَلَهْ تَرَأَكَ اللَّهَ خَلَقَ السَّمَنُوَتِ وَٱلْأَرْضَ

^{[1] (}V.14:17) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a *Kâfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." (*Sahih Al-Bukhari*, Vol.8, *Hadith* No.559A).

wills, He can remove you and bring (in your place) a new creation!

- 20. And for Allâh that is not hard or difficult.
- 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."
- 22. And Shaitan (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."
- 23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, -- to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salâm (peace!).[1]
- 24. See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

بِٱلْحَقُّ إِن يَشَأَ يُذْهِبَكُمْ وَيَأْتِ بِعَلْقِ جَدِيدِ ١

وَمَاذَاكَ عَلَى ٱللَّهِ بِعَزِيزِ أَنَّ اللَّهِ بِعَزِيزِ أَنَّ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّ

وَ رَزُواْ لِلَّهِ جَمِيعًا فَقَالَ ٱلصُّبِعَ فَتَوُّا لِلَّذِينَ أستكبروا إناكنا لكم تبعافهل أنتم مُعْنُونَ عَنَّامِنَ عَذَابِ ٱللَّهِ مِن شَيَّءٍ قَالُواْ لَهُ هَدَىٰنَا ٱللَّهُ لَمَدَ يُنَكِّمُ مُسَوَّاةً عَلَيْنَا أَجَرَ عَنَآ أَمْ صَهَرَّنَا مَالَنَامِن مَّحِيصٍ ١

وَقَالَ ٱلشَّيْطَٰنُ لَمَّاقُضِيَ ٱلْأَمْرُ إِنَ ٱللَّهَ وَعَدَكُمْ وَعْدَ أَلْحَقّ وَوَعَدَتُكُمْ فَأَخْلَفْتُكُمْ وَمَاكَانَ لِيَ عَلَيْكُمْ مِن سُلْطَنِ إِلَّا أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُ وَلَيْ فَلَاتَلُومُونِي وَلُومُوا أنفُسكُم مَّآأَنَا بِمُصْرِخِكُمْ وَمَآأَنَا بِمُصْرِخِكُمْ وَمَآأَنتُهِ بمُصْرِخِي إِنَّ كَفَرْتُ بِمَا أَشْرَكُ مُمُونِ من فَتُلُّ إِنَّ ٱلظَّلِيمِينَ لَهُمْ عَذَاكُ ٱليُّر ١

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ جَنَّاتِ تَعْرِى مِن تَعْنَهَا ٱلْأَنْهَارُ خَالِدِينَ فِهَابِإِذْنِ رَبِّهِ مِنْ يَعَيِّنُهُمْ فِهَاسَلَمُ اللهُ

أَلَهُ تَرَكَنْفَ ضَرَبَ اللَّهُ مَثَلًا كِلْمَةً طَتِيَةً كَشَجَرَةِ طَيْبَةِ أَصْلُهَا ثَابِتُ وَفَرْعُهَا في ألتكميّاء ١

^{[1] (}V.14:23) See the footnote of (V.4:86).

- 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.
- **26.** And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.
- 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. [1] And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allah does what He wills. [2]
- 28. Have you not seen those who have changed the Blessings of Allâh into disbelief صلى الله عليه by denying Prophet Muhammad) ملم, and his Message of Islâm), and caused their people to dwell in the house of destruction?
- 29. Hell, in which they will burn, and what an evil place to settle in!
- 30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"
- 31. Say (O Muhammad صلى الله عليه وسلم) to 'Ibâdî (My slaves) who have believed, that they should perform As-Salât (Igâmat-as-Salât), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on

تُؤْتِيَّ أُكُلَهَا كُلَّ حِينِ بِإِذْنِ رَبِّهَا أُوْيَضْرِبُ اللهُ ٱلأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ مَنَذَكَّرُونَ ١

وَمَثَلُكُلِمَةٍ خَبِيثَةِ كَشَجَرَةِ خَبِيثَةِ ٱجْتُثَتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَامِن قَرَادِ ١

يُثَنَّتُ اللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَوْلِ ٱلثَّابِتِ فِي ٱلْحَيَوٰوَ ٱلدُّنْيَاوَفِ ٱلْآخِرَةَ وَيُضِلُّ ٱللَّهُ ٱلظَّلِيمِينَ وَنَفْعَلُ ٱللَّهُ مَا يَشَاءُ ١

> ﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّ لُواٰ نِعْ مَتَ ٱللَّهِ كُفْرًا وَأَحَلُواْ قَوْمَهُمْ دَارَ ٱلْبَوَادِ ١

> جَهَنَّمَ يَصْلَوْنَهَ أُوبِنُسَ ٱلْفَرَادُ ١

وَجَعَلُواْ لِلَّهِ أَنْدَادًا لَيُضِلُّواْ عَنْ سَبِيلِةٍ عُقُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّادِ ﴿

قُل لَعِيَادِيَ الَّذِينَ ءَامَنُوا نُقِيمُواْ الصَّلَوْةَ وَيُنفِقُواْ مِمَّارِزَفْنَاهُمْ سِتَّرَاوَعَلانِيَةً مِن قَبْل أَن يَأْتِي يَوْمٌ لَّابَيْعٌ فِيهِ وَلَاخِلَالُ الْ

^{[1] (}V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (Munkar and Nakîr) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? and (3) What do you say about this man (Prophet Muhammad ملى الله عليه who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allấh; (2) My religion is Islâm; and (3) This man Muhammad صَلَىٰ اَنْهُ عَلِيهُ وَسِلَمُ is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See Tafsir Ibn Kathir]. [2] (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

Part 13

which there will be neither mutual bargaining nor befriending.

- 32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
- 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
- 34. And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Blessings by disbelief, and by Allâh's worshipping others besides Allah, and by Allâh disobeying and His Prophet (صلى الله عليه وسلم Muhammad).
- (remember) when Ibrâhîm 35. And (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
- 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso still You are indeed disobeys me, Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them,

ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّحَنَوَتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَاءِ مَآءً فَأَخْرَجَ بِهِ عِنَ ٱلثَّمَرُتِ رزقًا لَكُمُ وَسَخَّرَلَكُمُ ٱلْفُلْكَ لِتَجْرِي فِ ٱلْمَحْدِ بِأَمْرِةٍ وَسَخَّرَلَكُمُ ٱلْأَنْهَارِ ﴿

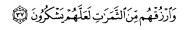
> وَسَخَّرَلَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَدَآبِبَيْنَ وَسَخَّرَلَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ١

وَءَاتَىٰكُمْ مِّن كُلِّمَاسَأَلْتُمُوهُ وَإِن تَعُدُّواُ نِعْمَتَ اللَّهِ لَا يَجْصُوهَ أَ إِنَ الْإِنسَانَ لَظَلُومٌ

وَ إِذْ قَالَ إِبْرَهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ - َامِنَا وَٱجْنُهُمْ وَبَنِيَ أَن نَعُهُدَ ٱلْأَصْنَامَ إِنَّ الْأَصْنَامَ الْإِلَّا

رَبَ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِي فَإِنَّهُۥ منَّ وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ١

رَّبُّنَا إِنِّي أَسْكُنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعِ عِندَ بَيْنِكَ ٱلْمُحَرَّمِ رَيَّنَا لِيُقِيمُوا ٱلصَّلَوٰةَ فَأَجْعَلْ أَفْئِدَةً مِنَ ٱلنَّاسِ مَهُوى إِلَيْهِمْ and (O Allâh) provide them with fruits so that they may give thanks. [1]



[1] (V.14:37). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbâs رضى الله عليه وسلم: [On the authority of the Prophet صلى الله عليه وسلم (See Fath Al-Bari, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismâ'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah.* Ibrâhîm (Abraham) brought her and her son Ismâ'îl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Ismå'îl's (Ishmael) mother went on suckling Ismå'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Isma'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safa and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water added, "May صلى الله عليه وسلم awas flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم Allâh bestow mercy on Ismâ'îl's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam صلى الله عليه وسلم would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صنى الله عليه وسلم added, "Ismâ'îl's (Ishmael) mother was

sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Isma'îl's (Ishmael) mother was pleased with the whole situation صلى الله عليه وسلم as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'îl's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'îl's (Ishmael) marriage in order to see his family that he had left before, but he did not find Isma'il (Ishmael) there. When he asked Isma'îl's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'îl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living. and I told him that we were living in a hardship and poverty.' On that Isma'îl (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'îl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Isma'îl (Ishmael). So he came to Isma'îl's (Ishmael) wife and asked her about Isma'îl (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrahîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance). Then she thanked Allâh عزوجيل. Ibrâhîm (Abraham) said, 'What kind of rood do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless added, "At that time they did not have صلى الله عليه وسلم The Prophet ملى الله عليه وسلم صنى grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet added, "If somebody has only these two things as his sustenance, his health and الله عليه وسلم صلى الله عليه وسلم disposition will be badly affected, unless he lives in Makkah." The Prophet added, "Then Ibrâhîm (Abraham) said to Ismâ'îl's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Isma'îl (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'îl (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Isma'îl (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allân wished, and called on them afterwards. He saw Ismå'îl (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrahîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'îl (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrahîm (Abraham) asked, 'Will you help me?' Isma'îl (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.' " The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the *Ka'bah*). Isma'îl (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'îl (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Isma'îl (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.' " (V.2:127).

- 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.
- 39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishaq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.
- 40. "O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation.
- Lord! Forgive me and my 41. "Our parents, and (all) the believers on the Day when the reckoning will be established."
- 42. Consider not that Allah is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
- 43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
- 44. And warn (O Muhammad صلى الله عليه وسلم) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
- 45. "And you dwelt in the dwellings of men who wronged themselves, and it was

رَبِّنَآ إِنَّكَ تَعْلَوُ مَا نُخْفِي وَمَا نُغْلِثُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَيْءٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّكَمَاءِ ١

ٱلْحَمْدُيلَةِ ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكُتر السَّمَعِيلَ وَإِسْحَنَّ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ﴿

> رَبِّ ٱجْعَلْنِي مُقِيحَ ٱلصَّلَوْةِ وَمِن ذُرِّيَّتِيْ رَبِّنَاوَتَقَبَّلُدُعَآءِ ١

رَبَّنَا ٱغْفِرْلِي وَلِوَالِدَى وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ شَ

> وَلَا تَحْسَبُكَ أَلِلَّهُ غَنْفِلًّا عَمَّا يَعْمَلُ ٱلظَّٰدلِمُوكَ إِنَّمَايُؤَخِّرُهُمْ لِيَوْمِ تَشْخَصُ

مُهْطِعِينَ مُقْنِعِي رُءُ وسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْنِهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُواْرَبِّنَآ أُخِرْنَآ إِلَىٰٓ أَجَلِ قَرِيبٍ نُجِّبُ دَعْوَتُكَ وَنَتَجِعِ ٱلرُّسُلِّ أَوَلَمْ تَكُونُوٓ ٱأَفۡسَمۡتُم مِن فَبْلُ مَالَكُم مِن زَوَالِ ١

وَسَكَنتُم في مَسَحِين ٱلَّذِينَ ظَلَمُوٓاْ

The Prophet صلى الله عليه وسل added, "Then both of them went on building and going round the *Kaʻbah* saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahih Al-Bukhari, Vol. 4, Hadith No. 583].

^{*} When Ibrâhîm (Abraham) married Hâjar and she conceived Ismâ'îl (Ishmael), Sârah, Ibrahîm (Abraham)'s first wife became jealous of her and swore that she would cut three parts from her body. So Hajar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. "Allâh knows better."

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clear to you how We had dealt with them. And We put forth (many) parables for you."

- 46. Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [Tafsir Ibn Kathir][1].
- 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.
- 48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
- 49. And you will see the Mujrimûn (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day Mugarranûn^[2] (bound together) in fetters .
- 50. Their garments will be of pitch, and fire will cover their faces.
- 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.
- 52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

أَنفُسَهُمْ وَتَبَايَّكَ لَكُمْ كَيْفَ فَعَكْنَابِهِمْ وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَ إِن كَاكَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْحِيَالُ ١

> فَلاَ تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِ ـ رُسُلَةً ۥ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنِنْقَامِ ﴿ إِنَّا اللَّهُ عَزِيزٌ ذُو ٱنِنْقَامِ ﴿ إِنَّا

بَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرً ٱلْأَرْضِ وَٱلسَّمَوَتُ وَبَرَزُواْ لِلَّهِ ٱلْوَحِدِ ٱلْقَهَارِ ١

> وَتَرَى ٱلْمُجْرِمِينَ يَوْمَيِـذٍ مُقَرَّنِينَ في الأصفاد ١

ليَجْزِيَ ٱللَّهُ كُلَّ نَفْسِ مَّا كَسَبَتْ إِنَّ أَلَّهُ سَرِيعُ ٱلْحِسَابِ ﴿ إِنَّ أَلَّهُ سَرِيعُ ٱلْحِسَابِ ﴿ إِنَّا

هَنذَابَكَنُّ لِلنَّاسِ وَلِسُنذَرُواْ بِهِ ء وَلِيَعْلَمُوَاْ أَنَّمَا هُوَ إِلَهُ وَرَحِدٌ وَلِيذًكُمْ أَوْلُوا ٱلْأَلْيَابِ ٢

(V.14:49) Mugarranûn in fetters mean with their hands and feet tied to their necks with chains.

^{[1] (}V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

Sûrat Al-Hijr (The Rocky Tract) XV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are Verses of the Book and a plain Qur'ân.
- 2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmic Monotheism— this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise]. [1]
- 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
- 4. And never did We destroy a township but there was a known decree for it.
- 5. No nation can advance its term, nor delay it.
- 6. And they say: "O you (Muhammad صلی do whom the Dhikr (The Qur'ân) has been sent down! Verily, you are a mad man!
- 7. "Why do you not bring angels to us if you are of the truthful?"
- 8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!



بِ اللَّهِ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ وَالْرَحْمَ وَالْمَعْمِ وَالْمُعِلَى وَالْمُعِلَى وَالْمِنْ وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُولِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمِنْ وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُولِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُولِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمِنْ وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُولِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُؤْمِ وَالْمُعِلِي وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلَى وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمِ

الَّرْ يَلْكَ مَايَنتُ ٱلْكِتَابِ وَقُرْءَانِ مُّبِينٍ

رُبَمَا يَوَذُ ٱلَّذِينَ كَفَرُوا لَوَكَانُوا مُسْلِمِينَ ۞

ذَرْهُمْ يَأْكُلُواْ وَيَسَمَتَعُواْ وَيُلْهِمِ الْأَمَلُ فَيَوْ وَيُلْهِمُ الْأَمَلُ فَيَوْفَ وَيُعْمُ الْأَمَلُ فَيَ

وَمَآ أَهۡلَكُنَامِن فَرْيَةٍ إِلَّا وَلَمَا كِنَابٌ مَعۡلُومٌ ۞

مَّانَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَايَسْتَشْخِرُونَ ۞

وَقَالُواٰ يَّاَ أَيُّمَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَا لَيْكُرُ إِنَّكَ لَمَا لَيْكُرُ إِنَّكَ لَمَ

لَوْمَاتَأْتِينَا إِلْمَلَتَهِكَةِ إِن كُنتَ مِنَ الصَّندِقِينَ ۞ مَانُنَزِلُ ٱلْمَلَتَهِكَةَ إِلَّا وَإِلَّى الْحَيِّ وَمَاكَانُوٓا إِذَا مُنظرِينَ ۞

^{[1] (}V.15:2): See the footnote of (V.3:85).

- 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption)^[1].
- 10. Indeed, We sent (Messengers) before you (O Muhammad صلى الله عليه وسلم) amongst the sects (communities) of old.
- 11. And never came a Messenger to them but they did mock at him.
- 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].
- 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.
- 14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)
- 15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."
- 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. [2]
- 17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil).
- 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

إِنَّانَحَنُ نَزَّلْنَاٱلذِّكْرَ وَإِنَّالَهُۥ كَمَنفِظُونَ۞

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيعِ ٱلْأَوَّلِينَ ۞

وَمَايَأْتِيهِم مِن رَّسُولٍ إِلَّا كَانُواْبِهِ ، يَسْنَهْزِءُ ونَ ١

كَذَاكِ نَسْلُكُهُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ١

لَايُؤْمِنُونَ بِهِ مِوَقَدْ خَلَتْ سُنَّةُ ٱلْأُوَّلِينَ اللَّهِ

وَلَوْفَنَحُنَاعَلَيْهِم بَابًامِّنَ ٱلسَّمَآءِ فَظَلُّوافِيهِ يَعْرُجُونَ اللَّ

لَقَالُوٓ أَإِنَّمَا شُكِرَتَ أَبْصَنُرُنَا بَلْ نَعَنُ قَوْمٌ ۗ مَسْحُورُونَ ﴿

وَلَقَدْ جَعَلْنَا فِ ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَهَا لِلنَّظِرِينَ ۞

وَحَفِظْنَهَامِنُكُلِّ شَيْطَنِ رَجِيمٍ ۞

إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَٱنْبَعَهُ وَشِهَابٌ مُّبِينٌ ۗ

[2] (V.15:16) See the footnote of (V.6:97).

^{[1] (}V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ân. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ân has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel).] have been corrupted in the form of additions or subtractions or alterations in the original text.

- 19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
- 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle. beasts, and other animalsl.
- 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
- 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you likel.
- 23. And certainly We! We it is Who give life, and cause death, 11 and We are the Inheritors.
- 24. And indeed. We know the first generations of you who had passed away, and indeed. We know the present generations of you (mankind), and also those who will come afterwards.
- 25. And verily, your Lord will gather them together. Truly, He is All-Wise. All-Knowing.
- 26. And indeed. We created man from dried (sounding) clay of altered mud.
- 27. And the jinn, We created aforetime from the smokeless flame of fire.

وَٱلْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْسَنَا فِيهَا رَوَسَى وَأَنْكَتْنَا فيهَا مِن كُلِّ شَيْءٍ مِّوْزُونِ ١

> وَجَعَلْنَا لَكُوْ فِهَامَعَىٰ بِشَ وَمَن لَسْتُمْ لَهُ برَ رفينَ ٢

وَإِن مِّن شَيْءٍ إِلَّا عِن دَنَا خَزَ آبِنُهُۥ وَمَانُنَزَّلُهُۥ إلَّابِقَدَرِمَّعْلُومِ ١

وَأَرْسَلْنَا ٱلرِيَئَحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَنْنَكُمُوهُ وَمَا أَنتُ مْلَهُ بِخَنْزِنِينَ (أَنَّ مُلَةُ بِخَنْزِنِينَ (أَنَّ)

وَإِنَّا لَنَحْنُ نُحَى - وَنُمِيتُ وَخَنُ ٱلْوَرِثُونَ ﴿

وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْعَلِمْنَا ٱلْمُسْتَفْخرِينَ ١

وَ إِنَّ رَبِّكَ هُو يَعْشُرُهُمْ إِنَّهُ, حَكِيمٌ عَلِيمٌ (أَنَّ)

وَٱلْجَانَ خَلَقْنَهُ مِن قَبْلُ مِن نَارِ ٱلسَّمُومِ ١

^{[1] (}V.15:23) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except three:

a) Deeds of continuous Sadagah (act of charity), e.g. an orphan home or a well for giving water to drink.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents." (Sahih Muslim, The Book of Wasava (Wills and Testaments).

- 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.
- 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."
- **30.** So the angels prostrated themselves, all of them together.
- **31.** Except *Iblîs* (Satan) he refused to be among the prostrators.
- **32.** (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?"
- 33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."
- 34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." [*Tafsîr At-Tabarî*]
- 35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
- **36.** [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
- 37. Allâh said: "Then verily, you are of those reprieved,
 - 38. "Till the Day of the time appointed."
- 39. [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
- **40.** "Except Your chosen, (guided) slaves among them."

وَإِذْ قَالَ رَبُّكَ لِلْمَالَيْهِ كَذِ إِنِّ خَدِلِقُ مِشَكُرًا مِن صَلْصَدْلِ مِنْ حَمَالٍ مَسْنُونِ ﴿

> فَإِذَا سَوَّيْتُهُ.وَنَفَحُتُونِيهِ مِن رُّوحِي فَقَعُواْ لَهُ,سَجِدِينَ ۞

فَسَجَدَ ٱلْمَلَيِكَةُ كُلُّهُمْ أَجْمَعُونَ ١

إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّنجِدِينَ

قَالَ يَتَ إِبْلِيشُ مَالَكَ أَلَّا تَكُونَ مَعَ ٱلسَّنجِدِينَ ۞

قَالَ لَمْ أَكُن لِأَسْجُدَ لِلشَّرِخَلَقَتَهُ مِن صَلْصَـٰلِ مِّنْ حَمَاٍ مَّسْتُونِ ﴿ ﴾

قَالَ فَأَخْرُجُ مِنْهَا فَإِنَّكَ رَجِيدٌ اللَّهُ

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَى يَوْمِ ٱلدِّينِ

قَالَ رَبِّ فَأَنظِرُ نِيِّ إِلَى يَوْمِ يُبْعَثُونَ ﴿

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ۞

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ۞

فَالَرَدِيَا أَغُويْنَنِي لَأَزَيِّنَ لَهُمُ فِ ٱلْأَرْضِ وَلَأُغُوبَنَهُمُ أَجْمَعِينَ ﴿

إِلَّاعِبَ ادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ١

- 41. (Allâh) said: "This is the Way which will lead straight to Me."
- 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghâwûn (Mushrikûn and those who go astray, criminals, polytheists, and evil-doers).
- 43. "And surely, Hell is the promised place for them all.
- 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
- 45. "Truly! The Muttaqûn (the pious See V.2:2) will be amidst Gardens and water-springs (Paradise).
- 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
- 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.
- 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
- 49. Declare (O Muhammad صلى الله عليه وسلم) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
- 50. And that My Torment is indeed the most painful torment.
- 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham).
- 52. When they entered unto him, and said: Salâm (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."
- 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy possessing much knowledge (son) wisdom."

قَالَ هَٰذَاصِهَ طُعَلَىٰ مُسْتَقِعُهُ ١

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَ نُ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ١

وَإِنَّ جَهَنَّمَ لَمُوْعِدُهُمُ أَجْمَعِينَ ١

لْمَاسَبْعَةُ أَبُوكِ لِكُلِّلَ بَابِ مِنْهُمْ جُنْءٌ مَفْسُورُ شَ

إِنَّ ٱلْمُنَّقِينَ فِي جَنَّاتٍ وَعُيُونِ ﴿

أَدْخُلُوهَا بِسَلَامِ ءَامِنِينَ ١

وَنَزَعْنَامَافِ صُدُورِهِم مِنْ غِلِّ إِخْوَانًا عَلَىٰ سُرُرٍ مُنْقَدِبِلِينَ ١

لَايَمَسُهُمُ فِيهَانَصَبُّ وَمَاهُم مِّنْهَا بِمُحْرَجِينَ ﴿ الله نَيْ عِمَادِي أَنَّ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ

وَأَنَّ عَذَابِي هُوَالْعَذَابُ ٱلْأَلِيمُ ٢

وَنَبِتْهُمْ عَنضَيْفِ إِبْرُهِيمَ ١

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَامًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ (أَنَّ)

قَالُواْ لَانُوْجَلْ إِنَّانُبُشِّرُكَ بِغُلَامِ عَلِيمِ (أَقَ)

- 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"
- 55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."
- 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"
- 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
- 58. They (the angels) said: "We have been sent to a people who are Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).
- 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."
- 61. Then when the Messengers (the angels) came unto the family of Lût (Lot).
- **62.** He said: "Verily! You are people unknown to me."
- 63. They said: "Nay, we have come to you with that (torment) which they have been doubting.
- 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
- 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

قَالَ أَبَشَ رَبُهُونِي عَلَىٰ أَن مَّسَنِيَ ٱلْكِبَرُ فَهُمْ تُنكِّدُ وِنَ الْأَنْكُ

قَالُواْ بَشَّرُنَكَ بِٱلْحَقِّ فَلَاتَكُنْ مِنَ ٱلْقَنْبِطِينَ ٥

قَالَ وَمَن يَقْنَظُ مِن رَّحْمَةِ رَبِّهِ = إِلَّا الضَّالُّونَ ١

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ١

قَالُوٓ أَإِنَّاۤ أُرْسِلْنَاۤ إِلَىٰ فَوْمِ تَجْرِمِينَ ٢

إِلَّاءَالَ لُوطِ إِنَّالَمُنَجُّوهُمْ أَجْمَعِينَ ٢

إِلَّا أَمْرَأَتَهُ وَقَدَّرُنَأَ إِنَّهَا لَمِنَ ٱلْفَيرِينَ ١

فَلَمَّاجَاءَ ءَالَ لُوطِ ٱلْمُرْسَلُونَ ١

قَالَ إِنَّكُمْ قَوْمٌ مُنكَرُونَ ﴿

قَالُواْ بَلْ جِئْنَاكَ بِمَا كَانُواْ فِيهِ يَمْتَرُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَأَنَيْنَكُ بِٱلْحَقِّ وَإِنَّا لَصَدِقُوكَ ١

فأشر بأهلك بقطع مِنَ ٱلَّيْلِ وَٱتَّبِعُ أَدْسَرَهُمْ وَلَا يَلْنَفِتْ مِنكُو أَحَدُ وَامْضُواْ حَيْثُ تُؤْمَرُونَ ١

- 66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.
- 67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).
- 68. [Lût (Lot)] said: "Verily! these are my guests, so shame me not.
 - 69. "And fear Allâh and disgrace me not."
- 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Alamîn (people, foreigners and strangers from us)?"
- 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
- 72. Verily, by your life (O Muhammad اصلى الله عليه وسلم), in their wild intoxication, they were wandering blindly.
- 73. So As-Saihah (torment awful cry) overtook them at the time of sunrise.
- 74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
- 75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).
- 76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)^[1].
- 77. Surely! Therein is indeed a sign for the believers.
- 78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet

وَقَضَيْنَاۤ إِلَيْهِ ذَلِكَ ٱلْأَمْرَأَتَ دَابِرَهَ ۗ وُلآءَ مَقْطُوعٌ مُصْبِحِينَ ﴿

وَحَآءَ أَهِلُ ٱلْمَدِينَةِ يَسْتَنْهُ وِنَ اللَّا

قَالَ إِنَّ هَنَوُكُآءِ ضَيْفِي فَلَا نَفْضَحُونِ ﴿ إِنَّ ا

وَٱلْقُواْ ٱللَّهَ وَلَا تُحْذِرُونِ قَالُوٓ ٱأُولَمْ نَنْهَكَ عَن ٱلْعَنكِمِينَ ﴿ اللَّهِ مِنْ الْعَالَ اللَّهُ اللَّهِ اللَّهِ اللَّهُ

قَالَ هَنَوُ لَآءِ بِنَانِيِّ إِن كُنتُمُ فَنعلَنَ إِنَّ اللَّهِ

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَيْهِمْ يَعْمَهُونَ ﴿ لَا لَكُ

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ الصَّيْحَةُ مُشْرِقِينَ ﴿ اللَّهُ

فَجَعَلْنَاعَىٰلِيَهَا سَافِلَهَا وَأَمْطُرُنَا عَلَيْهِمْ حِجَارَةً مِن سِجِيل 💮

إنَّ فِي ذَالِكَ لَا يَنتِ لِلْمُتَوَسِّمِينَ (اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ الله

وَإِنَّهَا لَبُسَبِيلِ مُقِيعٍ ١

إِنَّ فِي ذَالِكَ لَا يَةً لِلْمُؤْمِنِينَ ﴿ إِنَّ اللَّهُ اللَّهُ مِنْ إِنَّ اللَّهُ اللَّهُ اللَّهُ

وَإِن كَانَ أَصْعَابُ ٱلْأَيْكَةِ لَظَيٰلِمِينَ ﴿

^{[1] (}V.15:76) Please see the Book of History by Ibn Kathir (كتاب التاريخ لابن كثير).

Shuʻaib (مليه السلام) was sent by Allâh), were also Zâlimûn (polytheists and wrong-doers).

- 79. So, We took vengeance on them. They are both on an open highway, plain to see.
- **80.** And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.
- **81.** And We gave them Our Signs, but they were averse to them.
- **82.** And they used to hew out dwellings from the mountains, (feeling themselves) secure.
- **83.** But As-Saihah (torment awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).
- **84.** And all that they used to earn availed them not.
- 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلى الله عليه رسلم) their faults with gracious forgiveness. [This was before the ordainment of Jihâd holy fighting in Allâh's cause].
- **86.** Verily, your Lord is the All-Knowing Creator.
- 87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân.
- 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

فأننقمنا منهم وإنهما لبإمام مبين

وَلَقَذَكَذَبَ أَصْحَبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَءَالْيَنْكُمْ مَايَلِينَافَكَانُواْعَنْهَا مُعْرِضِينَ ١

وَكَانُواْ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ٥

فَأَخَذَتُهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿

فَمَا أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ١

وَمَاخَلَقْنَاٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْتُهُمَاۗ إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَاَنِيَةٌ فَاصْفَحِ ٱلصَّفْحَ ٱلجَمِيلَ ۞

إِنَّ رَبَّكَ هُوَ ٱلْخَلَّاقُ ٱلْعَلِيمُ ﴿

وَلَقَدْءَالْيَنْكَ سَبْعًا مِّنَ ٱلْمَنَانِ وَٱلْقُرْءَاكَ ٱلْعَظِيمَ ﴿ ﴾

لَاتَمُدَنَّ عَيْنَيْكَ إِلَى مَامَتَعْنَايِهِ ۚ أَزُوَجَامِنْهُ مُ

^[1] (V.15:87) See the footnote of (V.1:2).

| Sûrah 15. Al-Hijr | 15. Al-Hijr |
|-------------------|-------------|
|-------------------|-------------|

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سورة الحجر ١٥ الجزء ١٤

ملى الله عليه 89. And say (O Muhammad الملم): "I am indeed a plain warner."

وَقُلْ إِنِّتَ أَنَا ٱلنَّذِيرُ ٱلْمُبِيثُ إِنَّكُمْ

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

كَمَآأُنزَلْنَاعَلَىٱلْمُقْتَسِمِينَ ١

91. Who have made the Qur'an into parts (i.e. believed in one part and disbelieved in the other). [Tafsir At-Tabari]

ٱلَّذِينَ جَعَـ لُوا ٱلْقُرْءَ انَ عِضِينَ ١

92. So, by your Lord, (O Muhammad صلے اُسہ علیہ وسلم), We shall certainly call all of them to account.

فَوَرَيْكَ لَنَسْءَلَنَّهُمْ أَجْمَعِينَ ١

93. For all that they used to do.

عَمَّا كَانُواْ يَعْمَلُونَ ١ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضَ عَنِ ٱلْمُشْرِكِينَ ﴿ اللَّهِ اللَّهِ مَا تُؤْمَرُ وَأَعْرِضَ عَنِ ٱلْمُشْرِكِينَ

94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers — See V.2:105).

إِنَّا كُفَيْنَكُ ٱلْمُسْتَهْزِءِ بِنَ ۞

95. Truly! We will suffice you against the scoffers.

> ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَىٰهَاءَاخَرَ وَلَقَدُنَعُكُمُ أَنَّكَ يَضِيقُ صَدِّرُكَ بِمَانَقُولُونَ ١٠

96. Who set up along with Allâh another ilâh (god); but they will come to know.

فَسَبَحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّنجِدِينَ ﴿ اللَّهُ

97. Indeed. We know that your breast is straitened at what they say.

وَٱعْبُدُرَمَّكَ حَتَّى يَأْسِكَ ٱلْيَقِيثُ لِإِنَّا

- 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).
- 99. And worship your Lord until there comes unto you the certainty (i.e. death). [2]

b) Narrated Ibn 'Abbâs ارضى الله عنهما used to recognize the completion of the prayer of the Prophet صلى الله عليه وسلم by hearing *Takbîr.* (*Sahih Al-Bukhari,* Vol.1, *Hadith* No.803).

said, "None of you صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "None of you

^[1] (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of lbn 'Abbâs: lbn 'Abbâs الله told me, "In the lifetime of the Prophet ملى الله عليه وسلم, it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational prayers." lbn 'Abbâs further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." (Sahih Al-Bukhari, Vol.1, Hadith No.802).

Surat An-Nahl (The Bees) XVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
- 2. He sends down the angels with the Rûh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that Lâ ilâha illâ Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.
- 4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
- 5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
- 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
- 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.



بِنْ إِلَيْحِيَا

أَنَّةَ أَمُّرُالَّهِ فَلَا تَسْتَعْجِلُوهُ شُبْحَنَهُ وَتَعَلَىٰ عَمَايُشْرِكُوكَ مَا يَشْرَكُوكَ فَي عَمَايُشْرِكُوكَ اللهِ

يُنَزِلُ الْمَلَتِ كَنَةَ بِالرُّحِ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ ۚ أَنْ أَنذِرُوٓ ا أَنَّ ثُهُلَآ إِلَهَ إِلَّا أَنَا فَا تَقُونِ ﴿ كَا اللَّهِ اللَّهِ اللَّهِ اللَّ

خَلَقَ السَّمَوَّتِ وَالْأَرْضَ بِالْعَقِّ تَعَلَىٰ عَمَّا يُشْرِكُونَ ۞

خَلَقَ ٱلْإِنسَانَ مِن نُطَفَةٍ فَإِذَا هُوَخَصِيمٌ مُّينٌ ٢ٛ

وَٱلْأَنْفُدُ خَلَقَهَا لَكُمْ فِيهَادِفْ يُومَنَفِعُ وَمِنْهَا تَأْكُلُونَ (أُنَّ)

> وَلَكُمُ فِيهَاجَالُّ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿

وَتَعْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَيْلَةً تَكُونُواْ بَلِيْهِ ۗ إِلَّا بِشِقِ ٱلْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوثُ رَحِيثُ

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- 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
- 9. And upon Allâh is the responsibility to explain the Straight Path^[1]. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).
- 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.
- 11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
- 12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
- 13. And whatsoever He has created for you on the earth of varying colours [and from vegetation and qualities (botanical life) and from animals (zoological life)]. Verily! In this is a sign for people who remember.
- 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods

وَٱلْخَيْلَ وَٱلْبِعَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزينَةً وَيَغَلُقُ مَا لَا تَعْلَمُونَ ١

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّكِيلِ وَمِنْهَا جَآ إِرُّولُوسُآءَ لْمَدَنْكُمْ أَجْمَعِينَ ١

هُوَ ٱلَّذِيَّ أَنِ زَلَ مِرَى ٱلسَّكَاآِهِ مَآَّةً كَكُمُ مِنْهُ شَاكُ وَمِنْهُ شَحِرٌ فِيهِ تُسِمُوكَ

يُنْبِتُ لَكُمُ بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَابَ وَمِن كُلِّ ٱلثَّمَرَاتِّ إِنَّ فِي ذَلِكَ لَاَيِـةُ لِقَوْمِ مَنْفَكُرُونَ ١

وَسَخَّرَ لَكُمُ ٱلَّتَلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَّرِ وَٱلنَّهُ وَمُ مُسَخَّرَتُ إِنَّ إِلَمْ رِقَّةً إِنَّ فِي ذَالِكَ لَاينت لِقَوْمِ يَعْقِلُونَ ١

وَمَاذَرَأَ لَكُمْ فِٱلْأَرْضِ مُغْنِلِفًا ٱلْوَانُكُّةَ إِكَ فِي ذَٰلِكَ لَآيَـةً لِّقَوْمِ يَذَكَّرُونَ ﴿

وَهُوَ ٱلَّذِي سَخَّهُ ٱلْمَحْهُ لِتَأْكُلُواْمِنْهُ لَحْمُ اطَرِيًّا وَتَسْتَخْرِجُواْ مِنْـهُ حِلْيَـةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلُكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُواْ مِرِ . وَفَصْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ ﴿

^{[1] (}V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

from place to place) and that you may be grateful.

- 15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.
- 16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.
- 17. Is then He, Who creates as one who creates not? Will you not then remember?
- 18. And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- 19. And Allâh knows what you conceal and what you reveal.
- **20.** Those whom they (*Al-Mushrikûn*^[1]) invoke besides Allâh have not created anything, but are themselves created.
- 21. (They are) dead, not alive; and they know not when they will be raised up.
- 22. Your *Ilâh*^[2] (God) is One *Ilâh* (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. [3]
- **23.** Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
- 24. And when it is said to them: "What is it that your Lord has sent down (unto

وَٱلْقَىٰ فِي ٱلْأَرْضِ رَوَسِي أَن تَعِيدَ بِكُمْ وَأَنْهَزُا وَسُمُلاً لَعَلَكُمْ تَهْتَدُونَ ﴿

وَعَلَكَ عَنْ وَبِٱلنَّجْمِ هُمْ يَهْ تَدُونَ ١

أَفَمَن يَغُلُقُ كُمَن لَا يَغْلُقُ أَفَلَا تَذَكَّرُونَ ﴿

وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيتٌ ﴿

وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَاتُعْلِنُونَ اللَّهِ

وَٱلَّذِينَ يَدْعُونَ مِن دُونِٱللَّهِ لَا يَغْلُقُونَ شَيْئًا وَهُمْ يُغْلُقُونَ ۞

أَمْوَتُ عَيْرُ أَخْيَـا أَوْمَا يَشْعُرُونَ أَيَّانَ يُبْعَنُونَ الدَّهُ مُنْ الدَّنَا * ثَالَةً مِنَ كَانَّةً مِنَّا اللَّهِ مَنَّا الْكُنْءَ

إِلَنْهُكُمْ إِلِكُوْوَحِدُّ فَالَّذِيكَ لَا يُؤْمِنُونَ إِلْاَحِرَةِ قُلُوبُهُم مُنْكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ۞

لَاجَرَمَ أَكَ اللَّهَ يَعْلَوُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ۞

وَإِذَاقِيلَ لَهُمُ مَّاذَآأَنَزَلَرَبُّكُوٰۚ قَالُوٓٱأَسَطِيرُ ٱلْأَوَّلِيرِبُ۞

^{[1] (}V. 16:20) Al-Mushrikûn: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

⁽V.16:22) //åh: He Who has all the right to be worshipped.

^{[3] (}V.16:22) See the footnote of (V.22:9).

Muhammad صلى الله عليه وسلم)?" They say: "Tales of the men of old!"

- 25. They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
- 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
- 27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace and misery this Day are upon the disbelievers.
- 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- 29. "So enter the gates of Hell, to abide therein, ^[1] and indeed, what an evil abode will be for the arrogant."
- 30. And (when) it is said to those who are the *Muttaqûn* (the pious See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good

لِيحْمِلُوٓأَأَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَكَمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُ مِعِنَيْرِعِلْمٍ أَلَا سَآءَ مَايَرُرُونَ ﴿

قَدْمَكَرَالَذِيكِ مِن قَبْلِهِمْ فَأَتَ اللَّهُ بُنيَنَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّفَفُ مِن فَوقِهِمْ وَأَتَلْهُمُ الْعَذَابُ مِنْ حَيْثُ لاَسْفُونُ وَ الْكَا

ثُمَّ يَوْمَ الْفِينَمَةِ يُخْزِيهِ مُ وَيَقُولُ أَيْنَ شُرَكَآءِ كَ الَّذِينَ كُنتُم تُشَقُّوك فِيهِمٌ قَالَ الَّذِيكِ أُوتُوا الْفِئْرَ إِنَّ الْفِخْرَى الْيُوْمَ وَالسُّوَءَ عَلَى الْكَفِرِينَ ۞

ٱلَذِينَ تَنَوَفَنْهُمُ ٱلْمَلْتَهِكَةُ ظَالِعِىٓ أَنَفُسِهِمٌّ فَٱلْقَوَّا ٱلسَّلَوَ مَاكُنَّا نَعْمَلُ مِن شُوّعٌ بَكَّى إِنَّ ٱللَّهَ عَلِيثُ لِمِعَاكُنُ تُعْمَلُونَ ۞

فَأَدْخُلُوٓا أَبُوَابَجَهَنَّمَ خَلِايِيكِ فِيهَا ۖ فَلَهِ لَٰسَ مَثْوَى ٱلْمُنَكَيِّرِين ۞

٥ وَقِيلَ لِلَّذِينَ اَتَّقَوَاْ مَاذَاۤ اَنْزِلَ رَبَّكُمُّ قَالُواْ خَيْرٌ ۗ لِلَّذِينَ اَحْسَنُوافِي هَذِهِ الدُّنْيَاحَسَنَةٌ وَلَدَارُ الْأَخِرَةِ خَيْرٌ وَلَيْعْمَ دَارُ الْمُتَّقِينَ ﴿

^{[1] (}V.16:29) See the footnote of (V.2:31)

الجزء ١٤

in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttagûn (the pious — See V.2:2).

- 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the Muttaqûn (the pious — See V.2:2).
- 32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): Salâmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."
- 33. Do they (the disbelievers polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.
- 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.
- 35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- 36. And verily, We have sent among (community, Ummah nation) every Messenger (proclaiming): "Worship Allâh

جَنَّتُ عَدْنِ يَدْخُلُو نَهَا تَجْرِي مِن تَحْتَهَا ٱلْأَنْهَا لُولَكُمْ فيهامايَشَآءُونُ كُذَٰ لِكَ يَجْزِي ٱللَّهُ ٱلْمُنَّقِينَ ﴿ إِنَّا

ٱلَّذِينَ ٰنَوۡفَنَّهُمُ ٱلۡمَلَنۡمِكَةُ طَيِّبِينَ يَقُولُونَ سَكَمُّ عَلَىٰكُمُ أَدْخُلُوا ٱلْجَنَّةَ بِمَا كُنتُوْتَعُ مَلُونَ ١

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْنِيَهُمُ ٱلْمَلَيْكِ كُهُ أَوْ مِأْتِي أَمْرُ رَبِّكَ كَنَاكَ فَعَلَ ٱلَّذِينَ مِن قَبْلُهِمْ وَمَاظُلُمَهُمُ ٱللَّهُ وَلَكِين كَانُوٓ أَأَنفُسَهُمْ يَظْلَمُونَ ﴿ اللَّهُ عَلَيْهُ اللَّهُ
> فَأَصَابَهُمْ سَيِّئَاتُ مَاعَمِلُواْ وَحَاقَ بهم مَّاكَانُواْ بِهِ عِيسْتَهُ زِءُوكَ ١

وَقَالَ ٱلَّذِينَ أَشْرَكُواْ لَوْشَاءَ ٱللَّهُ مَاعَدُنَا مِن دُونِ بِهِ مِن شَيْءٍ نَحَنُ وَلَآءَابَ آَوُنَا وَلَاحَرَّمْنَا مِن دُونِهِ ۽ مِن شَيْءً كَذَالِكَ فَعَلَ ٱلَّذِينَ مِن قَبِّلْهِمُّ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَكَعُ ٱلْمُسِينُ ﴿ اللَّهُ الْمُسِينُ اللَّهُ الْمُسَانِ اللَّهُ ا

وَلَقَدْ مَعَثْنَا فِ كُلِّ أُمَّةِ رَّسُولًا أَنِ أَعْبُدُواْ اللَّهَ وَآحْتَ نِهُواْ الطَّاعُوتَ فَمِنْ هُمِ مِّنْ هَدَى اللَّهُ (Alone), and avoid (or keep away from) $Taghat^{[1]}$ (all false deities i.e. do not worship Taghat besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

- 37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance, ^[2] then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.
- 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up),
 a promise (binding) upon Him in truth, but most of mankind know not.
- 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
- **40.** Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
- 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

وَمِنْهُم مَّنْ حَقَّنْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِ الْأَرْضِ فَانظُرُوا كَيْفَ كَاسَ عَلِقِهَةُ الْمُكَذِّبِينَ ۞

إِن تَحْرِضَ عَلَىٰ هُدَوْهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِدُّلُ وَمَا لَهُ رِمِّن نَصِرِينَ

وَأَفْسَمُوا إِللَّهِ جَهْدَ أَيْمَنِهِمْ لَا يَنْعَثُ اللَّهُ مَن يَمُوتُ بَكَن وَعُدًا عَلَيْهِ حَقًّا وَلَكِنَ أَحْثَرَ النَّاسِ لا يَعْلَمُونَ ﴿

لِبُبَيِّنَ لَهُمُ ٱلَّذِى يَغْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَنْدِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

إِنَّمَاقَوْلُنَا لِثَى إِذَاۤ أَرَدۡنَهُ أَنَ نَقُولَ لَهُ مُنْ فَتَكُونَ ثَقُولَ لَهُ مُكُن فَيَكُونُ ثَنَّ

ۅؘٲڶؘڍڽؘۿٵڿٮۯۅٳڣٲڛۧۄڽؗٲؠڡۜۅڡڶڟؙڸؚؗؗؗۄؙٳڶڹۘڗؘۊۣٮؘٛؾۧۿؗؠٞ ڣۣٵڶڎؙڹ۫ٳڂڛؘڹٞڐٞۘۅؘڵٲؘۼۯؙٵڷٚٳڿڒۊٙٲػڔؙٛڵۊۘػٵٮؙٛۅٵ يَعْلَمُونَ۞

^[1] Tâghut: See the footnote of (V.2:256).

على الله عليه رسلم lheard Allâh's Messenger أرضى الله عنه الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet صلى الله عليه وسلم added; "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."* (Sahih Al-Bukhari, Vol.8, Hadith No.490).

^{*}The fire symbolizes the unlawful deeds which the Prophet صلى الله عليه وسلم warned the people of.

^{[3] (}V.16:40) See the footnote of (V.51:30).

- 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- 43. And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- 44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the *Dhikr* [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.
- 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
- 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?
- 47. Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?
- **48.** Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?
- 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمْ يَتُوكَ الْوَنَ

وَمَآاَزُسَلْنَامِن قَبْلِكَ إِلَّارِجَالَانْوَحِيَّ إِلَيْهِمُّ فَسْتَلُوٓاْاَهْلَاالَذِكْرِ إِنكُنْتُمْلَانَعَلَمُونَ ۖ

ڡ۪ٲڹۛۑٙڹۜٮ۫ؾؚۘۊؘٲڶڗٛؠٛڗٟؖۅٙٲؘڗڵۘڹۜٳڷؾؘڮٲڶؽٙڝٛٚڔڶؿۘؠؘڽۣڽؘ ڸڵٮؘٵڛڡٲڹٛڒۣڷٳڵؿۣؠ؋ۅؘڶۼڶٞۿؙؠ۫ؠؘۜڣڰڴۯۅٮ۞۞

أَفَأَمِنَ ٱلَّذِينَ مَكُرُوا ٱلسَّيِّنَاتِ أَن يَغْسِفَ اللَّهُ بِهِمُ ٱلْأَرْضَ أَوْيَانِيَهُمُ ٱلْصَدَابُ مِنْ حَيْثُ لَايَشْعُرُونَ ٢

أَوْيَأْخُذَهُمْ فِي تَقَلُّبِهِ مُفَاهُم بِمُعْجِزِينَ اللهُ

أَوْيَأْخُذَهُمْ عَلَىٰ تَغَوُّفِ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ زَحِيمٌ ﴿

أُوَلَمْ يَرَوْأُ إِلَى مَاخَلَقَ ٱللَّهُ مِن شَيْءٍ يَنَفَيَّوُّا ظِلَالُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآبِلِ سُجَّدًا لِلَّهِ وَهُمَّوْدَ خِرُونَ ۞

وَلِلْهَ يَسْجُدُ مَا فِي ٱلسَّمَاوَتِ وَمَا فِ ٱلْأَرْضِ مِن دَابَةٍ وَٱلْمَلَتِ كَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿ اللَّهِ **50.** They fear their Lord above them, and they do what they are commanded.

- 51. And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh^[1] (God). Then, fear Me (Allâh جل جلاب) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]^[2].
- 52. To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Dîn Wâsiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?
- 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.
- **54.** Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh).
- 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- **56.** And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall

يَخَافُونَ رَبُّهُم مِن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ اللهِ

۞ۅؘقَالَٱللَّهُ لَانَنَجْدُوۤ اللَّهَ بِنِ ٱنْنَيِّنَ إِنَّمَا هُوَ إِلَهُۗ وَحِدُّفَا إِنَى فَٱرْهَبُونِ ﴿

> وَلَكُمُمَا فِى ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَلَهُٱلَّذِيثُ وَاحِسَّا ٱفَعَيْرَالَسَّهِ نَنْقُونَ ۞

وَمَابِكُمْ مِن نِعْمَةِ فَعِنَ ٱللَّهِ ثُمَّ إِذَا مَسَكُمُ ٱلفُّرُ فَإِلَيْهِ بَعَنَرُونَ ۞

ثُمَّ إِذَا كَشَفَ الشَّرَعَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَيْهِمْ شُرُكُونَ ﴿ فَاللَّهُ مِنْ مِنْهُمْ أَنْ ال

لِيكُفُرُواْ بِمَآ ءَانَيْنَاهُمُ فَتَمَتَّعُواْ فَسَوْفَ تَعْلَمُونَ ﴿

وَجَعَكُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَفْنَهُمُّ تَأَلَّهِ لَشُعَلُنَ عَمَّا كُنُتُم تَفْتَرُونَ ۞

[1] (V.16:51) *Ilâh*: He Who has all the right to be worshipped.

^{[2] (}V.16:51) Narrated 'Ubâdah رضى الله عليه وسلم): The Prophet שلى said, "If anyone testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad שلى is His slave and His Messenger, and that 'Isâ (Jesus) שلى is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.") (Sahih Al-Bukhari, Vol. 4, Hadith No. 644).

certainly be questioned about (all) that you used to fabricate.

- 57. And they assign daughters unto Allâh!

 Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;
- 58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
- **59.** He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth^[1]? Certainly, evil is their decision.
- **60.** For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.
- 61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubî)

وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَاتِ سُبْحَنَاهُ وَلَهُم مَايَشْتَهُونَ ﴿

ۅَإِذَابُشِّرَأَحَدُهُم إِلْأَنْثَىٰ ظَلَّ وَجُهُهُۥمُسْوَدًا وَهُوَكَظِيمٌ ۗ ۞

يَنَوَرَىٰ مِنَ ٱلْفَوْمِ مِن سُوَّءِ مَا أَشِرَ بِهِ ۚ أَيْمُسِكُهُۥُ عَلَىٰ هُوبٍ أَمْ يَدُسُهُۥ فِى ٱلتَّرَابُّ ٱلَاسَآ ء مَا يَعْكُمُونَ ۞

لِلَّذِينَ لَايُؤُمِنُونَ بِٱلْآخِرَةِ مَثْلُ ٱلسَّوْةِ ۗ وَلِلَهِ ٱلْمَثُلُ ٱلْأَعْلَٰ وَهُوَالْمَزِيزُ ٱلْحَكِيمُ ۞

ۅٙڷۊٙڽؙٷٳڿڎٛٲٮڷڎۘٲڶؾؘٲڛڹڟٛڵؠۿؚڔڡۜٲڗۘٙڮؘۘۼڷؠٞٳڡڹۮؖٲڹۧۊ۪ ۅؙڵڮؚؽؠۊؘڿؚۯۿؠٝٳڬٙٲؘۼڸؚؿٞڛڿؖؽۜ؋ٳۮٵۼٵٙٵٞۻۘۿؠۛ ڵٳۺؾ۫ۼڿۯۅٮؘڛٵۼةؖٚۅؘڵٳۺٮٙڠڽڠۏۯ۞

وَيَجْعَلُوكِ بِلَّهِ مَايَكُرَهُوكِ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَكَ لَهُمُ ٱلْمُسُنَّىٰ لَاجَرَمَ أَنَّ لَمُثُمُ ٱلنَّارَ وَأَنَّهُمُ مُّفْرَطُونَ۞

⁽V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) Qîl and Qâl (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: Zakât, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (Sahih Al-Bukhari, Vol.9, Hadith No.395).

- 63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but Shaitân (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
- 64. And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
- 65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
- 66. And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- 67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.
- **68.** And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.
- 69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think
- 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that

تَاللَّهِ لَقَدْ أَرْسَلْنَ إِلَىٰٓ أُمَدِمِّن فَبْلِكَ فَوَيَّنَ لَهُمُ الشَّيْطَنُ أَعْنَلَهُ مَ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمُ عَذَابُ اَلِيدُ

> وَمَآاَنَزَلْنَاعَلَتُكَٱلْكِتَنَبَإِلَّا لِشُبَيِّنَ لَهُمُهُ ٱلَّذِىٱخْنَلَفُواْفِيةٍ وَهُدًى وَرَحْمَةً لِقَوْمِ يُوْمِنُونَ

ۅَٱللَّهُ أَنزَلُ مِنَ ٱلسَّمَاءِ مَآءُ فَأَحِيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمِ يَسْمَعُونَ ۞

وَإِنَّ لَكُرُفِي ٱلْأَفَعَدِ لَعِبْرَةً شَّيْعِيكُمْ مِّمَا فِي بُطُونِهِ . مِنْ بَيْنِ فَرْثِ وَدَمِ لِّنَنَا خَالِصًا سَآبِعًا لِلشَّارِ بِينَ ﴿

> ۅٙڡۣڹؿؙڡۘۯؾؚٲڶؾؘڿؚۑڸۅؘٲڶٲڠٙٮ۬ٮ۪ٟٮؘۜؽٙڿۮؙۅڹ ڡؚٮ۬ۿڛڪڒؘۅڔۯ۬ڡٞٵڂڛؘٵؖ۠ٳڹؘڣۮؘڮڬڵؘۮؽةۘ ڸڡٙۊۄؚۑڡٚقؚڶۅڹؘ۞

ۅؘٲۅ۫حَىٰرَيُّكَإِلَى ٱلغَنْلِ أَنِ ٱغَّذِى مِنَ ٱلِمُبَالِ بُيُوتًا وَمِنَ الشَّجَرِوَمِمَّا يَعْرِشُونَ ۞

ثُمُّ كُلِي مِنكُلِ ٱلتَّمَرَتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً يَغَنُّ مُ مِنْ بُطُونِهَا شَرَابٌ ثُغَنِلَفُ ٱلْوَنُهُ رُفِيهِ شِفَآءٌ لِلنَّاسِ إِنَّ فِى ذَلِكَ لَا يَةً لِقَوْمٍ يَنَفَكَّرُونَ ۞

ۅؘٲڵڡۜڎؗڂؘڵڡۜٙڴٛڗؙؿؙڗۘٮۘۏۘڣۜڬڴؠ۠ۅؘڝڹڴۄڝٙٚڒۘڎؙٳٟڬٲۯۏڸٲڵڡؙڞؙڕ ڸػٙڵڬؿۼؙػڔؘۼۘۮ؏ڶ۫ڕۺؾٵ۫ٳڹؘٲڵڡٙۼڸٮڎٞڣڍؿڒٞ۞۫

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they know nothing after having known (much). Truly! Allâh is All-Knowing, All-Powerful.

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof^[1]. Do they then deny the Favour of Allâh?

72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَاللَّهُ فَضَّلَ بَعْضَكُّرَ عَلَىٰ بَعْضِ فِى ٱلرِّزْقِ ْفَمَا ٱلَّذِيكَ فُضِّلُوا بِرَآذِى رِزْقِهِ مِرْعَلَى مَا مَلَكَتْ أَيْمَنُهُمْ فَهُمُوٰيِهِ سَوَاءً أَفَينِعْمَةِ اللَّهِ بَعْمَدُونك ﴿ ﴿ ﴾

ۅۘٙٲٮڡۜٙڎؙۘۼڡؘڶڬػٛؠڡؚ۫ڹٲؘڶڡؙٛڛػٛڗؖٲڒؘۅٚڿۘٵۅڿڡٙڶڬڬٝ ڡؚٙڹٝٲڒؘٷڿٟڪٞؠڹؚڽڹۅؘڂڡؘۮڎٞۅٚڒڒؘڡػٛؠ ڡؚڹٵڟؾؚڹٮڿٲڣؘٳڷڹؘڟؚڸؿؙٷۣؽؿؗۏڹؘۅؠڹؚۼڡٙؾٲڛؖٙ ۿؙؠ۫ڲؙڡؙؙۯۏۮؘ۞۫ؖ

^[1] (V.16:71):

a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allâh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah زضى الله عنه الله عنه السلام: The Prophet صلى الله عليه وسلم said, "Prophet Ibrâhîm (Abraham) عليه السلام emigrated with Sarah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrâhîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrâhîm (Abraham) and asked, 'O Ibrâhîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are not true believers on the earth except you and I.' Then Ibrahîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a Satan to me. Take her to Ibrahîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrâhîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service." (Sahih Al-Bukhari, Vol. 3, Hadith No. 420)

- 73. And they worship others besides Allâh such as do not and cannot own any provision for them from the heavens or the earth.
- 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.
- 75. Allâh puts forward the example of (two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path?

- 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.
- 78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).
- 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear *Ayât* (proofs and signs) for people who believe (in the Oneness of Allâh).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَعْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَتِ وَٱلْأَرْضِ شَيْنًا وَلَا يَسْسَطِيعُونَ ﴿ ﴾

> فَلاَتَضْرِيُواْلِلَّهَا لْأَمْثَالُّ إِنَّاللَّهَ يَعْلُمُوَأَنتُمْ لاَتَعْلَمُونَ ۞

﴿ ضَرَبَ اللّهُ مَشَلًا عَبْدًا مَمْلُوكًا لَآيِفَ دِرُ عَلَى شَيْءِ وَمَن رَزَفْنَ لُه مِنَا رِزْقًا حَسَنَا فَهُوَيُدُفِقُ مِنْهُ سِرًا وَجَهُ رَّا هَلَ يَسْتَوُونَ الْمُمَدُ يِلَوْ الْمَا أَكْنُومُ الْإِعْلَامُونَ ﴿

ۅؘضَرَبَٱللَّهُ ۗ مَثَلًا تَجُلَيْنِ أَحَدُهُ مَاۤ أَبْكَمُ لاَيقَّ دِرُعَلَىٰ شَّىءٍ وَهُوَكَ أَّعَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّهِ لَهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَوَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَعَلَىٰ صِرَطٍ مُّسْتَقِيمٍ ۞

وَيِنَهِ غَيْبُ اَلسَّمَوْتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْهُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ مِثْمَةٍ وَقَدِيرٌ ۖ ﴿

وَاللَّهُ أَخْرَهَكُمْ مِّنَا بُطُونِ أُمَّهَا حِكُمُ لاَ تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَلَرَ وَالْأَفْتِ لَهُ لَعَلَكُمْ الشَّكُرُونَ ۞ اَلْمَ يَرَوْا إِلَى الطَّيْدِ مُسَخَّرَتٍ فِ جَوِ السَّكَمَاءَ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ أِنَا فِ ذَلِكَ لاَ يُسْتِلِقَوْمِ يُؤْمِنُونَ ۞

- 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.
- 81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).
- **82.** Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.
- 83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله وسلم).
- 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).
- **85.** And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.
- **86.** And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُنُوتِكُمْ سَكَنَا وَجَعَلَ لَكُمْ مِنْ جُلُودِ ٱلْأَنْعُمِ بُنُوتًا تَسْتَخِفُونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ أَرِينَ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا آثَنَا وَمَتَنعًا إِلَى حِينِ

وَاللَّهُ جَعَلَ لَكُمْ مِمَا خَلَقَ ظِلَاًلا وَجَعَلَ لَكُمْ مِمَا خَلَقَ ظِلَاًلا وَجَعَلَ لَكُمْ لَكُمْ مَنَ الْحِمْ الْحَدَّرَ وَسَرَبِيلَ تَقِيكُمْ مَنْ الْحَرَّ وَسَرَبِيلَ تَقِيكُمُ بَأَلْحَرَّ وَسَرَبِيلَ تَقِيكُمُ بَأَلْحَرَّ وَسَرَبِيلَ تَقِيكُمُ بَأَلْمَكُمْ مُنْسَلِمُوكَ مِنْ الْعَلَى مُنْتَهُ مُعَلَيْكُمْ لَسُلِمُوكَ فَيْ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ ٱلْبَكَعُ ٱلْمُبِينُ ﴿

يعُرِفُونَ نِعْمَتَ اللّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَفِرُونَ ﴿

ۅؘۑۜۄ۫مَ بَنْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَتُ لِلَّذِينَ كَفُرُواْ وَلَاهُمْ يُسْتَعْنَبُونَ ۞

وَإِذَا رَءَا اَلَّذِينَ ظَلَمُواْ الْعَذَابَ فَلَا يُخَفَّفُ عَهُمْ وَلَاهُمْ يُنْظَرُونَ ﴾

ۅٳؚۮؘٵۯٵڷؘڶۣێۣػٲؘۺ۬ۯػؙٛۅٲۺٛۯڪآءَۿؙڡ۫ڡۛۛڡۛٵڷۅٲ ڔۜۺۜٵۿؾۊؙٛڵآءؚۺۘۯڪؔآۊٛؽٵٲڶؘێؚؽؘػٛؽؘٵؽٚٮڠؙۅٲ ڡؚڹۮۅڹڎۣٞڡٞٲڶڡٞۊؘٵٳڷؿۿۮؙؚٲڶڡٞٚۅٝڶ invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad صلى الله عليه) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and

إِنَّكُمْ لَكَ لِجُونَ ﴿

وَٱلْفَوَّا إِلَىٱللَّهِ يَوْمَبٍ ذِ ٱلسَّلَمَّ وَضَلَّ عَنْهُم مَاكَانُواْ يَفْتَرُونَ ۞

ٱلَّذِينَ كَفَرُواْ وَصَـُدُّواْ عَن سَبِيلِ ٱللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَاكَانُواْ يُفْسِدُونَ ﴿

وَيَوْمَ نَعْتُ فِى كُلِّ أَمْتَةِ شَهِـيدًا عَلَيْهِد مِنْ أَنَفُسِمٍ مَّ وَحِثْنَا بِكَ شَهِيدًا عَلَى هَتَوُكَاءٍ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَبَ بِنِيْنَنَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۞

﴿ إِنَّاللَّهَ يَأْمُرُ بِالْعَدُلِ وَالْإِحْسَٰنِ وَإِينَآيٍ ذِى الْقُرِّفَ وَيَنْهَىٰ عَنِ الْفَحْشَآءِ وَالْمُنَّكِّرِ وَالْبَغِيْ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

^[1] (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet which صلى الله عليه وسلم which disbeliever denies and that is their difference amongst them in the life of this world]^[1].

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

وَأُوفُواْ بِمَهْ دِاللَّهِ إِذَا عَهَدَتُّمْ وَلَا لَنَقُضُواْ الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُوك ۞

ۅۘۘڵٲؾػٛۅؗڹۛۉٵػٲڶٞؾۣڹڡۜٙۻؾ۫ۼٙڒڶۿٵڝڹۢؠۼڋڡۛٛۘۘۊؘ ٲڹڪؘڟؙڹؾۜڿۮۛۅٮٲؿٮؘڹػٛڒۮڂڵٲؠۜۺڬػٛ ٲڹؾػؙۅٮٲۛڡٞڎٞٞ۫۫ۿۣؽٲڒڣ؈ڶٲؽڐ۫ٳڹۜڡٵڽڹڷۅڪؙڡؙ ؾٙۺؙؠڍۦ۠ۅؘڲؽ۪ؾؘۣڹؘۜڶػٝڒٷٵٞڶڣؽڬۊٙٵػٛؿؙڡ۫ڣۑ ۼؖڹٚڸڣۛۅڹ۞ٛ

ۅؘڵۊؘڞٵٓٵڵڷڎڵڿؘۘۼڵڪؙٛؗٞؗؗؗؗؗٛٛٞؗؗؗٞٚڡٲۏۘڿۮؖۊؙۅؘڵڮؚڬ ؽؙۻڷؙڡؘڹؽۺٵۧ؞ؙۅؘۼۿڔؽڡؘڹؽۺٵۧ؞ؙؖۅڵؾۛۺۼڷؙڹٞ عَمَّا كُنْتُرتَّعْمَلُونَ۞

وَلَانَنَخِذُوٓ اَ أَيْمَنَكُمُ دَخَلَا بَيْنَكُمُ فَنُولَ فَدَمُ الْعُدَنُهُوتِهَا وَتَذُوقُواْ اَلسُّوٓ ، بِمَاصَدَدتُّمْ عَن سَكِيدِلِ اللَّهِ وَلَكُمْ عَذَابُ عَظِيمٌ ﴿

^{[1] (}V.16:92) See the footnote of (V.3:85).

عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

- 95. And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
- 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do^[1].
- 97. Whoever works righteousness whether male or female while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
- **98.** So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).
- 99. Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).
- 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).
- 101. And when We change a Verse (of the Qur'ân,) in place of another and Allâh knows best what He sends down they (the disbelievers) say: "You (O Muhammad صلى الله are but a *Muftari!* (forger, liar)." Nay, but most of them know not.

وَلاَتَشْتَرُواْ بِعَهْدِٱللَّهِ ثَمَنَا قَلِيلًاْ إِنَّمَا عِندَاللَّهِ هُوَخَيْرٌلَّكُرُ إِن كُنتُدْ تَعْلَمُونَ ﴿

مَاعِندَكُرْيَنفَدُّ وَمَاعِندَاسَّهِ بَاقِّ وَلَنَجْزِينَ الَّذِينَ صَبَرُوَا أَجْرَهُمْ بِأَحْسَنِ مَاكَانُواْ يَصْمَلُونَ ﴿

مَنْ عَمِلَ صَلِحًا مِن ذَكِرٍ أَوْ أَنْنَى وَهُوَمُؤْمِنٌ فَلَنُحْيِينَــُهُ حَيَوةً طَيِّــبَةً وَلَنَجْـزِينَـهُمُ أَجْـرَهُـم بِأَحْسَـنِ مَاكَـانُواْ يُعْـمَلُونَ ۞

فَإِذَا فَرَأْتَ ٱلْقُرُّانَ فَأَسْتَعِذُ بِٱللَّهِ مِنَ ٱلشَّيْطُنِ ٱلرَّحِيعِ (﴿

> إِنَّهُۥلِيَّسَلَهُۥسُلْطَنُّ عَلَى الَّذِينَ-،اَمَنُواْ وَعَلَىٰ رَبِّهِـ رِيَّتَوَكَّـكُونَ ﴿ اللَّهِ

إِنَّمَاسُلْطَنُهُ عَلَى ٱلَّذِينَ يَتُوَلَّوَنَهُ وَٱلَّذِينَ هُم بِهِ، مُشْرِكُونَ ۞

وَإِذَابَدَلْنَآءَايَةَ مَكَاتَ ءَايَةٍ وَاللّهُ أَعْلَمُ بِمَا يُنَزِلُ قَالُوٓا إِنَّمَاۤ أَنتَ مُفْتَرٍ بَلۡ أَكۡرُهُوۡلَا يَعۡلَمُونَ ۞

^{[1] (}V.16:96) See the footnote of (V.9:121).

102. Say (O Muhammad صلى الله عليه وسلم Ruh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad human being who teaches him (Muhammad إلى الله عليه وسلم")." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

104. Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily! Your Lord — for those who emigrated after they had been put to

قُلْنَزَّلَهُ رُوحُ ٱلقُدُسِ مِن زَيَكِ بِٱلْحَقِّ لِيُثَيِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ۞

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَايُعُلِمُهُ بِثَثَرُّ لِسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىً وَهَىٰذَالِسَانُ عَرَبِ^يُ مُبِينًا ﴿

إِنَّالَّذِينَ لَايُؤْمِنُونَ بِعَايَنتِ اللَّهَ لَايَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَاكِ الْسِمُّ ۞

إِنَّمَايَفْتَرِي ٱلْكَذِبَ الَّذِينَ لَايُؤْمِنُونَ بِثَايَتِ اللَّهِ وَأُوْلَتِيِكَ هُمُ ٱلْكَذِبُونَ ۞

مَنكَفَرُوالِلهِ مِنْ بَعْدِ إِيمُنِهِ ۗ إِلَّا مَنْ أُكْرِهَ وَفَلْبُهُ مُطْمَيْنٌ إِلَّا لِإِيمَنِ وَلَاكِن مَّن شَرَحَ إِلْكُفُرِ صَدْ لَا فَعَلَيْهِ هِ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿

ذَلِكَ بِأَنَّهُمُ اَسْتَحَبُّواْ اَلْحَيُوٰةَ الدُّنْيَا عَلَى الْآخِرةِ وَأَكَ اللَّهَ لَا يَهْدِى اَلْقَوْمَ الْكَنْفِرِينَ ﴿
الْكَنْفِرِينَ ﴿
اَوْلَتَهُ عَلَىٰ قُلُوبِهِمْ اللَّهُ عَلَىٰ قُلُوبِهِمْ

أُوْلَتِهِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِ مَّ وَسَمْعِهِ مُواَئِصَارِهِمٌّ وَالْوَلَتِهِكَ هُمُ الْعَنفِلُونَ ﴿ لَا جَكَرَمَ اَنَّهُمْ فِي الْآخِرَةِ هُمُ

لَاجَكَرَمَ أَنْهُمْ فِ ٱلْآخِـرَةِ هُـمُ ٱلْخَسرُونَ شِ

ثُمَّ إِكَرَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنْ بَعَّدِ

trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ملى المادة الماد

113. And verily, there had come unto them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).

114. So eat of the lawful and good food^[2] which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of

مَافُتِنُواْثُمَّ جَنهَدُواْوَصَبَرُوَاإِتَ رَبَّكَ مِنْ بَعْدِهَا لَغَـفُورٌ تَحِيثٌ ۞

هَ يَوْمَ تَأْقِ كُلُ نَفْسِ تَجَكِدِلُ عَن نَفْسِهَا
 وَتُولَقُ كُلُ نَفْسِ مَّا عَجِلَتْ وَهُمْ
 لَايُظْ لَمُون ﴿

وَضَرَبَ اللَّهُ مُثَلَا قَرْيَةُ كَانَتْ عَامِنَةً مُّطْ مَيِنَّةً يَأْتِيهَا رِزْفُهَا رَغَدًّا مِن كُلِّ مَكَانِ فَكَفُرَتْ بِأَنْمُواللَّهِ فَأَذَ قَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَاكَانُواْ مَصْنَعُونَ شَا

وَلَقَدْجَآءَ هُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَلِمُونَ ﴿

> فَكُلُواْمِمَّارَزَفَكُمُ اللَّهُ حَلَالَاطَيِّبَا وَاشْكُرُواْ نِعْمَتَ اللَّهِ إِن كُنتُمُ إِيَّاهُ تَعْبُدُونَ لِيُنِّا

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْنَةَ وَٱلدَّمَ وَلَحْمَ

(V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) and

are slaughtered according to Islâmic way.

^{[1] (}V.16:112) Narrated Ibn 'Abbâs رصلى الله عنهما. The Prophet صلى الله عنها said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you." (Sahih Al-Bukhari, Vol.1, Hadith No.28).

swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and transgressing, — then, Allâh Oft-Forgiving, Most Merciful.

- 116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.
- 117. A passing brief enjoyment (will be theirs), but they will have a painful torment.
- 118. And unto those who are Jews. We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.
- 119. Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
- 120. Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were (polytheists, idolaters, Al-Mushrikûn disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).
- 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path

ٱلْحِنزِيرِ وَمَآ أُهِلَ لِغَيْرِ ٱللَّهِ بِهِ ۗ فَمَنِ ٱضْطُرَ غَيْرَبَاغِ وَلَاعَادٍ فَإِنَ ٱللَّهَ غَفُورٌرَّحِيدٌ ١

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَكُكُمُ ٱلْكَذِبَ هَنذَاحَلَنُّ وَهَنذَاحَرَامٌ لِنَفْتَرُواْ عَلَى ٱللَّهِ ٱلْكَذِبُ إِنَّ ٱلَّذِينَ يَفْتَرُ وُنَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُقْلِحُونَ ١

مَتَاتُعُ فَلِيلٌ وَلَهُمْ عَذَابُ أَلِيمٌ ﴿ لَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا مَا فَصَصْنَا عَلَيْكَ مِن فَبِلُّ وَمَاظَلَمَنَاهُمْ وَلَكِنَكَانُوٓا أَنفُسَهُمْ يَظْلِمُونَ ۞

ثُمَّ إِنَّ رَيَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوءَ بِهِ هَالَةٍ ثُمَّ تَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوٓ أَإِنَّ رَبَّكَ مِنْ بَعْدِ هَا لَغَفُورٌ رَّحِيمٌ ١

إِنَّ إِنْهُ هِمَ كَاكَ أُمَّةً قَايِنَا لِللَّهِ حَسْفًا وَلَوْ مَكُ مِنَ ٱلْمُشْرِكِينَ

شَاكِرًا لِأَنْعُمِهُ آجْتَبَنْهُ وَهَدَنْهُ إِلَى صِرَطِ

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(Islâmic Monotheism — neither Judaism nor Christianity^[1]).

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrahîm (Abraham) Hanif (Islâmic Monotheism^[2] — to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

ثُمَّ أَوْحَيْنَاۤ إِلَيْكَ أَنِ ٱتَبِعْ مِلَّةَ إِبْرَهِيءَ حَنِيفًاۗ وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ شَ

إِنَّمَاجُعِلَ السَّنْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا فِيهُ وَإِنَّ رَبَّكَ لَيَحَكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيكَ مَةِ فِيـمَا

*The idolaters invited Ibrahîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrahîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

^[2] (V.16:123) See the footnote of (V. 2:135).

^{[1] (}V.16:121) (A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allah. [The Qur'an, Verse 3: 67]

⁽B) See the footnote (B) of (V.16:71).

⁽C) Narrated Abu Hurairah نرضى الله الله brâhîim (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز و جل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."* The (third was) that while Ibrâhîm (Abraham) and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrahîm (Abraham) عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and I shall not harm you." So Sârah asked Allâh to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you," Sârah asked Allâh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjar as a girl-servant to Sârah. Sârah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrâhîm (Abraham), gesturing with his hand asked, "What has happened?" She replied "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjar for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 578)

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125. Invite (mankind, O Muhammad ملى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient). [1]

127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty unto Him), ^[2] and those who are *Muhsinûn* (good-doers. See the footnote of V.9:120).

أَدْعُ إِلَىٰ سَيِيلِ رَبِكَ بِأَلِجُ كُمْةِ وَٱلْمُوْعِظَةِ الْحُسَنَةِّ وَحَدِلْهُ مِ بِالَّتِي هِىَ أَحْسَنُ إِنَّ رَبَكَ هُوَاَعْلَمُ بِمَن ضَلَّعَن سَبِيلِةٍ * وَهُوَاَعْلَمُ يِالْمُهُ تَذِينَ ﴿

وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْبِمِثْلِ مَاعُوقِبْتُم بِهِ ۗ وَلَبِن صَبْرَثُمْ لَهُوَ خَيْرٌ لِلصَّنبِينَ

وَٱصْبِرْوَمَاصَبْرُكَ إِلَّابِٱللَّهِ ۚ وَلَا تَحْرَنُ عَلَيْهِ مُ وَلَاتَكُ فِي ضَيْقِ مِمَايَمُكُرُونَ ۞

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقُواْ وَالَّذِينَ هُم

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mûsâ رضى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (Sahih Al-Bukhari, Vol. 8, Hadith No. 121)

b) Narrated 'Abdullâh غلى الله عليه وسلم 'The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the *Ansâr* said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه وسلم "So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet ملى الله عليه وسلم he colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ملى الله عليه وسلم then said, "Mûsâ (Moses) was harmed with more than this, yet he remained patient." (Sahih Al-Bukhari, Vol. 8, Hadith No. 122)

(V.16:128) Narrated Abu Hurairah رضي الله عنه وسلم. Allâh's Messenger ملى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (Sahih Al-Bukhari, Vol. 8. Hadith No. 470)

^[1] (V.16:126)

Sûrat Al-Isrâ' (The Journey by Night) XVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).
- 3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."
- 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!
- 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.



سُبْحَنَ ٱلَّذِى ٓ أَسْرَىٰ بِعَبْدِهِ ، لَيَلَا قِرَ الْمَسْجِدِ ٱلْحَكَرِدِ إِلَى ٱلْمَسْجِدِ ٱلأَقْصَا ٱلَّذِى ، ثَرَّكُنَا حَوْلَهُ ، لِنُرِيهُ ، مِنْ ءَايَئِنَا ۚ إِنَّهُ هُو ٱلسَّيْمِيعُ ٱلْبَصِيرُ ۞

وَءَاتَيْنَامُوسَىٱلْكِتَبَوَجَعَلْنَهُ هُدَىلِبَيَ إِسْرَجَ مِلَ أَلَاتَنَخِذُواْمِن دُونِ وَكِيلًا ۞

> دُرِّيَةَ مَنْ حَمَلْنَامَعَ ثُوجً إِنَّهُ كَاكَ عَبْدَاشَكُورًا ۞

وَقَضَيْنَآ إِلَى بَفِى إِسْرَاءِ يلَ فِى ٱلْكِنَابِ لَنُفْسِدُنَّ فِٱلْأَرْضِ مَزَّتَيْ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا ۞

فَإِذَاجَاءَ وَعُدُأُولَنَهُمَا بَعَثَنَاعَلَيْكُمْ عِبَادًا لَنَآ أُوْلِ بَأْسِ شَدِيدِوَجَاسُواْ خِلَالَ الدِّيَادُ وَكَانَ وَعْدَامَفْحُولَا ۞

وقد روى طلحة بن عبيدالله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحـان الله ؟ قال تنزيه الله من كل سوء؛ (7.17:1)

לם, ולה (V.17:1) Narrated Jâbir bin 'Abdullâh رضى الله منها that he heard Allâh's Messenger عليه وسلم saying, "When the people of Quraish did not believe me [i.e. in the story of my /srâ' — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (Sahih Al-Bukhari, Vol.5, Hadith No.226).

- 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.
- 7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- 8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- 9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).
- 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
- 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him" and that one should not do, but one should be patient].
- 12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُمَّرَ رَدَدْنَا لَكُمُ ٱلْكَرِّرَةَ عَلَيْهِمْ وَأَمْدَدْنَكُمُ بأَمْوَالِ وَيَنينَ وَجَعَلْنَكُمُ أَكْثَرَ نَفِيرًا ﴿ اللَّهِ مَا لَكُمُّ الْحُدُولَ لَهُ اللَّهُ ا

إِنْ أَحْسَنْتُهُ أَحْسَنْتُهُ لِأَنفُسِكُمُ ۖ وَإِنْ أَسَأَتُمُ فَلَهَأَ فَإِذَا جَآءَ وَعُدُا لَآخِرَةِ لِيسْنَوُا وُجُوهَكُمْ وَلِيَدْخُ لُواْ الْمُسْجِدَكَ مَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَهُ تَبِرُواْ مَاعَلُواْ تَشِيرًا ﴿

عَسَىٰ رَبُّكُو أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكُنفرينَ حَصِيرًا ١

إِنَّ هَاذَاٱلْقُرْءَانَ يَهْدِى لِلَّتِي هِي أَقُومُ وَيُبَيِّيرُ ٱلْمُوْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّالِحَاتِ أَنَّ لَكُمْ أَجْرًا كُلِيرًا ١

> وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ أَعْتَدْنَا لَكُمْ عَذَابًا أَلِيمًا ١

> وَيَدْعُ ٱلْإِنسَانُ بِٱلشَّرِّدُعَآءَهُ بِٱلْخَيْرِ ۗ وَكَانَ ٱلإنسَانُ عَجُولًا ﴿

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَءَايَنَيْنَّ فَمَحَوْنَآءَايَهَ ٱلَّيْل وَجَعَلْنَاءَايِهَ ٱلنَّهَارِمُبْصِرَةً لِتَبْتَغُواْ فَضَلًا مِّن زَيِّكُمْ وَلِتَعْلَمُواْ عَكَدَ ٱليِّسِنِينَ وَٱلْحِسَابَ وَكُلُّ شَيْءٍ فَصَلْنَهُ تَفْصِلًا ١

- 13. And We have fastened every man's deeds[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- 14. (It will be said to him): "Read your You yourself are sufficient as a reckoner against you this Day."
- 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- 17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is Lord All-Knower vour as an and All-Beholder of the sins of His slaves.
- 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).
- 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنسَنِ أَلْزَمَٰنَهُ طَيِّيرِهُۥفِي عُنُقِهِ ۗۦوَنُخُرِجُ لَهُۥ يَوْمَ ٱلِْقِيْلُمَةِ كِتَنَّا يَلْقَنَّهُ مَنْشُورًا لِيُّكَّا

ٱقْرَأُ كِنْبُكَ كَفَىٰ بِنَفْسِكَ ٱلْبُوْمَ عَلَيْكَ حَسِيبًا ﴿ إِنَّ الْمُوْمَ عَلَيْكَ حَسِيبًا ﴿ إِنَّ ا

مِّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهُتَدِى لِنَفْسِهِ ۚ وَمَن ضَلَّ فَإِنَّكَمَا يَضِلُ عَلَيْهَا ۚ وَلَا نَرَ وُ وَارِرَةٌ ۗ وَزَرَ أُخْرَى ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

وَ إِذَآ أَرَدُنَآ أَن نُهُلِكَ قَرْيَةً أَمَرُ نَا مُتَرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَهَا تَدْمِيرًا إِنَّ اللَّهِ

وَكُمْ أَهْلَكُنَامِنَ ٱلْقُرُّونِ مِنْ بَعْدِ نُوْجٍ وَكُفَىٰ بِرَ بذُنُوب عبَادِهِ عَبِيرًا بَصِيرًا ١

مَّن كَانَ بُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَانَشَآءُ لِمَن نُّرُبُ ثُمَّ جَعَلْنَالَهُ جَهَنَّمَ يَصْلَنهَا مَذْمُومًا مَدْحُورًا 🕲

وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَمَا سَعْيَهَا وَهُوَمُؤْمِنٌ

^{[1] (}V. 17:13) Narrated Ibn Mas'ûd رضى الله عنه 'What deeds are the best?" The Prophet رضى الله عليه وسلم said; (1)To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahih Al-Bukhari, Vol.9, Hadith No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

- 20. On each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.
- 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.
- 22. Set not up with Allâh any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم , but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
- 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- 24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
- 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
- 26. And give to the kinsman his due and to the *Miskîn*^[1] (poor) and to the wayfarer.

فَأُولَتِهِكَ كَانَسَعْيُهُم مَشْكُورًا ١

كُلَّانُمِدُ هَتَوُلَآءِ وَهَتَوُلَآءِ مِنْ عَطَآءِ رَيِّكَ وَمَاكَانَ عَطَآءُ رَبِّكَ تَعْظُورًا ۞

ٱنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضِ ۚ وَلَلَآخِرَةُ ٱكْبُرُدَرَ حَنتِ وَٱكْبُرُ تَفْضِيلًا ۞

لَّاجَعْمَلُمَعَ اللَّهِ إِلَّهَاءَاخَرُفَنَقَعُدَمَذُمُومَا تَخَذُولَا ﴾

﴿ وَقَضَىٰ رَبُّكَ أَلَا تَعْبُدُوۤ أَإِلَّا إِيَّاهُ وَإِلَوْلِدَيْنِ إِحْسَنَاٰ إِمَّا يَبْلُغَنَ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْكِلَاهُمَا فَلَا نَقُل لَمُّمَا أَنْ وَلا نَهُرْهُمَا وَقُل لَهُمَا فَوَلُاكَ رِيمًا ﴿ وَقُل لَهُمَا مَا فَوَلُاكَ رِيمًا ﴿ وَقُل لَهُمَا مَا الْحَالِيَ الْمَالِيَ

وَاخْفِضْ لَهُمَاجَنَاحَ ٱلذُّلِ مِنَ ٱلرَّحْمَةِ وَقُل زَبِ ٱرْحَمْهُمَا كَارَبِّيَانِي صَغِيرًا۞

رَّبُكُرُ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُواْ صَلِحِينَ فَإِنَّهُۥُكَانَ لِلْأَوَّبِينَ عَفُورًا ۞

وَءَاتِ ذَاٱلْفُرْذِيَ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَٱلسَّبِيلِ وَلَائْهَذِرْتَهُ ذِرًا ۞

^[1] (V.17:26) See the footnote of (V.2:83).

But spend not wastefully (your wealth) in the manner of a spendthrift. [1] (Tafsir At-Tabarî)

- 27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.
- 28. And if you (O Muhammad صلى الله عليه) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allâh will give me and I shall give you).
- 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- **30.** Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
- 31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.
- 32. And come not near to unlawful sex. Verily, it is a $F\hat{a}hishah$ (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).
- 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisâs, Law of Equality in punishment or to

إِنَّ ٱلْمُدَّذِينَ كَانُوٓ أَإِخُوَنَ ٱلشَّيَسَطِينِّ وَكَانَ ٱلشَّيْطَانُ لِرَبِهِ - كَفُولًا ۞ وَإِمَّاتُعْرِضَنَّ عَهُمُ ٱلْتِغَآ ءَمْمَةٍ مِّن ذَيِكَ تَرْجُوهَا فَقُل لَهُمْ وَقُوْلًا مَيْسُودًا۞

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا مُصِيرًا ﴿

وَلاَنْفَنُلُواۤ أَوۡلَدَكُمۡ خَشۡیهَ إِمۡلَوۡٓ ِخَنُ نَرَٰوۡفُهُمۡ وَإِیّاکُوۡ ٰإِنَّ فَلْلَهُمۡ ڪَانَ خِطْنَ اکِیرًا ﴿ ﴿

وَلاَنْفُرَبُواْ الزِّنَّ إِنَّهُ كَانَ فَنحِشَهُ وَسَآهُ سَبِيلًا ﴿

وَلاَنْفَتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُبِلَ مَظْلُومًا فَقَدْ جَمَلْنَا لِوَلِيَهِ عِسُلْطَنَنَا فَلا يُسْرِف فِي الْفَتْلِ إِنَّهُ رُكَانَ مَنصُورًا ﴿

^{[1] (}V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم .

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forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law). [1]

- 34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.
- 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
- 36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. ^[2] Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).
- 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- 39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله عنه). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).
- 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels

ۅؘڵانفَرَبُواْ مَالَ الْمِيْسِوِ إِلَّا إِلَّتِي هِىَ أَحْسَنُ حَتَّى يَبْلُغَ ٱشۡدَهُۥ وَٱوَقُواْ بِٱلْمَهْدِّ إِنَّ ٱلْمَهْدَكَابَ مَسْوُلا۞

ۅؘٲۉڡؙؗۉٲٲڵػۜؽڶٳۮؘٵػؚڶٛٛٛؗؗؗؗػؙۄ۫ۯؚڹۉؙٳڵؚڣٙٮڟٳڛٲڶڡؙؗٛڛؘڡٙؿٟؠ ۮؘڵؚڬڂؘؿڒۛٷٲڂڛڽؙ؆ٙ۬ۅڽڶۘڒ۞

وَلاَنْقَفُ مَالَيْسَ لَكَ بِهِ عِلْمُ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَكُلُّ أُوْلَئِيكَ كَانَ عَنْهُ مَسْعُولًا ۞

وَلاَتَتْشِفِٱلأَرْضِ مَرَحًا ۚ إِنَّكَ لَن غَنْرِقَٱلْأَرْضَ وَلَن تَبْلُغُ ٱلْجِبَالَطُولَا ۞

كُلُّ ذَالِكَ كَانَسَيِّئُهُ، عِندَرَيِكِ مَكْرُوهَا ﴿

ذَلِكَ مِنَآ أَوْحَىۤ إِلَٰتِكَ رَبُّكَ مِنَ الْحِكُمَةُۗ وَلَا تَجَعَلُ مَعَالًا مِنْكَ مِنَا الْحِكُمَةُ وَلَا تَجَعَلُ مَعَالًا اللهِ عَلَى
ٱفَاقَصْفَكُورَيُّكُم بِٱلْبَيْنَ وَاتَّغَذَمِنَ ٱلْمَلَتِيكَةِ إِنَّنَا إِنَّكُمُ لَنَقُولُونَ قَوَّلًا عَظِيمًا ۞

^[1] (V.17:33):

a) See the footnote of (V.2:22).

b) See the footnote of (V.5:50).

^{[2] (}V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard." while he has not heard.

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daughters? Verily you indeed utter an awful saying.

- 41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- 42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been other âlihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
- 43. Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).
- 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
- 45. And when you (Muhammad صلى الله عليه) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

ۅؘڷڡؘٙۮ۫ڝۜڒۛڣ۬ٵڣۣۿۮؘٲٲڵڨؙڗٵڹۣڶۑؘڐٚڴۘۯؙۏٲۅؘڡؘڶؠؘڒؚۑڎؙۿؙڗ ٳؚڵۜٙٮؙٛڡٛؗۯٵ۞

قُل َلَوَكَانَ مَعَلَهُ ءَالِمُةٌ كَمَايَقُولُونَ إِذَا لَاَبْنَغُواْ إِلَىٰ ذِى ٱلْمَّشِ سَبِيلًا ۞

سُبَحْنَهُ، وَتَعَلَىٰعَمَّايَقُولُونَ عُلُوًا كَبِيرًا

شَيَخُ لُهُ الشَهَوَتُ السَّبْعُ وَالْأَرْضُ وَمَن فِينَّ وَإِن مِّن شَىءٍ إِلَّا يُسْبَحُ بِمِّدِهِ وَلَكِنَ لَا نَفْقَهُونَ تَسْبِيحَهُمُّ إِنَّهُ ذَكَانَ حَلِيمًا غَفُوزًا ﴿ إِنَّا تَسْبِيحَهُمُّ إِنَّهُ ذَكَانَ حَلِيمًا غَفُوزًا ﴿ إِنَّا

ۅٙڸٟۮؘ١قَرَأْتَ ٱلْفُرَءَانَ جَعَلْنَابَيْنَكَ وَيَثِنَ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱلْأَخِـرَةِحِجَابًا مَّسْتُورًا۞

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

- **46.** And We have put coverings over their hearts lest they should understand it (the Our'an), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism in the Qur'an, they turn on their [توحيدالله] backs, fleeing in extreme dislike.
- 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a bewitched man."
- 48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.
- 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
- 50. Say (O Muhammad صلى الله عليه وسلم) "Be you stones or iron,"
- 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!"
- 52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- 53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy.

وَجَعَلْنَاعَكَى قُلُوبِهِمُ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي َ اذَانِهِمْ وَقُرَا وَإِذَا ذَكُرْتَ رَبُّكَ فِي ٱلْقُرْءَانِ وَحَدَهُ, وَلَّوْأُ عَلَىٰ أَدْبُرِهِمْ نَفُورًا ١

نَحَنُ أَعْلَرُهِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ مَعُونَ إِذْ يَقُولُ ٱلظَّالِمُونَ إِن تَنَّبِعُونَ إلَّارَجُلَامِّسْحُورًا ١

ٱنظُرْ كَيْفُ ضَرَبُواْ لَكَ ٱلْأَمْثَالَ فَضَلُّواْ فَلَا يَسْتَطِيعُونَ سَبِيلًا

وَ قَالُوٓ أَ أَءِ ذَا كُنَّا عِظْمًا وَرُفَنَّا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدُا الْ

ا قُلْ كُونُواْ حِجَارَةً أَوْحَدِيدًا ١

أَوْخَلْقًا مِمَّا يَكُبُرُفِ صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُ نَأْقُلُ ٱلَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةً فَسَيْنَغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُوكَ مَتَىٰ هُوَّ قُلْ عَسَىٰ أَن سَكُوكَ قَرَيبًا إِنَّ

نَوْمَ يَدْعُوكُمْ فَتَسْلَجِيبُونَ بِحَمْدِهِ، وَتَظُنُّونَ إِن لِّن أَنُّمُ إِلَّا قَلِيلًا ﴿ إِنَّا لَا إِنَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَقُل لِعِبَادِي يَقُولُواْ الَّتِي هِيَ أَحْسَنُ إِنَّ ٱلشَّيْطَنَ يَنزَغُ بَيْنَهُمُ إِنَّ ٱلشَّيْطَنَ كَابَ لِلإِنسَنِ عَدُواً مُبِينًا الثَّ

- 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.
- 55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dâwûd (David) We gave the Zabûr (Psalms).
- 56. Say (O Muhammad صلى الله عليه وسلم): "Call upon those besides Him whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
- 57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
- 58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)[1]
- 59. And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

زَنُكُو أَعْلَرُ بِكُورٌ إِن يَشَأْيِرَ حَمْكُو أَوْإِن يَشَأْ ىُعَذَيْكُمُّ وَمَا أَرْسَلْنَكَ عَلَيْمٌ وَكِيلًا ١

وَرَبُّكَ أَعْلَرُ بِمَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّئَ عَلَىٰ بَعْضِ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿ ١٠ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قُل ٱدْعُواْ ٱلَّذِينَ زَعَمْتُ مِن دُونِهِ عَلَا يَمْلِكُونَ كَشْفَ ٱلصُّرِّعَنكُمْ وَلَا تَحُويلًا ١

أُوْلَٰٰٰتِكَ ٱلَّذَٰنَ يَدْعُونَ يَتْنَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمُ أَقْرَبُ وَيَرْجُونَ رَحْمَتُهُ، وَيَخَافُونَ عَذَانَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَعَذُورًا ﴿ اللَّهِ

وَإِن مِن قَرْبَةِ إِلَّا نَحْنُ مُهْلِكُوهِ عَاقَيْلَ بَوْمِ ٱلْقِيكِيْمَةِ أَوْمُعَذِبُوهَاعَذَابًا شَدِيدًا كَانَ ذَلِكَ فِٱلْكِئَابِ مَسْطُورًا

وَمَامَنَعَنَآ أَن نُرْسِلَ بِٱلْآيَنِ إِلَّا أَن كَذَّبَ بَهَا ٱلْأُوَّ لُونَ وَءَانَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بَهَأُومَانُرْسِلُ بِٱلْآيَاتِ إِلَّا يَخُويفَ الْكُ

^{[1] (}V.17:58) It is said by 'Abdullâh bin Mas'ûd رضى الله عنه." "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (Tafsîr Al- Qurtubî).

- 60. And (remember) when We told you: Your Lord has encompassed "Verily! mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ' [1]) but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Our'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.
- 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblîs (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"
- 62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- 63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.
- 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by comitting illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.
- 65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) - you have authority over them. And All-Sufficient is your Lord as a Guardian."

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطُ بِٱلنَّاسِ وَمَا جَعَلْنَا ٱلرُّءَ يَا ٱلَّتِي أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِي ٱلْقُرْءَ انْ وَنُحْوَقُهُمْ فَمَا يَرِيدُهُمْ الأَكُلُغُلُنَاكِيرًا ١

وَإِذْ قُلْنَا لِلْمَلَيْكِ فَيَ أَسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّا إِبْلِسَ قَالَ ءَأَسَجُدُ لِمَنْ خَلَقْتَ طِبِنَا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

> قَالَ أَرَءَ يُنكَ هَنذَا ٱلَّذِي كَرَّمْتَ عَلَىٓ لَهِنَّ أَخَّرْتَن إِلَى بَوْ مِٱلْقِينَمَةِ لَأَحْتَىنِكُنَّ ذُرِّتَتُهُ وَ إِلَّا قَلِيلًا ١

> قَالَ ٱذَهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَ جَزَآؤُكُرْجَزَآءً مَوْفُورًا ١

وٱسْتَفْرِزْ مَنٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِعَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي ٱلْأَمْوَالِ وَٱلْأَوْلَنِدِ وَعِدْهُمْ وَمَايَعِدُهُمُ ٱلشَّيْطُانُ إِلَّا غُرُورًا [1]

إِنَّاعِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنُّ وَكَفَي ىرُ نْكُوكِ كَاللَّهُ

^{[1] (}V.17:60) See footnote of (V.53:12) Al-Mi'râi.

- 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly He is Ever Most Merciful towards vou.
- 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful^[1].
- 68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakîl (guardian — one to guard you from the torment).
- 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.
- 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tavvibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.
- 71. (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or their

رَّتُكُمُ ٱلَّذِي يُزْجِي لَكُمُ ٱلْفُلْكَ فِي ٱلْبَحْرِ لِتَبْنَغُواْ مِن فَضْ لِهِ } إِنَّهُ ،كَاتَ بِكُمْ رَحِيمًا اللَّهُ

وَإِذَا مَسَّكُمُ ٱلضُّرُ فِي ٱلْمَحْرِضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَنكُرْ إِلَى ٱلْبَرِّ أَعْرَضتُمُّ وَكَانَ ٱلْإِنسَانُ كَفُورًا ﴿ اللَّهُ

أَفَأَ مِنتُوأَن يَغْيِيفَ بِكُمْ جَانِبَ ٱلْبَرَأُ وَثُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُواْ لَكُمْ وَكِيلًا ﴿

أَمْ أَمِنتُمْ أَن يُعِيدَكُمُ فِيهِ تَارَةً أُخُرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيجِ فَيُغْرِقَكُم بِمَاكَفَرْتُمْ ثُمُّ لَا تِجِدُواْ لَكُمْ عَلَيْنَا بِهِ - بَبِيعًا ﴿ اللَّهُ

﴿ وَلَقَدْكُرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَاهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقَنَاهُم مِنَ ٱلطَّيِّبَاتِ وَفَضَّالْنَاهُمْ عَلَىٰ كَثِيرِ مِّمَّنَ خَلَقْنَا تَفْضِيلًا ﴿ اللَّهُ عَلَىٰ كَثِيرُ مُمَّنَ خَلَقْنَا تَفْضِيلًا

يَوْمَ نَدْعُواْكُلُّ أُنَاسِ بِإِمَنْمِهُمُّ فَمَنْ أُوتِيَ

^{[1] (}V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'lkrimah bin Abî Jahl fled from Allâh's Messenger صلى الله وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allah (the Only True God of the heavens and earth). So invoke (call upon) Him (Allah) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allâh if none can benefit in the sea except Allah (Alone) then no doubt none can benefit over the land except Allah (Alone). O Allah! I promise You that if You delivered me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allah's Messenger, Muhammad صلى الله عليه وسلم, (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim." (Tafsir Ibn Kathir).

records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

- 72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- 73. Verily, they were about to tempt you away from that which We have revealed (the صلى الله عليه Qur'ân) unto you (O Muhammad رسلم), to fabricate something other than it against Us, and then they would certainly have taken you a Khalîl (an intimate friend)!
- 74. And had We not made you stand firm, you would nearly have inclined to them a little.
- 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
- 76. And verily they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.
- 77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our Sunnah (rule or way).
- 78. Perform As-Salât (Iqamât-as-Salât)[1] from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'an in the early

كِتُنَبَهُ بِيَمِينِهِ عَفَّا وُلَيِّبِكَ يَقُرُّهُ وِنَ كتَنبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ١

وَمَنَ كَاكَ فِي هَلَذِهِ ۚ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ وَأَضَلُ سَيعَلَا اللَّهُ

> وَ إِنكَادُواْ لِيَفْتِنُونَكَ عَنِ ٱلَّذِيَّ أُوْحَيْنَآ إِلَيْكَ لِنَفْتَرَى عَلَيْسَنَاعَ يُرَةً وَ إِذَا لَآتُغَذُوكَ خَلِيلًا اللَّهُ

وَلَوْ لَاۤ أَن ثَلَنْكُ لَقَدُكُدتَّ تَرْكُنُ! شَنَّاقَلِيلًا ١

إِذَا لَّأَذَ فَنَاكَ ضِعْفَ ٱلْحَيَوْةِ وَضَعْفَ ٱلْمَمَاتِ ثُمُّ لَاتِّحِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿ اللَّهُ

وَ إِن كَادُواْ لِيَسْتَفِزُّو نَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۗ وَإِذَا لَا يَلْبَتُوكَ خِلَافَكَ إِلَّا قَلِيلًا ١

سُنَّةَ مَن قَدْ أَدْسَلْنَا فَيْلَكَ مِن زُّسُلِنَا أَ وَلَا تَحِدُ لِلسُنَّتِنَا تَحُويلًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقَ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَحْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِكَانَ

^{[1] (}V.17:78) See the glossary.

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dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)^[1].

79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer — Nawâfil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)^[2]

80. And say (O Muhammad صلى الله عليه): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood,

وَمِنَ ٱلَّتِلِ فَتَهَجَدْ بِهِ ِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبُعَثُكُ مَنَا مَا يَحْمُودَا ﴿ اللَّهُ

ۅؘڨؙڕڒٙۑٵٞۮڿڵؚؽۿۮڂؘۘۘۯڝؚۮۏؚۅٲڂڕڿؽۼؗۻٛ ڝۮۊؚۅؘٲڂعؘڶڸٙڡؚڹڵۘۮؙڹػۺؙڶڟڬٵؘڶڝؘۘؽڒؘٳ۞

> ۅٙڨؙڶۘڔٵٙٵڶۘڂقؙؗۅڒؘۿٯؘۜٲڵڹۘٮڟؚڷؙ ٳڹؘٞٱڵڹؘڟؚڶػٵۮؘڒؘۿؙۅقًا۞ٛ

Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضى الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a Salât (prayer) in congregation is twenty-five times superior in degrees to that of a Salât (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahih Al-Bukhari*, Vol.1, *Hadith* No. 621). [2] (V.17:79)

A). Narrated Ibn 'Umar رضى الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, "O so-and-so! Intercede (for us with Allâh)', till (the right of) of intercession will be given to the Prophet (Muhammad) and that will be the day when Allâh will raise him to Maqâm Mahmûd (a station of praise and glory i.e the hounour of intercession on the Day of Resurrection)". (Sahih Al-Bukhari, Vol. 6, Hadith No. 242)

B). Narrated Jâbir bin 'Abdullâh رضى الله عنها. Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the Adhân (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasîlah and Al-Fadîlah* and raise him to Maqâm Mahmûd, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (Sahih Al-Bukhan, Vol.6, Hadith No. 243).

Al-Wasîlah is the highest position in Paradise which is granted to the Prophet صلى الله عليه particularly; Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.

^[1] (V.17:78):

- i.e. Satan or polytheism) has vanished. Surely *Bâtil* is ever bound to vanish."
- 82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.
- 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.
- 84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."
- 85. And they ask you (O Muhammad ملی) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
- 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.
- 87. Except as a Mercy from your Lord. Verily His Grace unto you (O Muhammad ملي الله عليه وسلم) is ever great.
- 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."
- 89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.
- 90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us;

وَنُنزِلُ مِنَ الْقُرْءَ انِ مَاهُوَشِفَآءٌ وَرَحْمُةٌ لِلْمُؤْمِنِينُ وَلَايَزِيدُ الظَّلِمِينَ إِلَّا خَسَارًا ۞

وَإِذَاۤ أَنْعَمْنَاعَلَىٰ الْإِسَكِنِ أَعْهَضَ وَنَتَابِحَالِيهِ ۗ وَإِذَا مَسَّهُ ٱلشَّرُكَانَ يَتُوسَا ﴿ ﴾

> قُلْڪُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ - فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَأَهْدَىٰ سَبِيلَا ﴿

وَيَسْنَلُونَكَ عَنِ ٱلرُّحِ ۗ قُلِ ٱلرُّرِحُ مِنْ أَمْـرِ دَيِّـ وَمَاۤ أُوتِيتُـم مِّنَ ٱلْمِلْمِ إِلَّا قَلِيـلًا ۞

وَلَيِن شِنْنَالَنَذْهَ بَنَ بِالَّذِى ٓ أَوْحَيْنَاۤ إِلَيْكَ ثُمَّ لَا يَجِدُلُكَ بِهِ عَلَيْنَا وَكِيلًا ﴿ اللَّهُ

إِلَّارَحْمَةُ مِن زَيِكَ إِنَّ فَضْلَهُ كَاكَ عَلَيْكَ كَبِيرًا ﴿

قُل لَيِنِ اَجْتَمَعَتِ الْإِنشُ وَالْجِنُّ عَلَىٰٓ اَن يَأْتُواْ بِمِثْلِهُ هَذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ - وَلَوْكَات بَعْضُهُمْ لِبَعْضِ ظَهِيرًا ۞ وَلَقَدْصَرُّفَنَا لِلنَّاسِ فِي هَنْذَا الْقُرْءَ إِن مِن كُلِّ مَثَل

ولقد صرف لِلنَّاسِ فِي هَــدا القرء ان مِن فِي مَــُ فَأَنَّ أَكُذُ ٱلنَّاسِ إِلَّاكُمُ فُورًا (إِنَّ

وَقَالُواْ لَنَ نُوْمِرَ لَكَ حَتَّىٰ تَفْجُرَلْنَامِنَ ٱلْأَرْضِ نَنْهُو عَاكُ

- 91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly:
- 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face:
- 93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) be my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! anything but a man, sent as a Messenger?"
- 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?"
- 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- 96. Say: "Sufficient is Allâh for a witness between me and you. Verily He is Ever the All-Knower, the All-Seer of His slaves."
- 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliva' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

أَوْتَكُونَ لَكَ جَنَّةٌ يُنِن يَخِيلٍ وَعِنَبِ فَنُفَحِرَ ٱلْأَنْهَا رِخِلَالَهَا تَفْجِيرًا إِنَّا أَوْ تُسْفِطُ ٱلسَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كَسَفًا أُوْ تَأْتِي بِٱللَّهِ وَٱلْمَلَابِكَ وَ قَيِيلًا ١

أَوْ يَكُونَ لَكَ بَيْتُ مِن زُخْرُفِ أَوْتَرْفَى فِي ٱلسَّمَاءِ وَلَن نُؤْمِنَ لِرُقِيَكَ حَتَّى تُنزَلَ عَلَيْنَا كِنْبَانَقَ رَوُهُ قُلْ سُبْحَانَ رَبِي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا (١٩)

> وَمَامَنَعُ ٱلنَّاسَ أَن يُؤْمِنُوۤ أَإِذْ جَآءَهُمُ ٱلْهُدَى إِلَّا أَن قَالُوٓ أَبِعَتَ ٱللَّهُ بِشَرَارَسُولَا ١

قُللَّوْكَاكَ فِي ٱلْأَرْضِ مَلَيْهِكَ تُيْمَشُونَ مُطْمَبِنِّينَ لَنَزَّلْنَاعَلَيْهِم مِّنَ ٱلسَّمَاءِ مَلَكَارَسُولًا ١

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًا ابْيَنِي وَبَيْنَكُمْ إِنَّهُ رُكَانَ بِعِبَادِهِ عَبِيرًا بَصِيرًا ١

وَمَن مَهِ إِللَّهُ فَهُوَ ٱلْمُهَا لَدُّ وَمَن يُضْلِلْ فَكُن تَجِدَ لَمُهُ أَوْلِيآءَ مِن دُوبِهِ ۗ وَنَعَشُرُهُمُ مَوْمُ أَلْقَيْلُمَةِ عَلَى وُجُوهِ هِمْ عُمْيَا وَبُكُمَا وَصُمَّا مَّأُونِهُمْ جَهَنَّمُ كُلِّمَاخَبَتْ زِدْنَهُمْ سَعِيرًا ﴿

⁽V.17:97) Narrated Anas bin Mâlik رضی الله عنه A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No. 283).

- **98.** That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- 99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zâlimûn (polytheists and wrong-doers) refuse (the truth — the Message of Islâmic Monotheism, and accept nothing) but disbelief.
- 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- 101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."
- 102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
- 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ السلام (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as mixed crowd (gathered out of various nations).(Tafsir Al-Qurtubî,).
- 105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O

ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمُ كَفَرُواْ بِعَايَٰدِلِنَا وَقَالُوٓاْ أَءِ ذَا كُنَّاعِظُ مَا وَرُفَتًا أَءِ نَّا لَمَعُوثُونَ خَلْقًا حَديدًا 🕮

﴿ أُولَهُ مَرُواْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ قَادِرُ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَارَبُ فِيهِ فَأَبِي ٱلظَّالِمُونَ الَّا كُفُورًا ١

قُل لَوْ أَنتُمْ تَمْلِكُونَ خَزَآبِنَ رَحْمَةِ رَبِّ إِذًا لَّأَمَّسَكُتُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ ٱلْإِنسَنُ قَتُورًا ١

وَلَقَدْءَانَيْنَامُوسَىٰ تِسْعَ ءَايَنتِ بَيِنَتِّ فَسْتُلْ بَنِيّ إِسْرَةِ بِلَ إِذْ جَآءَ هُمْ فَقَالَ لَهُ وَفِرْعُونُ إِنَّ لَأَظُنُّكَ يَنْمُوسَىٰ مَسْحُورًا اللَّهُ

قَالَ لَقَدْ عَلَمْتَ مَآ أَنَّ لَ هَنَّ وُلَآءٍ إِلَّا رَبُّ ٱلسَّحَوَاتِ وَٱلْأَرْضِ بَصَآبِرَ وَإِنِّ لَأَظُنُّكَ تَفَرِّعُونُ مَثْبُورًا ١

فَأَرَادَ أَنَ يَسْتَفِزَّهُم مِنَ ٱلْأَرْضِ فَأَغْرَقُنَهُ وَمَن مِّعَهُ جَمِعًا اللهُ

وَقُلْنَا مِنْ بَعْدِهِ عِلْمَ إِسْرَ عِلْ ٱسْكُنُواْ ٱلْأَرْضَ فَإِذَا جَآءَ وَعُدُا لَأَخِرَ وَجِنْنَا بِكُمْ لَفِيفًا ١

> وَبِٱلْحَقِّ أَنرَلْنَهُ وَبِٱلْحَقّ نَزَلُ وَمَآأَرُسُلْنَكَ إِلَّا مُبَشِّرًا وَنَذِيزًا ١

Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism)¹¹.

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, fall down on their faces in humble prostration."

108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صلى الله عليه وسلم):
"Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

ۅؘقُرَءَانَافَرَقَنَهُ لِنَقْرَأَهُ،عَلَى ٱلنَّاسِ عَلَى مُكْثِ وَنَزَلْنَهُ نَزِيلًا ﴿ اللَّهِ عَلَى النَّاسِ عَلَى مُكْثِ

ڡؙٞڶٵڡؚٮٛۉٳۑۅۦٲۏڵٲڎؙٷڝؙٛۊٵ۫ؖٳؽٙٲڶٙؽؚؽٲٛۅۛٷۛٲٲڶڡؚڶؠٙڡڽڣۧڸۅ؞ ٳۮؘٲؿۜٮٙڮؘعؘؿؠۣؠ<u>۫ڮڗؙۅؽڶ</u>ڵٲۮ<u>ٙڡۘٵڽۺۘڿۜۮٙ</u>ٳ۞

وَيَقُولُونَ سُبْحَنَ رَبِنَا إِنكَانَ وَعَدُرَ بِنَا لَمَفْعُولًا ١

وَيَخِرُّونَ لِلْأَذْفَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا اللَّهِ فَي الْمَالِيُّ قُلِ ادْعُواْ اللَّهَ أَوِادْعُواْ الرَّحْنَنَّ أَيَّا مَا تَدْعُواْ فَلَهُ

يُّ لِنَّهُمَا الْمُنْفَى وَلَا يَغْهُ وْرِصَلَانِكَ وَلَا نُخَافِتْ بِهَا وَٱبْتَخِ بَيْنَ ذَلِكَ سَبِيلًا ۞

ۅۘڡؙؙڸۣٱڂٝڡ۫ۮؙۑٮٞۄؚٲڷؘۮؚؽڶۄ۫ؠؽۜڿۮ۫ۅؘڬۮؘۅڷڗؽڴؙڶٞۿۺؘڔۑڮٞ ڣۣٱڶڡؙٛڵڮۅؘڶۄٞؽػؙؽڶۘۿٶؘڮؙٞؿؽٵڶڎؙؖڷۣؖٷڲؘڔٚ٥۫ؾڬڿؚؽۯؙ۞

^{[1] (}V.17:105)

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

Sarat Al-Kahf (The Cave) XVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad the Book (the Qur'an), and has (صلى الله عليه وسلم not placed therein any crookedness.
- 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
 - 3. They shall abide therein for ever.
- 4. And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie^[1].
- 6. Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Our'ân).
- 7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet .[صلى الله عليه وسلم



وأملته الزنجئز الزجيك

ٱلْحَمَّدُ لِلَّهِ ٱلَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِئنَبَ وَلَمْ يَجْعَل لَهُ عَرَجًا ٢

قَيْمَالِيُنذِرَبَأْسَاشَدِيدُامِّنِ لَدُنْهُ وَمُبَيْشَرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّلِحَاتِ أَنَّ لَهُمْ أَجِرًا حَسَنًا ١

مَّنِكِثِينَ فِيهِ أَبِدُا ﴿ وَمُندَرَالَّذِينَ قَالُواْ اتَّحَكَذَ اللَّهُ وَلَدًا ١

مَّا لَمُهُ بِهِ عِنْ عِلْرِ وَلَا لِأَبَآبِ هِذَّكَبُرُتْ كَلِمَةً تَغْرُجُ مِنْ أَفْوَاهِمِهُمَّ إِن يَقُولُونَ إِلَّا كَذِبًا ١

فَلَمَلَّكَ بَنخِعٌ نَّفْسَكَ عَلَىٓءَاثَرِهِمْ إِن لَمْ يُوْمِنُواْ بهَاذَا ٱلْحَدِيثِ أَسَفًا ١

إنَّىاجَعَلْنَا مَاعَلَى ٱلْأَرْضِ ذِينَةً لَمَّا لِنَبْلُوهُرْ أَيُّهُمْ أَحْسَنُ عَمَلًا ٢

^{[1] (}V.18:5): see the footnote of V.2:116.

- 8. And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).
- 9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
- 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
- 11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.
- 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
- 13. We narrate unto you (O Muhammad their story with truth: Truly they (صلى الله عليه وسلم were young men who believed in their Lord (Allâh), and We increased them in guidance.
- 14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
- 15. "These our people have taken for worship âlihah (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- 16. (The young men said to one another): "And when you withdraw from them, and that

وَ إِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ١

أمْرحَسِبْتَ أَنَّ أَصْحَبَ ٱلْكُهْفِ وَٱلرَّفِيمِكَانُواْ مِنْ ءَايِنِينَا عِجَسًا إِنْ

إذْ أُوكِ ٱلْفِتْدِيَةُ إِلَى ٱلْكَهْفِ فَقَالُواْ رَبَّنآ وَإِنا مِنلَّدُنكَ رَحْمَةً وَهَيَى لَنَامِنْ أَمْرِنَا رَسَدَا ﴿

> فَضَرَبْنَاعَلَىٰٓءَاذَانِهِمْ فِيٱلْكُهْفِ سنىن عَدَدًا 🕮

ثُمَّ بَعَثْنَهُمْ لِنَعْلَمَ أَيُّ الْحِزْيَةِ أَحْصَىٰ لِمَالِبَثُوَّا أَمَدُاشَ

نَحَنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقَّ إِنَّهُمْ فِسَيَةً ءَامَنُواْبِرَتِهِمْ وَزِدْنَكُهُمْ هُدَى ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَرَيَطْنَاعَلَى قُلُوبِهِ مِ إِذْ قَامُواْ فَقَالُواْ رَبُّنَارَبُّ ٱلسَّمَوَ تِ وَٱلْأَرْضِ لَن نَدْعُواْ مِن دُونِهِ ۗ إِلَاهَآ لَّقَدْ قُلْنَا إِذَا شَطَطًا ١

هَــَوُلآءِ فَوْمُنَا ٱتَّخَــٰ ذُواْ مِن دُونِهِ ۚ عَالِهَ ۗ لَّوَلاَ يَأْتُونَ عَلَيْهِم بِسُلْطَنِ بَيِّنٍّ فَمَنْ أَظْلُمُ ممِّن أَفْتَرَيْ عَلَى ٱللَّهِ كَذِبًا ١

وَإِذِ أَعْتَرُ لْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأُورُا

Part 15

which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

- 17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Avât (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- 19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.
- 20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

إِلَى ٱلْكُهْفِ يَنشُرُلَكُمْ زَيُّكُمْ مِن زَحْمَتِهِ -وَيُهَيِّ لَكُومِنْ أَمْرِكُومِ وَفَقًا ١

﴿ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَ وَرُعَن كَهُمِ هِمْ ذَاتَ ٱلْمِينِ وَإِذَاغَرَبَت تَقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِي فَجُوَةٍ مِنْهُ ذَلِكَ مِنْ ءَايَنتِ ٱللَّهِ مَن مَهِدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِّ وَمَن يُضْلِلْ فَلَن يَجَدَ لَهُ وَلَتَاتُمُ شِدًا ﷺ

وَتَعْسَبُهُمْ أَيْقَ اطْاوَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِّ وَكُلْبُهُم بَسِطٌ ذِرَاعَيْهِ بألوصيذكو أطَّلَعْتَ عَلَيْهِمْ لُوَلِّيْتَ مِنْهُمْ فرَارًا وَلَمُلِثْتَ مِنْهُمْ رُغْبًا

وَكَذَالِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُواْ بَيْنَهُمُّ قَالَ فَآبِلٌ مِنْهُمْ كُمْ لِيثْتُمُ قَالُواْ لِيثْنَا يَوْمًا أَوْبَعْضَ يَوْمِ قَالُواْ رَبُكُمْ أَعْلَمُ بِمَالَبِثْتُمْ فَأَبْعَثُوا أَحَدَكُم بُورِقِكُمْ هَنذِهِ ٤ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَى طَعَامًا فَلْيَأْتِكُم بِرِزْقِ مِنْـهُ وَلْيَتَلَطَّفْ وَلَا نُشْعِرَنَّ بِكُمْ أَحَدًا ١

> إنهم إن يَظْهَرُواْ عَلَيْكُوْ يَرْجُمُوكُمْ أَوْيُعِيدُوكُمْ فِي مِلْتِهِمْ وَلَن تُفْلِحُو أَاذًا أَكِدًا

- 21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they "Construct a building over them; their Lord knows best about them;" (then) those who won point said (most probably disbelievers): "We verily shall build a place of worship over them."
- 22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad صلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.
- 23. And never say of anything, "I shall do such and such thing tomorrow."
- 24. Except (with the saying), "If Allâh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."
- 25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (Tafsir Al-Ourtubi)
- 26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walî (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَكَذَٰ لِكَ أَعْثَرُنَا عَلَيْهِمْ لِيَعْلَمُوٓ أَأَتَ وَعْدَ ٱللَّهَ حَقُّ وَأَنَّ ٱلسَّاعَةَ لَارَيْبَ فِيهَآ إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُواْ ٱبْنُواْ عَلَيْهِم بُنْيَنَا لَرَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَيْ أَمْرِهِمْ لَنَتَخِذَكَ عَلَيْهِم مَسْجِدًا

وَلاتَسْتَفْت فيهم مّنْهُمْ أَحَدًا ١

وَلَا نَقُولَنَّ لِشَائَى ۚ إِنِّي فَاعِلُّ ذَٰ لِكَ غَدًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِلَّا أَن يَشَاءَ ٱللَّهُ وَآذَكُم زَيَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَن رَبِي لِأَقْرَبَ مِنْ هَٰذَارَشَدًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

> وَلَبِثُواْ فِي كَهْفِهِمْ تُلَاثَ مِأْنَةِ سِنِينَ وَٱزْدَادُواْتِسْعَا ١

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُواۚ لَهُ عَيْبُ ٱلسَّمَوَ لِتِ وَٱلْأَرْضِ ٱبْصِرْبِهِ وَأَسْمِعْ مَالَهُ مِين دُونِهِ ، مِن وَلِيَ وَلَا يُشْرِكُ فِي خُكْمِهِ وَأَحَدًا ١

- 27. And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- ملى 28. And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who Lord with glorification, remember their praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance. and who follows his own lusts, and whose affair (deeds) has been lost.
- 29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!
- 30. Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.
- 31. These! For them will be 'Adn (Eden) (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!
- 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had

وَٱتْلُ مَآ أُوحِىۤ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَامُبَدِّلَ ۗ لكَلَمَنتِهِ وَلَن تَجِدَمِن دُونِهِ عَمُلْتَحَدًا ١

وَٱصْبِرْنَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَـدُوٰةِ وَٱلْعَشِيّ يُرِيدُونَ وَجْهَةٌ. وَلَا نَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَـةَ ٱلْحَيَوٰةِ ٱلدُّنْيَأَ وَلَائُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَاتَ أَمْرُهُ, فَوْطًا ١

وَقُلِ ٱلْحَقُّ مِن زَيِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكُفُرُ ۚ إِنَّا أَعْتَدْنَا لِلظَّٰ لِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُواْ يُغَاثُواْ بِمَآءِ كَٱلْمُهُل يَشُوى ٱلْوُجُوهُ بِنُسِرِ ٱلشَّرَابُ وَ سَاءَتُ مُو تَفَقًا اللهُ

> إِذَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ إِنَّا لَانْضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ١

أُوْلَيْكَ لَمُمْ حَنَّنْتُ عَدْنِ تَجْرِى مِن تَحْنِهِمُ ٱلْأَنْهَارُ يُحَلِّونَ فِيهَامِنْ أَسَاوِرَ مِن ذَهَبٍ وَيُلْبَسُونَ ثِيَابًا خُضْرًا مِن سُندُس وَ إِسْتَبْرَقِ مُتَكِينَ فَهَاعَلَى ٱلْأَرَآبِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (١٠)

﴿ وَأَضْرِبْ لَمُهُمَّ مَّثَلًا زَّجُلَيْنِ جَعَلْنَا لِأُحَدِهِمَا جَنَّنَيْنِ مِنْأَعْنَبِوَحَفَفْنَاهُمَا بِنَحْلِوَجَعَلْنَابِيْنَهُمَازَرْعَا ﴿ إِنَّا

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surrounded both with date-palms; and had put between them green crops (cultivated fields).

- 33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- **34.** And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (Tafsir Qurtubî).
- 35. And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.
- 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
- 37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?
- 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.
- 39. "It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh^[1]!' If you see me less than you in wealth, and children,

كِلْتَا ٱلْجِنَٰئُينَ ءَائِتَ أَكُلَهَا وَلَوْ تَظْلُومِنْهُ شَنْئَأَ وَفَجِّرْنَاخِلَالَهُمَانَهُرًا ١

وَكَاكَ لَهُ مُرْفَقَالَ لِصَحْبِهِ وَهُوَيْحُاوِرُهُ أَنَاْأَكُثُرُمنكَ مَالَاوَأَعَزُّ نَفَرًا ١

وَدَخَلَ جَنَّـتَهُ وَهُوَظَ إِلَهُ لِنَفْسِهِ عَالَ مَآ أَظُنُّ أَن تَبِيدَ هَاذِهِ وَ أَبِدُ الْآَثُ

وَمَآ أَظُنُ ٱلسَّكَاعَةَ فَآبِمَةَ وَلَبِن زُدِدتُ إِلَىٰ رَبِّ لَأَحِدَنَّ خَيْرًا مِّنْهَا مُنقَلَىا اللَّهُ

قَالَ لَهُ مَاحِبُهُ وَهُوَيُحَاوِرُهُۥ أَكَفَرْتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابِثُمَّ مِن نُطْفَةٍ ثُمَّ سَوَّٰ لِكَ رَجُلًا ﴿ اللَّهُ

لَّنِكِنَاْهُوَاللَّهُ رَبِّي وَلَآ أُشْرِكُ بِرَبِّيٓ أَحَدًا

وَلَوْلَا إِذْ دَخَلْتَ جَنَّنَكَ قُلْتَ مَاشَآءَ أُللَّهُ لَاقُوَّةً إِلَّا بِأَلَّتُهُ إِن تَسَرَن أَنَا أَقَلَ مِنكَ مَا لَا وَوَلَدًا ﴿ إِلَّا إِلَّا إِنَّ الْإِلَّا

^{[1] (}V.18:39): What is said regarding the statement: Lâ haulâ walâ quwwata illa billâh (i.e. There is neither might nor power except with Allah).

Narrated Abu Mûsâ Al-Ash'ari: The Prophet صلى الله عليه وسلم started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. Lâ ilâha illal-lahu wallâhu Akbar.* (At that time) Allâh's Messenger صلى الله عليه وسلم was riding his mule. Allâh's Messenger ملى الله عليه وسلم said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "Lâ haulâ walâ quwwata illa billâh." (Sahih Al-Bukhari, Vol. 8, Hadith No. 418).

^{*}None has the right to be worshipped but Allah, and Allah is the Most Great.

- 40. "It may be that my Lord will give me something better than your garden, and will send on it Husban (torment, bolt) from the sky, then it will be a slippery earth.
- 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that vou will never be able to seek it."
- 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it. while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]
- 43. And he had no group of men to help him against Allâh, nor could he defend (or save) himself.
- 44. There (on the Day of Resurrection), Al-Walâyah (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh - none has the right to be worshipped but Allâh).
- 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything.
- 46. Wealth and children are adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.
- 47. And (remember) the Day We shall cause the mountains to pass away (like clouds

فَعَسَىٰ رَبِي أَن يُؤْتِينِ خَيْرًا مِن جَنَّيْكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَنُصُبِحَ صَعِيدًا

أُويُصِيحَ مَا زُهاعَوْرًا فَلَن تَسْتَطِيعَ لَهُ،طَلَبَ الْ

وَأُحِيطَ بِنَمَرِهِ عَأَصْبَحَ يُقَلِّبُكَفَّيْهِ عَلَى مَآأَنفَق فِيهَا وَهِيَخَاوِيَةُ عَلَىٰ عُرُوشَهَا وَيَقُولُ يَلَيْنَنِي لَوْأُشْرِكْ بِرَيِّيٓ أَحَدًا اللهِ

> وَلَمْ تَكُنلُهُ فِئَةٌ يُنصُرُ وِنَهُ مِن دُونِ ٱللَّهِ وَمَاكَانَ مُنفَصِرًا ١

هُنَالِكَ ٱلْوِكْنِةُ لِلَّهِ ٱلْحَقَّ هُوَ خَيْرٌ ثُوَّا بَا وَخَيْرُ عُقْبَا ﴿ إِنَّا

وَٱصْرِبْ لَهُمْ مَّنَكَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءِ أَنزَلْنَهُ مِنَ السَّمَاءِ فَٱخْلُطَ بِهِ، نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمَا نَذْرُوهُ ٱلرِّينَةُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىٰءٍ مُّفْنَدِرًا ۞

ٱلْمَالُ وَٱلْبِينُونَ رِينَةُ ٱلْحَيَوْةِ ٱلدُّنْيَا ۗ وَٱلْبَيْقِينَتُ ٱلصَالِحَاتُ خَنْرُعندَرَبِّكَ ثَوَابًا وَخَيْرُ أَمَلًا

وَنَوْمَ نُسَيَرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً

⁽V.18:46): good righteous deeds:- five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks.

of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

- 48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- 49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimûn (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrong-doers).
- 51. I (Allâh) made them (Iblîs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.
- 52. And (remember) the Day He will say:"Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put a Maubiq (barrier) 11 between them.

وَحَشَرْنَهُمْ فَلَمْ نَغَادِرْمِنْهُمْ أَحَدُالَ

وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ حِنْتُمُونَا كَمَا خَلَقْنَكُمْ أُوَّلُ مَرَّوْيَلُ زَعَمْتُمْ أَلَّى نَجْعَلَ لَكُمْ مَوْعِدًا

وَوُضِعَ ٱلْكِنَابُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّافِيهِ وَيَقُولُونَ يَوَيْلَنَنَا مَالِ هَنَا الْصِحَتْبَ لَا يُغَادِرُ صَغيرةً وَلَا كَيرةً إِلَّا أَحْصَنهَأَ وَوَجَدُواْ مَاعَمِلُواْ حَاضِراً وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ١

> وَإِذْ قُلْنَا لِلْمَلَتَهِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُوَا إِلَّا إِبْلِيسَكَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِهِ ۗ أَفَنَتَخِذُونَهُۥوَذُرِّيَّتَهُۥ أَوْلِيكَآءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوًّ مِنْسَ لِلظَّالِمِينَ بَدَلًا ۞

﴿ مَّاۤ أَشْهَدتُهُمْ خَلْقَ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَاخَلْقَ أَنفُسِهِمْ وَمَاكُنتُ مُتَّخِذَ ٱلْمُضِلِينَ عَضُدًا

> وَنَوْمَ يَقُولُ نَادُواْ شُرَكَآءِ يَ ٱلَّذِينَ زَعَمْتُمْ فَدَعُوهُمْ فَلَرْيَسْتَجِيبُواْ لَهُمْ وَجَعَلْنَا بَيْنَهُم مِّهُ بِفَا أَنْ

⁽V.18:52): In Arabic "Maubiq" also means enmity, or destruction, or a valley in Hell.

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- 53. And the Mujrimûn (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
- 54. And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more guarrelsome than anything.
- 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?
- 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!
- 57. And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.
- 58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
- 59. And these towns (population, 'Âd, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَرَءَاالْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓ أَأَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُواْعَنْهَامَضِرِفَا ١

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلَّ مَثَلُ وَكَانَ ٱلْإِنسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

> وَمَامَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَ هُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُواْ رَبُّهُمْ إِلَّاۤ أَن تَأْلِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْيَأْنِيَهُمُ ٱلْعَذَابُ قُبُلًا ٥

وَمَانُرْسِلُ ٱلْمُرْسَلِينَ إِلَّامُبَشِّرِينَ وَمُنذِرِينَ وَيُحَدِّدُ ٱلَّذِينَ كَفَرُواْ بِٱلْبَطِلِ لِيُدْحِضُواْبِهِ ٱلْحَقُّ وَاتَّخَذُواْءَايَنِي وَمَآأُنذِرُواْ هُزُوَا (١)

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِثَايِنتِ رَبِّهِ عِفَاً عُرَضَ عَنْهَا وَنَسِيَ مَاقَدٌ مَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِيٓءَاذَائِمٍ مَوَقَرَّا وَ إِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَكَن مَهْ تَدُو إِذًا أَبِدًا ١

وَرَبُكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْبُوَاخِذُهُم بِمَاكَسَبُواْلَعَجَّلَ لَهُمُ ٱلْعَذَابُ بَل لَهُم مَّوْعِدُ لَّن يَجِدُواْمِن دُونِهِ ، مَوْبِلًا ١

وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكُنَّهُمْ لَمَّاظَامُواْ وَجَعَلْنَالِمَهٰلِكُهُم مَّوْعِدًا ١

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60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." [1]

وَإِذْ قَاكَ مُوسَىٰ لِفَتَ لَهُ لَآ أَبْرَحُ حَقَّى اللهُ عَلَيْهُ لَا أَبْرَحُ حَقَّى اللهُ عَلَيْهُ اللهُ ا

[1] (V.18:60) The Story of Mûsâ (Moses) and Khidr مليهما السلام. Narrated Sa'îd bin Jubair: ا said to Ibn 'Abbâs, "Nauf Al-Bikâli claims that Mûsa (Moses), the companion of Al-Khidr was not the Musa (Moses) of the Children of Israel." Ibn 'Abbas said, "The enemy of Allah صلى الله عليه وسلم (Nauf) told a lie." Narrated 'Ubayy bin Ka'b that he heard Allah's Messenger saying, "Musa (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Musa (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' bin Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly. 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it." Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him. 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

- **61.** But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
- **62.** So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- 63. He said:"Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- 64. [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
- 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- 66. Mûsâ (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and

فَلَمَّا بَلَغَا بَحْمَعَ بَيْنِهِ مَانسِيَاحُوتَهُمَافَأَتَّخَذَ سَبِيلَهُ وَالْبَحْرِسَرَيَا اللهُ

فَلَمَّا حَاوَزًا قَالَ لِفَتَهُ ءَالنَّا غَدَآءَ نَالَقَدْ لَقِينًا مِن سَفَرِنَا هَاذَانَصَبَا ١

قَالَ أَرَءَ يْتَ إِذْ أُوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنَّ نَسِيتُ ٱلْحُوٰتَ وَمَآ أَنْسَنِيهُ إِلَّا ٱلشَّيْطَنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُ فِٱلْبَحْرِعَبَالِيُّ

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصَا 🕮

فَوَجَدَاعَيْدُا مِنْ عِيادِ نَآءَانَيْنَهُ رَحْمَةً مِنْ عِندِنَاوَ عَلَّمْنَاهُ مِن لَّدُنَّا عِلْمَا ١١٩

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلَّمَن متَّاعُلِّمْتَ رُشْدًا ١

Allâh's Messenger صلى الله عليه وسلم said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore. Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Musa (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

said, "We wished Mûsâ (Moses) had more patience so صلى الله عليه وسلم that Allâh might have described to us more about their story." (Sahih Al-Bukhari, Vol. 6, Hadith No. 249).

true path) which you have been taught (by Allâh)?"

- 67. He (Khidr) said: "Verily you will not be able to have patience with me!
- 68. "And how can you have patience about a thing which you know not?"
- 69. Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."
- 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."
- 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing Imr (a Munkar — evil, bad, dreadful thing)."
- 72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
- 73. [Mûsâ (Moses)] said; "Call me not to account for what I forgot, III and be not hard upon me for my affair (with you)."
- 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar prohibited, evil, dreadful thing)!"

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَكَيْفَ تَصِيرُ عَلَى مَالَرْتِحُطْ بِهِ خُيرًا ١

قَالَ سَتَجِدُ فِي إِن شَاءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِي لَكُ أَمْرًا (إِنَّ)

قَالَ فَإِن أَتَّبَعْتَنِي فَلَا تَسْئَلْنِي عَن شَيْءٍ حَتَّيّ أُخدِثَ لَكَ مِنْهُ ذِكْرًا ﴿

فَٱنطَلَقَاحَتَى إِذَارِكِهَا فِي ٱلسَّفِينَةِ خَرَقَهَا قَالَ أَخَرَ قَنْهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِنْتَ شَيْنًا إِمْرًا ﴿ اللَّهُ

قَالَ أَلُمُ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِي صَبْرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

قَالَ لَانْوَاخِذْنِي بِمَانَسِيتُ وَلَا تُرْهِقَنِي مِن أَمْرِي عُسْرًا ﴿ ﴾

فَأَنْطُلُقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَلْلُهُ، قَالَ أَقَلْلْتَ نَفْسًازَكِيَّةُ مِغَيْرِنَفْس لَقَدْجِنْتَ شَيْئَا نُكُوًا ١

^[1] (V.18:73)

a) If someone does something against his oath due to forgetfulness (should he make expiation?). And the Statement of Allah:

[&]quot;And there is no sin on you, concerning that in which you made a mistake." (V.33:5) And Allâh said:

[&]quot;[Mûsâ (Moses) said to Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah رضى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Allâh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak." (Sahih Al-Bukhari, Vol. 8, Hadith No. 657)

said, "If somebody eats صلى الله عليه وسلم The Prophet رضي الله عنه said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink." (Sahih Al-Bukhari, Vo. 8, Hadith No. 662).

🏶 قَالَ أَلْزَ أَقُلِ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَنَّرًا 🐑 اللَّهِ (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"

- 78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
- 79. "As for the ship, it belonged to Masâkîn (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.
- 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
- 81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
- 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

قَالَ إِن سَأَلْنُكَ عَن شَيْءٍ بَعْدَ هَا فَلَا تُصَاحِبْنَيْ قَدْ بَلَغْتَ مِن لَّدُنَّ عُذْرًا ١

فَأَنطَلَقَاحَتَى إِذَا أَنْيَا أَهْلَ قَرْمَةِ أَسْتَطْعَمَا أَهْلَهَا فَأَبُواْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَاجِدَارَا يُريدُ أَن سَفَضَ فَأَفَامَةً قَالَ لَوْ شَنْتَ لَنَّخَذْتَ عَلَيْهِ أَجْرًا ١

قَالَ هَنذَافِرَاقُ بَيْنِي وَيَيْنِكَ سَأُنَكِتُكَ بِنَأُوبِل مَالَهُ تَسْتَطِع عَلَيْهِ صَبْرًا ١

أَمَّا ٱلسَّفينَةُ فَكَانَتْ لِمَسَنِكِينَ يَعْمَلُونَ فِي ٱلْبَحْر فَأَرَدِتُ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَيكُ يَأْخُذُكُلُّ سَفِينَةِ غَصِياً 🕲

وَأَمَّا ٱلْفُكْدُ فَكَانَ أَبُواهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُ مَاطُغَيْنَاوَكُفُرًا ١

فَأَرَدْنَآ أَن سُدِلَهُ مَارَبُهُمَا خَيْرًا مِنْهُ زَكُوةً وَأَقْرَبَ رُخُمًا هُ

وَأَمَّا ٱلْجِدَارُفَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي ٱلْمَدِينَةِ وَكَانَ تَعْتَهُ كُنَّ لَّهُمَا وَكَانَ أَبُوهُمَا صَلِحًا فَأَرَادَرَيُّكَأَن يَبلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُ مَارَحْ مَةُ مِّن رَّبِّكَ ۚ وَمَافَعَلْنُهُ. عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَرْ تَسْطِع عَلَيْهِ صَبْرًا لِهِ اللهِ

- 83. And they ask you about Dhul-Oarnain. Say: "I shall recite to you something of his story."
- 84. Verily, We established him in the earth, and We gave him the means of everything.
 - **85.** So he followed a way.
- 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Oarnain! Either you punish them, or treat them with kindness."
- 87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).
- 88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."
 - 89. Then he followed another way,
- 90 Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.
- 91. So (it was)! And We knew all about him (Dhul-Oarnain).
 - 92. Then he followed (another) way,
- 93. Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

وَيَسْئُلُونَكَ عَن ذِي ٱلْقَرْنِكَيْنَ قُلْ سَأَتْلُواْ عَلَيْكُم مّنهُ ذكرًا ١

إِنَّا مَكَّنَّا لَهُ فِي ٱلْأَرْضِ وَءَانَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا ﴿ إِنَّا

فَأَنْبَعَ سَبَبًا اللهِ

حَتَّى إِذَابَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْرٍ حَمِثَةِ وَوَحَدَعِندَهَافَوْمَا قُلْنَايِنذَا ٱلْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن نُنَّخِذَ فَهِمْ حُسْنَا ﴿ آُكُ

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ مُعَمَّدُ رُدُّ إِلَى رَبِّهِ -فَيُعَذِّ بُهُ عَذَابًا نُكُرًا (١٠)

وَأَمَّا مَنْءَامَنَ وَعَمِلَ صَلْحَافَلَهُ حَزَّاءً ٱلْحُسْخُرُ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ١

مُمَأَنْبَعَ سَبَبًا ١

حَتَّىٰ إِذَابِلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمِ لَّهْ غَعْل لَهُ مِين دُونِهَا سِتْرًا اللَّ

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا شَ

مُمَّ أَنْبَعَ سَبَبًا ١

حَتَّى إِذَابَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَمِن دُونِهِ مَا قَوْمًا

- 94. They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog)¹¹ are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"
- 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
- 96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."
- 97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.
- 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
- 99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

قَالُواْئِذَاٱلْفَرْنَيْنِ إِنَّ بَانْجُوجَ وَمَاْنُجُوجَ مُفْسِدُونَ فِىٱلْأَرْضِ فَهَلْ جَعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلُ بَيْنَنَاوَيْنَنِهُمْ سَدًّا ﴿

قَالَمَامَكَّنَىٰ فِيهِ رَقِّ خَيْرٌفَأَعِينُونِي بِثُوَّ أَجْعَلَ بَيْنَكُرُ وَيَنْهُمْ رَدْمًا [1]

ٵٷۘڹۯؙڹڔۘۘڷڂۘۘۮؚۑڐؚۜڂؿۧۜٳۮؘٳڛٵۅؘؽڹۧڽۜۯؙڶڞٙۮڣۜڽ ڡٞٲڶۘٲڹڞؙڂؗۅٲۨڂؿۧٳۮؘٵجَعَلُهُۥڹٵڒٵڡٞڶ؞ٵٷؙڣۣٲؙڣ۫ۼ ٵؿڽۊؚڣڟڒٳ۞

فَمَاٱسْطَكَ عُوَّاأَن يَظْهَ رُوهُ وَمَاٱسْتَطَكْعُواْ لَهُ نَقْسًا ﴿ ﴾

قَالَ هَنْذَارَحْمَةٌ مِن رَّيِّ فَإِذَاجَآءَ وَعُدُرَيِّ جَعَلَهُ ۥ دُكَّآءً وَكَانَ وَعْدُرَيِّ حَقًّا ۞

﴾ وَتَرَكُنَابَعْضُهُم يُومَبِذِيمُوجُ فِى بَعْضٍ ۖ وَنُفِحَ فِى الصُّورِ جَمَعْنَهُمْ جَمْعًا ۞

^{[1] (}V.18:94) Ya'jūj and Ma'jūj [Gog and Magog (people)]: To know about them in detail — please see *Tafsir Al-Qurtubi*, Vol.II, Pages 55-58.

Narrated Zainab bint Jahsh that one day Allâh's Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet صلى الله made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger!, Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه وسلم said: "Yes if Al-Khabath* (evil persons) increased." (Sahih Al-Bukhari, Vol.9, Hadith No.249).

^{*}The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bari*, Vol. 16, Page 225).

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100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)^[1].

103. Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. [2]

وَعَرَضْنَاجَهَنَّمَ يَوْمَهِذِ لِلْكَفِرِينَ عَرْضًا ١

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِيغِطَآءٍ عَن ذِكْرِى وَكَانُواْ لَايَسْتَطِيعُونَ سَمْعًا۞

ٲۏؘۘڂڛؚٮۘٵڶٙڋۣؽػؘڡؙٛۯۊٲٲؽڹؘۘڿۮؗۅٲۼؚٵڋؽڡؚٮۮۅؾؚٙ ٲۊڸؠٙؖٲٳڹۜٙٲۼۜٮ۫ۮ۫ٮٵجؘۿڹٞۘڔڶؚڰڣڕۣؾؘؗٮؙٛڒؙۘڵٳ۞

قُلْهَلْ نُنْتِئَكُم بِٱلْأَخْسَرِينَ أَعْمَلًا

الَّذِينَ صَلَّ سَعَيُهُمْ فِ ٱلْخَيَوْةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ بَحْسِنُونَ صُنْعًا ۞

^{[1] (}V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *Ilâh* (God - Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and Glory be to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

¹²¹ (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allâh's Messenger Muhammad bin 'Abdullâh مثل الله عليه وسلم, the last of the Prophets and the Messengers.

Narrated 'Åishah صلى الله عنه (ملم Allâh's Messenger صلى الله عنه said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (Sahih Al-Bukhari, Vol. 3, Hadith No.861).

In another *Hadith* narrated 'Âishah ضيا الله عليه وسلم The Prophet ضي الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with

105. "They are those who deny the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

to صلى الله عليه وسلم Muhammad صلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting^[1] with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

ُوْلَيْكَ ٱلَّذِينَ كَفَرُواْ بِنَايِنتِ رَبِّهِمْ وَلِقَآبِهِ · فَحَبِطَتْ نَلَهُمْ فَلَانُقِيمُ لَمُمْ مَوْمَ ٱلْقِيدَمَةِ وَزُنَا ١

> ذَلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَاكَفَرُواْ وَأَتَّخَذُوٓ أَءَايَـٰتِي وَرُسُلِي هُزُوًا ۞

إِنَّالَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَنْتِ كَانَتْ لَمُمْ جَنَّنْتُ ٱلفرْدَوْسِ نُزُلَّا ١

خَيْدِينَ فِهَا لَا يَبْغُونَ عَنْهَا حِولًا ١

قُللَّوْكَانَٱلْيَحْرُ مِدَادَالِكَامَنتِ رَبِي لَنَفِدَٱلْبَحْرُقَيْلَ أَن نَنفَدَكُلِمَتُ رَبِّ وَلَوْجِثْنَا بِمِثْلِهِ عَمَدَدًا اللهُ

قُلْ إِنَّمَآ أَنَا ْيَشَرُّ مِنْكُمُ وُوحَىۤ إِلَىٓ أَنْمَاۤ إِلَٰهُ كُمُّ إِلَٰهُ ۗ وَيَحِذُ فَنَكَانَ رَجُواْ لِقَآءَ رَبِّهِ عَلْيَعْمَلْ عَمَلًا صَلِحًا وَلَائِثُرِكَ بِعِبَادَةِ رَبِّهِ أَحَدًا إِنَّا

religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted." (Sahih Al-Bukhari, Vol.9, Chapter No.20 before Hadîth No. 449) (V.18:110) See the footnote of (V.6:31).

Surât Maryam (Mary) XIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Kâf- Hâ-Yâ-'Aîn-Sâd.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah).
- 3. When he called out his Lord (Allâh) a call in secret.
- 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!
- 5. "And verily I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.
- 6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!"
- 7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."
- 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"



بِنْ الرَّحْزِ الرَّحِيَ

كَ هيعَصَ ۞

ذِكْرُرَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّآنَ

إِذْ نَادَى رَبَّهُ نِدَآةً خَفِيًّا ﴿

قَالَ رَبِّ إِنِّى وَهَنَ ٱلْمَظْمُ مِنِّى وَٱشْـتَعَلَ ٱلرَّأْسُ شَكْنِهُ اوَلَمْ أَكُنْ بِدُعَآبِكَ رَبِّ شَقِيًّا ۞

وَ إِنِي خِفْتُ ٱلْمَوَلِيَ مِن وَرَآءِ ى وَكَانَتِ الْمُرَاقِي عَاقِرًا فَهَبْ لِي مِن لَدُنكَ وَلِيَّا ۞

يَرِثْنِي وَيَرِثُ مِنْ ءَالِيَعْقُوبٌ ۚ وَٱجْعَـُلُهُ رَبِّ رَضِيتًا ۞

يَنزَكَرِيَّا إِنَّانُبَيِّرُكَ بِغُلَامٍ ٱسْمُهُ بَعِيْنَ لَمْ بَغْعَل لَهُ مِن قَبْلُ سَمِيتًا ۞

قَالَ رَبِّ أَنَّى يَكُونُ لِى غُلَامٌ وَكَانَتِ ٱمْرَأَ فِي عَافِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِعِنِيًّا ۞ فَالْكُذَلِكَ قَالَ رَبُّكَ هُوَعَلَىّ هَبِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَكَ هُوَعَلَىّ هَبِنٌّ

- 10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."
- 11. Then he came out to his people from Al-Mihrâb (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.
- 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.
- 13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,
- 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).
- 15. And Salâm (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!
- 16. And mention in the Book (the Qur'an, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- 17. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.
- 18. She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."
- 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

قَالَ رَبِّ ٱجْعَكُ لِيَّ ءَائِةً قَالَ ءَايَتُكَ أَلَّا ثُكُلِّمَ ٱلنَّاسِ ثَلَنتُ لَيَالِ سَوتًا ١

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ ٱلْمِحْرَابِ فَأُوْحَى إِلَيْهِمْ أَن سَبِّحُوا أَكُرُ ةَ وَعَشِيًّا ١

> يَنيَحْيَى خُذِ ٱلْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَهُ ٱلْحُكُمُ صَبِينًا ١

وَحَنَانَا مِن لَّدُنَّا وَزَكُوهَ وَكَاكَ تَفِيَّا ١

وَيَرَّا بِوَ لِدَيْهِ وَلَوْ يَكُن جَبَّارًا عَصِيًّا ١

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١

وَٱذْكُرْ فِيٱلْكِنَابِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانَاشَرْ قَتَا ١

فَٱتَّخَذَتْ مِن دُونِهِمْ جِمَابًا فَأَرْسَلْنَاۤ إِلَيْهَا رُوحَنَافَتَمَثَّلَ لَهَابَشَرَاسُويًا ١

قَالَتْ إِنِّي أَعُوذُ بِٱلرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالَ إِنَّ مَا آنَاْرَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا

- 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
- 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'"
- 22. So she conceived him, ^[1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
- 23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- **24.** Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.
- 25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
- 26. "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day."
- 27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing). [Tafsir At-Tabari]

قَالَتَ أَنَّى َيَكُونُ لِي غُلَثُمُّ وَلَمْ يَمْسَسْنِي بَشَرٌّ وَلَمْ أَكُ بَغِيًّا ۞

> قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَعَلَىَّ هَيَّنُّ وَلِنَجْعَكَهُ: َايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَاكَ أَمَرا مَقْضِيًا ۞

﴿ فَحَمَلَتْهُ فَأَنتَبَذَتْ بِهِ مَكَانَا قَصِيًّا ١

فَأَجَاءَ هَا ٱلْمَخَاشُ إِلَى جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَكَيْنَتِي مِتُ فَبْلَ هَذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿

> فَنَادَىٰهَامِن تَعْنِمُ أَلَّا تَعَزَنِي قَدْجَعَلَ رَبُّكِ تَعْنَكِ سَرِنًا (أَنَّ)

وَهُزِىۤ إِلَيْكِ ِعِذْعُ ٱلنَّخْلَةِ تُسَعِّطُ عَلَيْكِ رُطَبًاجَنِتَا ﴿

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْـنَّأَفَإِمَّاتَدِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِتَ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِمَ الْيَوْمَ إِنسِتًا ۞

> فَأَتَنْ بِهِ ، قَوْمَهَا تَحْمِلُهُ ۚ قَالُواْ يَـمَرْيَـمُ لَقَدْ جِنْتِ شَيْكَ وَيَّا ۞

^{[1] (}V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]*, and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn)." [The Qur'ân, Verse 21:91]

^{*} It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

- 28. "O sister (i.e. the like) of Hârûn (Aaron)¹! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
- 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle? [2],"
- 30. "He ['Îsâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet: [3],
- 31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."
- 32. "And dutiful to my mother, and made me not arrogant, unblest.
- 33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- 34. Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
- 35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is. [4]
- 36. ['Îsâ (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's religion of Islâmic Monotheism which He did

يَتَأَخْتَ هَـٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَاكَانَتْ أُمُّك بَعْيًّا ٢

> فَأَشَارَتْ إِلَيْةً قَالُواْ كَيْفَ نُكَلِّمُ مَنَكَانَ فِي ٱلْمَهْدِ صَبِيًّا ١

قَالَ انِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِي ٱلْكِئنَبُ وَجَعَلَنِي بَلِيًّا ﴿ إِنَّا

وَجَعَلَنِي مُبَارَكًا أَنْ مَاكُنتُ وَأُوْصِنِي بِٱلصَّلَوْةِ وَٱلرَّكُوٰةِ مَادُمْتُ حَيًّا ١

وَبَرَّا بِوَالِدَتِي وَلَمْ يَعْعَلْنِي جَبَّارًا شَقِيًّا ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَٱلسَّلَامُ عَلَى يَوْمَ وُلِدتُ وَيَوْمَ أَمُوتُ

ذَلِكَ عِيسَى أَبْنُ مَرْيَمٌ قَوْلِكَ ٱلْحَقِّ ٱلَّذِي

مَاكَانَ لِلَّهِ أَن يَنَّخِذَ مِن وَلَدِّ سُبْحَنَهُۥ إِذَا قَضَىٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ١

وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَطُّ

⁽V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary). ^[2] (V.19:29) See the footnote of (V. 3:46).

^{[3] (}V.19:30) See the footnote No. 2 of (V. 4:171).

^{[4] (}V.19:35) See the footnote of (V.2:116).

ordain for all of His Prophets)." [Tafsir At-Tabarî]

- 37. Then the sects differed [i.e. the Christians about 'Îsâ (Jesus) عليه السلام], so woe unto the disbelievers [those who gave false witness by saying that 'Îsâ (Jesus) is the son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire) [1].
- 38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.
- على الله 39. And warn them (O Muhammad صلى الله of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not 121.
- **40.** Verily We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- 41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily he was a man of truth, a Prophet.
- **42.** When he said to his father: "O my father! Why do you worship that which hears

فَٱخْنَافَٱلْأَخْزَابُونَ بَيْنِمِ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُواْ مِن مَشْهَدِيوْ مِعْلِمٍ ۞

أَسْعِ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْنُونَنَا لَكِينِ الظَّلِلمُونَ الْشَالِمُونَ الْفَلِلمُونَ الْفَلِلمُونَ الْفَلِمُونَ اللَّهُ اللَّهِ اللَّهُ اللّلَّةُ اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ ا

وَأَنْذِرْهُرَبُومَ ٱلْحَسْرَةِ إِذْفُضِىَ ٱلْأَمْرُوَهُمْ فِي غَفْلَةٍ وَهُمْلَائِوْمِنُونَ ۞

إِنَّا نَعْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿

وَٱذْكُرْ فِٱلْكِنَبِ إِبْرَهِمَ إِنَّهُ كَانَصِدِيقَانَبِيًّا ١

إِذْفَالَلِأَبِيهِ يَتَأْبَتِ لِمَ تَعْبُدُمَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا ۞

^{[1] (}V.19:37) See the footnote of (V.3:103).

الكان (V.19:39) Narrated Abu Sa'id Al-Khudrî عن الله على
not, sees not and cannot avail you in anything?

- 43. "O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path.
- 44. "O my father! Worship not *Shaitân* (Satan). Verily *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).
- **45.** "O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsir Al-Qurtubî*]
- 46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
- 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious.
- **48.** "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."
- 49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the

يَّتَأْبَتِ إِنِّى قَدْجَآءَ فِ مِنَ ٱلْعِلْمِ مَالَمْ يَأْتِكَ فَاتَّيِعْنِيَ أَهْدِكَ صِرَطًاسَوِيًّا ﴿

يَتَأْسَى لَانَعُبُدِٱلشَّيْطَنَّ إِنَّ ٱلشَّيْطَنَكَانَ لِلرَّمْنَ عَنْ الشَّيْطَنَ كَانَ لِلرَّمْنَ عَصِيًّا

يَتَأَبَتِ إِنِّ أَخَافُ أَن يَمَسَكَ عَذَابٌ مِّنَ ٱلرَّحْنِ فَتَكُونَ لِلشَّيْطَ فِي وَلِيًّا ﴿ اللَّهُ مَنِ

قَالَأَرَاغِبُّأَنتَعَنْءَالِهَتِي يَتَإِبْرَهِيمُّ لَبِنلَّ تَنتَهِ لَأَرْجُمَنَكُ وَٱهْجُرْنِ مَلِيًّا ۞

قَالَ سَلَمُ عَلَيْكَ سَأَسْتَغْفِرُلَكَ رَبِّ إِنَّهُ كَاكَ بِى حَفِيًا ۞

وَأَعۡتَزِلُكُمُ وَمَاتَدۡعُونَ مِندُونِٱللَّهِ وَأَدۡعُواۡ رَقِي عَسَىٰۤ أَلَاۤ أَكُونَ بِدُعَاۤء رَقِ شَقِيًا ۞

فَلَمَّا اُعْتَرَٰهُمُ وَمَايَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُۥ إِسْحَقَ وَيَعْقُوبُ وَكُلَّاجَعَلْنَا نِئِيتًا ۞

وَوَهَبْنَا لَهُمْ مِن رَّحْيُنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًا الْ

nations, i.e everybody remembers them with a good praise). [1]

- 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily he was chosen and he was a Messenger (and) a Prophet.
- **52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].
- **53.** And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- **54** And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.
- 55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.
- **56.** And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily he was a man of truth, (and) a Prophet.
 - 57. And We raised him to a high station.
- 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping. [2]
- 59. Then, there has succeeded them a posterity who have given up As-Salât (the

وَٱذْكُرْفِٱلْكِنْبِمُوسَىٰۤ إِنَّهُۥكَانَ مُخْلَصًا وَكَانَرَسُولَا نَيْتَا ۞

وَنَدَيْنَهُ مِن جَانِبِٱلطُّورِ ٱلْأَيْمَنِ وَقَرَبْنَهُ نِجَيًّا (﴿ الْأَيْمَنِ وَقَرَبْنَهُ نِجَيًّا

وَوَهَبْنَالَهُ مِن رَّحْمَلِنَآ أَخَاهُ هَـٰرُونَ بَبِيًّا ﴿

ۅٲڎؘؙڴۯ۬ڧۣٱڵڮێٮؚٳۺ۬ؠؘۼۑڶؙۧٳڹٙ*ڎۘ*ػٲڹؘڝۘٵڍڡۘٙٱڵۅۛۼ*ڎ* ۅؘڰڹؘۯۺؗۅؘڵٳڹؚۜؾٵ۞

وَكَانَ يَأْمُرُ أَهْلُهُ إِلْصَلَوْةِ وَٱلزَّكُوةِ وَكَانَعِندُ رَبِّهِ ءَمْرِضِيًّا ۞

وَٱذَكُرْفِٱلْكِنَبِإِدْرِيسَ إِنَّهُ ،كَانَصِدِيقَانَبِيَّا ﴿

وَرَفَعْنَهُ مَكَانًا عَلِيًّا ١

أُوْلَتِكَ الَّذِينَ أَنَعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّنَ مِن ذُرِيَّةٍ عَادَمَ وَمِمَّنْ حَمَلْنَامَعَ فُوج وَمِن ذُرِيَّةِ إِبْرَهِيمَ وَإِسْرَةٍ بِلَ وَمِمَّنْ هَدُيْنَا وَأَجْلَبَنَأَ إِذَانُنْكَ عَلَيْهِمْ عَايَتُ الرَّحْمَنِ خَرُواْسُجَدًا وَبُكِيًّا ١ ﴿

الصَّلُونَ عَلَيْمُ خَلْفُ أَضَاعُوا ٱلصَّلُوةَ عَلَيْكُ أَضَاعُوا ٱلصَّلُوةَ

[[]t] (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

^{[2] (}V.19:58) Prostration: The reciter of the Qur'an at this place should prostrate himself to Allah, facing the *Ka'bah* at Makkah.

prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. [1] So they will be thrown in Hell.

- 60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad صلي الله عليه وسلم), and work righteousness. [2] Such will enter Paradise and they will not be wronged in aught.
- 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily His Promise must come to pass.
- 62. They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance. morning and afternoon. [See (V.40:55)].
- 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqûn (the pious — See V.2:2).
- 64. And we (angels) descend not except by the صلى الله Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful -
- 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar

وَأَتَّبِعُوا ٱلشَّهُواتِ فَسَوْفَ بِلْقَوْنَ غَيًّا ١

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحًا فَأُولَيْكَ يَدْخُلُونَ ٱلْجِنَةَ وَلَا نُظْلَمُونَ شَيْعًا ١

جَنَّت عَدْنِٱلَّتِي وَعَدَٱلرَّحْيَنُ عِبَادَهُ, بِٱلْغَيْبُ إِنَّهُ، كَانَ وَعَدُهُ مَأْنَا الله

لَايَسْمَعُونَ فِيهَا لَغُوَّا إِلَّاسَلَامًا ۗ وَلَهُمُ رِزْقُهُۥ

تِلْكَ ٱلْجِنَّةُ أَلَّتِي نُورِثُ مِنْ عِبَادِ نَامَن كَانَ يَقِيًّا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَمَانَنَنَزُلُ إِلَّا إِلَّا إِلَّهُ أَلَّهُ مِنَا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّلَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل وَمَاخَلْفَنَا وَمَابَيْنَ ذَٰلِكَ ۚ وَمَاكَانَ رَبُّكَ نَسِتًا ١

رَّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَابِيْنَهُمَا فَأَعْبُدُهُ

[2] (V.19:60) See the footnote of (V.9:121).

^{[1] (}V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things meat of edible animals not slaughtered according to Allah's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer. All-Seerl.[1]

- 66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
- 67. Does not man remember that We created him before, while he was nothing?
- 68. So by your Lord, surely, We shall gather them together, and (also) the Shayatîn (devils) (with them), then We shall bring them round Hell on their knees.
- 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).
- 70. Then, verily, We know best those who are most worthy of being burnt therein.
- 71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. [2]
- 72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
- 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet who have a hard صلى الله عليه وسلَّم life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position

وَأَصْطَهُ لِعِنَدَتِهِ ٤ هَلْ تَعْلَمُ لَهُ مُسَمَّنَا ١

وَيَقُولُ ٱلْإِنسَانُ أَءِ ذَا مَامِتُ لَسَوْفَ أُخْرَجُ حَيًّا ١

أُولَا يَذْ كُرُا لَإِنسَانُ أَنَّا خَلَقْنَهُ مِن قَدْلُ وَلَهْ مَكُ شَتْنَا ١ فَوَرَبِكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَطِينَ ثُمَّ يُحضِرَنَّهُ مُحَولَجَهَنَّمَ جِثْيًا ١

ثُمَّ لَنَازِعَكِ مِن كُلِّ شِيعَةٍ أَيَّهُمْ أَشَدُّ عَلَى ٱلرَّحْنَ عِنْتَا ١

مُمَّلَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَى بِهَاصِلِتَا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حتمام قضتا ١

مُرَّنُنَجِي ٱلَّذِينَ ٱتَّقُواْ وَّ نَذَرُ ٱلظَّلِمِينَ فهَاجِثْتَا اللهُ

<u>ۅٙٳۮؘٳٮٛؗٮۛ۬ؽؘؽ؏ڲؽۿؠٙ</u>ۦؘٳؽؿؙؽٵڹێۜؽؾۊؘٲڶٲڷۜڋۣ*ؽ*ۘػڡؘۯۅ۬ڶ لِلَّذِينَ ءَامَنُوٓ أَأَيُّ ٱلْفَرِيقَيْنِ خَثْرٌ مُّقَامًا وَأَحْسُ لِلْدِتَا اللَّهُ

^{[1] (}V.19:65) See the footnote of (V. 3:73).

^{[2] (}V.19:71) See the footnote (C) of (V. 68:42).

and as regards station (place of council for consultation)."

- 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
- 75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]
- 76. And Allâh increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
- 77. Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad صلى الله) and said: "I shall certainly be given wealth and children [if I will be alive (again)]."
- 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?
- 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);
- 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
- 81. And they have taken (for worship) alihah (gods) besides Allâh, that they might

وَكُوْ اَهْلَكُنَا قَبْلَهُم مِن قَرْنِهُمْ أَحْسَنُ اَتَنْنَا وَرِءْيَا ﴿

قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلَيْمَدُدْلَهُ الرَّحْنُ مُدَّا حَقَّ ا إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَشَرُّمَكَانَا وَأَضْعَفُ جُندًا ۞

وَيَزِيدُاللّهُ الَّذِينِ اَهْتَدُوْا هُدَى ۗ وَٱلْبَقِينَتُ ٱلصَّلِحَتُ خَيْرُعِندَرَيِك ثَوَابًا وَخَيْرٌ مُرَدًّا ۞

أَفَرَءَيْتَ ٱلَّذِى كَفَرَيِّ النِينَاوَقَالَ لَأُونَيَكَ مَالَا وَوَلَدًا ۞

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّغَذَ عِندَ ٱلرَّخَنِ عَهدًا ١

كَلَّا سَنَكُنْ مَايَقُولُ وَنَمُدُّ لَهُ لَكُ، مِنَ ٱلْعَذَابِ مَدًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَنَرِثُهُ, مَايَقُولُ وَيَأْنِينَا فَرْدَا ۞

وَٱتَّخَذُواْمِندُونِ ٱللَّهِ عَالِهَةً لِيَكُونُواْ لَهُمْ عِزًا اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهُ اللّهُ اللهُ الله

^{[1] (.}V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

give them honour, power and glory (and also protect them from Allâh's punishment).

- 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).
- 83. See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.
- **84.** So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).
- **85.** The Day We shall gather the *Muttaqûn* (the pious See V.2:2) unto the Most Gracious (Allâh), like a delegation (presented before a king for honour).
- **86.** And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
- 87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).
- 88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام,], and the pagan Arabs say that He has begotten daughters (angels and others.)]."
- **89.** Indeed you have brought forth (said) a terrible evil thing.

ػؘڵؘؘٙؗ۠۠۠۠۠۠ڝؘؽڬڡؙٛۯؙۅڹؘؠۼؚڹٵۮٙؾۣٟؠ۬ۄؘؽڲؙۅ۬ۏؙۏ عَلَيْهِمْضِدًّا۞

ٱلۡوۡتَرَاۡنَّاۤاۡرَسَلۡنَاٱلشَّيۡطِينَعَلَٱلۡكَفِرِينَ تَوُنُّهُمُ اَنَّا ﴿

فَلَاتَعْجَلْ عَلَيْهِمْ إِنَّمَانَعُدُّلَهُمْ عَدًّا ١

يَوْمَ نَحْشُرُ ٱلْمُتَقِينَ إِلَى ٱلرَّحْمَنِ وَفَدَا ﴿

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا ١

لَّا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنِ اَتَّخَذَ عِندَ ٱلرَّحْنِ عَهْدًا ۞

وَقَالُوا ٱتَّخَذَ ٱلرَّحْمَنُ وَلَدَاهِ

لَقَدْ جِنْتُمْ شَيْئًا إِذًا ١

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins.

- 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).
- 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).
- 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.
- 94. Verily He knows each one of them, and has counted them a full counting.
- 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
- 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them^[1] (in the hearts of the believers).
- 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ملى), only that you may give glad tidings to the *Muttaqûn* (the pious See V.2:2), and warn with it the *Ludd* (most quarrelsome) people.
- 98. And how many a generation before them have We destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

تَكَادُٱلسَّمَوَّتُ يَنَفَطَّ زِنَ مِنْهُ وَتَنشَقُّ ٱلأَرْضُ وَغِزُٱلْجِبَالُ هَدًّا۞

أَن دَعَوْ الِلرَّحْمَٰنِ وَلَدًا ۞

وَمَايَنْبَغِي لِلرَّحْمَنِ أَن يَنَّخِذُ وَلَدًا ۞

إِنكُ أُمَن فِي ٱلسَّمَوَّتِ وَٱلْأَرْضِ إِلَّا ءَاتِي ٱلرَّمْنِ عَبْدًا ۞

لَّقَدُ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ١

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَدَمَةِ فَرْدًا ۞

إِنَّ اَلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـٰلِحَاتِ سَيَجْعَلُ لَمُّمُ الرَّحْنُ وُدُّا ۞

فَإِنَّمَايَسَّرْنَهُ بِلِسَانِكَ لِتُبَشِّرَبِهِ ٱلْمُتَّقِينَ وَتُنذِرَبِهِ عَوْمَالُدًّا ۞

وَكُمْ أَهْلَكُنَا قَبْلَهُ مِ مِن قَرْنٍ هَلْ يُحِسُّ مِنْهُم مِنْ أَحَدٍ أَوْتَسْمَعُ لَهُمْ رِكْزًا ۞

¹ (V.19:97) *Ludd:*- The people who don't believe in Allâh's Oneness and His Prophet's

message and argue about everything that Allah has ordained.

^{[1] (}V.19:96) Narrated Abu Hurairah رضى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahih Al-Bukhari, Vol. 8, Hadith No. 66).

Sûrat Tâ-Hâ. XX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Tâ-Hâ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. We have not sent down the Qur'ân unto you (O Muhammad صلى الله عليه وسلم) to cause you distress,
- 3. But only as a Reminder to those who fear (Allâh).
- **4.** A revelation from Him (Allâh) Who has created the earth and high heavens.
- 5. The Most Gracious (Allâh) rose over (*Istawâ*) the (Mighty) Throne (in a manner that suits His Majesty).
- 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
- 7. And if you (O Muhammad صلى الله عليه speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
- **8.** Allâh! *Lâ ilâhla illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. [1]
- 9. And has there come to you the story of Mûsâ (Moses)?
- 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

بِنْ إِلَيْ عَالَكُمْ إِلَا لَهُ الْأَخْرِ الرَّحْدِي

طه

مَآأَنزَلْنَاعَلَيْكَٱلْقُرْءَانَلِتَشُقَىٰ ۞

إِلَّانَذْكِرَةً لِمَن يَغْشَىٰ ١

تَنزِيلًا مِمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَوَتِ ٱلْعُلَى ٢

ٱلرَّحْنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

لَهُ مَافِى ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضِ وَمَا يَنْهُمَا وَمَا تَعْتَ ٱلثَّرَىٰ ۞

وَإِن جَهُ مَرْبِٱلْقَوْلِ فَإِنَّهُ، يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿

ٱللَّهُ لَآ إِلَهُ إِلَّا هُوِّ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۞

وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ٢

ٳۮ۬ۯٵڬٲۯؙڡؘڡؘۜٲڶڰؚٲٛۿڸۄٱٮڬؿٛؗۊٚٳڸؚؾٙٵۺؘؾؙٵؘۯؙ ڶۘڡٙؾۣٙٵڹؽڴؙڕڝٙ۬ؠٛٳڣٙۺ۪ٲۊٲؘڝؚۮۘٷۜڰٲڶؽؘۜٳۿۮۘػ۞ٛ

^{[1] (}V.20:8) See the footnote of (V.7:180).

- 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!
- 12. "Verily I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.
- 13. "And I have chosen you. So listen to that which will be revealed (to you).
- 14. "Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.
- 15. "Verily, the Hour is coming and I am almost hiding it from Myself that every person may be rewarded for that which he strives.
- 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts, [1] divert you therefrom, lest you perish.
- 17. "And what is that in your right hand, O Mûsâ (Moses)?"
- 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
- 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"
- 20. He cast it down, and behold! It was a snake, moving quickly.
- 21. Allâh said: "Grasp it and fear not; We shall return it to its former state.
- 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

فَلَمَّا أَنْهَا نُودِي يَنمُوسَيْ ١

إِنِّ أَنَارَبُكَ فَأَخَلَعَ نَعْلَيْكٌ إِنِّكَ بِٱلْوَاوِٱلْمُقَدَّسِ طُوَى ۞

وَأَنَا ٱخْتَرْتُكَ فَأَسْتَمِعْ لِمَا يُوحَىٰ ٢

إِنَّيِّ أَنَّالَقَهُ لَآ إِلَهَ إِلَّا أَنَاْ فَأَعْبُدْنِي وَأَقِيرِ ٱلصَّلَوْةَ لِذِكْرِى ۚ إِنَّ

إِنَّ السَّكَاعَةَ ءَائِيَةً أَكَادُأُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَاتَسْعَىٰ ۞

> فَلاَيصُدَّنَك عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىـٰهُ فَنَرْدَىٰ ۞

وَمَا تِلْكَ بِيَمِينِكَ يَنْمُوسَىٰ ﴿

قَالَ هِيَ عَصَاىَ أَنَوَكَ وَٰاعَلَيْهَا وَٱهۡشُ بِهَاعَكَ غَنَمِي وَلِيَ فِيهَامَـُارِبُ أُخْرَىٰ ۞

قَالَأَلْقِهَايَـمُوسَىٰ ١

فَأَلْقَ مُهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿

قَالَخُذْهَا وَلَا تَخَنَّ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿ وَأَضْمُمْ يَدُكَ إِلَى جَنَاعِكَ تَخْرُجُ بَيْضَاءً مِنْ غَيْرِسُوّءِ ءَايَةً أُخْرَىٰ ﴿

^{[1] (}V.20:16) See the footnote of (V.19:59)

- 23. "That We may show you (some) of Our Greater Signs.
- 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."
- **25.** [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
 - 26. "And ease my task for me;
- 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (Tafsir At-Tabarî)
 - 28. "That they understand my speech.
- 29. "And appoint for me a helper from my family,
 - 30. "Hârûn (Aaron), my brother.
 - 31. "Increase my strength with him,
- 32. "And let him share my task (of conveying Allâh's Message and Prophethood),
 - 33. "That we may glorify You much,
 - 34. "And remember You much,
- 35. "Verily You are Ever a Well-Seer of us."
- 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)!
- 37. "And indeed We conferred a favour on you another time (before).
- **38.** "When We inspired your mother with that which We inspired.
- 39. "Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it

لِنُرِيكَ مِنْ ءَايَنِنَا ٱلْكُبْرَى ٢

آذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥطَعَىٰ

قَالَ رَبِٱشْرَحْ لِي صَدْدِي ۞

وَيَسِّرُلِيَّ أَمْرِى۞ وَٱحۡلُلْ عُقْدَةً مِّن لِسَانِي۞

يَفْقَهُواْ قَوْلِي۞ وَآجْعَل لِي وَزِيزًا مِّنْ أَهْلِي۞

هَرُونَ أَخِي ﴿ اللَّهِ اللهُ
وَأَشْرِكُهُ فِي أَمْرِي ٢

ڬٞۺؙؾؚڡ۬ڬػؿؚڒٳ۞ ۅؘڹؘڎؙػؙۯڡؘػؿؚڽٵ۞ ٳڹۜڡؘػؙۺؾ_ڣڹٵڝؚؠڒٳ۞

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَنْمُوسَىٰ ﴿

وَلَقَدْمَنَنَّاعَلَيْكُ مَرَّةً أُخْرَىٰ ۞

إِذْ أَوْحَيْنَاۤ إِلَىٰٓ أُمِّكَ مَايُوحَىٰۤ ۞

أَنِ ٱقْذِفِيهِ فِي ٱلتَّابُوتِ فَأَقْذِفِيهِ فِي ٱلْيَرِّ فَلْيُلْقِهِ ٱلْيَمُّ

into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

- 40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!
 - 41. "And I have chosen you, [1] for Myself.
- **42.** "Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.
- 43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- **44.** "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."
- 45. They said: "Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- **46.** He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing.
- 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and

ڡؙۭڶڛٙٳڿڸؽؙڶڂؗۮؙٷڎؙڰۣٞڮٙۅؘۼۮؙۊؙٞڵڋٛۅٲڶڡٚؾۘ عَلَيْكَ مَحَبَّةً مَنِّي وَلِنُصْنَعَ عَلَى عَنْيَ ۖ

إِذْ تَمْشِى ٓ أُحَتُكَ فَنَقُولُ هَلْ أَدُلُكُرُ عَلَى مَن يَكُفُلُهُۥ فَرَجَعْنَك إِلَىٰ أَمِك كَىٰ فَقَرَ عَيْنُهُا وَلَاعَّخُرُنَ وَقَنَلْتَ نَفْسًا فَنَجَيْنَكَ مِنَ ٱلْغَيِّ وَفَئَنَكَ فُلُونًا فَلَيْثُت سِنِينَ فِيَ آهْ لِمَذْينَ ثُمُّ جِثْتَ عَلَىٰ قَدَرِينُمُوسَىٰ ۞

وَٱصْطَنَعْتُكَ لِنَفْسِي۞ ٱذْهَبْأَنتَ وَٱخُوكَ بِنَايَتِي وَلَائِنياً فِي ذِكْرِي۞

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿ اللَّهُ

فَقُولَا لَهُ,فَوْلَا لِّينَا لَعَلَّهُ رَيَّلَا كُرُأُو أَوْيَخْشَىٰ اللَّهُ

قَالَارَبِّنَآ إِنَّنَاكَخَافُ أَن يَفْرُطُ عَلَيْنَآ أَوْأَن يَطْغَىٰ ١

قَالَ لَا تَخَافَأً إِنَّنِي مَعَكُمَاۤ أَسْمَعُ وَأَرَىٰ ١

فَأْنِياهُ فَقُولًا إِنَّارَسُولَارَيِّكَ فَأَرْسِلْ مَعَنَا بَيْ إِسْرَّةٍ بِلَ وَلَا نُعَذِّبُهُمُّ قَدْجِثْنَكَ بِثَايَةٍ

^{[1] (}V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsîr Al-Qurtubî*)

torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

- 48. "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."
- 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"
- **50.** [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
- 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"
- **52.** [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."
- 53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.
- **54.** Eat and pasture your cattle (therein); verily, in this are *Ayât* (proofs and signs) for men of understanding.
- 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
- **56.** And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayât* (signs and Evidences), but he denied and refused.
- 57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?
- 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall

مِّن زَيِّكُ وَٱلسَّلَامُ عَلَىٰ مَنِٱتَبَعَ ٱلْمُدَىٰ آلَيُ

إِنَّاقَدْ أُوحِى إِلْسَنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّ بَ وَتَوَلَّى ۞

قَالَ فَمَن رَّبُّكُمَا يَنْمُوسَىٰ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ رَبُّنَاٱلَّذِيٓ أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ أَبُمَّ هَدَىٰ ﴿

قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَى ١

قَالَعِلْمُهَاعِندَرَقِيفِكِتَكِّلَايَضِلُرَقِ وَلَايَسَى۞

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْ دُاوَسَلَكَ لَكُمْ فِيهَا سُبُلاَوَأَنَزَلَ مِنَ ٱلسَّمَاءِ مَآهَ فَأَخْرَجْنَا بِهِ : أَزْوَجُامِّن نَبَاتِ شَقَىٰ ۞

> كُلُواْ وَٱزْعَوْاْ أَنْعَلَىٰ كُمُّ إِنَّافِ ذَالِكَ لَآيَئَتِ لِأَوْلِى ٱلنَّهَىٰ ﴿ ۚ ۚ

هِمِنْهَاخَلَقْنَكُمْ وَفِيهَانُعِيدُكُمْ وَمِنْهَانُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۞

وَلَقَدْ أَرَيْنَهُ ءَايَنِنَا كُلُّهَا فَكَذَّبَ وَأَبَى ١

قَالَأَجِئْتَنَالِتُخْرِجَنَامِنْ أَرْضِنَا بِسِخْرِكَ يَكُمُوسَىٰ ۞

فَلَنَأْ يَيْنَكَ بِسِحْرِ مِثْلِهِ عَلَّاجَعَلْ بَيْنَنَا وَبَيْنَكَ

fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

- **59.** [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- **60.** So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
- 61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- **62.** Then they debated one with another what they must do, and they kept their talk secret.
- **63.** They said: "Verily these are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
- **64.** "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- **65.** They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"
- 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.
- 67. So Mûsâ (Moses) conceived fear in himself.
- **68** We (Allâh) said: "Fear not! Surely, you will have the upper hand.
- 69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never

مَوْعِدًا لَّا نُغْلِفُهُ مَعْنُ وَلَآ أَنتَ مَكَانَا سُوَى ٥

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ اَلنَّاسُ ضُحَى ۞

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥثُمَّ أَتَى ١

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَاتَفْتَرُواْ عَلَى ٱللَّهِ كَذِبَافَيُسُحِتَكُرُبِعَذَاتٍ ۚ وَقَدْ خَابَ مَنافَتَرَىٰ ﴿

فَلْنَازَعُوۤ أَأْمَرُهُم بَيْنَهُمْ وَأَسَرُوا ٱلنَّجُوى ١

قَالُوٓاٰإِنْ هَٰذَ'نِ لَسَنْحِرُ'نِ يُرِيدَانِ أَن يُحْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْ هَبَانِطرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿ ﴾

فَاَجْمِعُواْ كَيْدَكُمْ ثُمَّ اَفْتُواْ صَفَّاً وَقَدْ أَفْلَحَ ٱلْمِوْمَ مَنِ اَسْتَعْلَىٰ ﴿

> قَالُواٰ يَمُوسَىٰ إِمَّا أَن تُلْقِىَ وَلِمَّا أَن تُكُونَ أُوَّلَ مَنْ أَلْقَىٰ ﴿

فَالَ بَلْ أَلْقُولَّ فَإَدَاحِهَا لَهُمْ وَعِصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَهَانَسَنَىٰ ﴿ اللَّهُ

فَأُوْجَسَ فِي نَفْسِهِ عِنِيفَةً مُوسَىٰ ﴿ إِنَّا

فُلْنَا لَا تَعَفَ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

ۅؘٲڽۣٝڡٵڣۣۑؘڡۣۑڹؚڬڶۧڡٞڡۜٚڡؘڶڝؘٮؙٷؖٳؖٚڹۣڡۜٲڝٮؘٷؙ ػڽڎؙڡٮٛحؚڒۣؖۅؘڵٳؿ۫ڶؚٷٲڶڛٙٳڿۘڿؿٛؗٲؙڡٙ۞ٛ be successful, to whatever amount (of skill) he may attain."

- 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."
- 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."
- 72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.
- 73. "Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."
- 74. Verily whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.
- 75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter),—
- 76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which

فَأَلْقِئَ لَسَحَرَهُ سُجَدًا قَالُوٓا ءَامَنَا بِرَبِّ هَدُونَ وَمُوسَىٰ ﴿ ﴾

قَالَ اَمنتُمْ لَهُ ، قَبْلَ أَنْ اَذَنَ لَكُمْ إِنَّهُ ، لَكَيِيرُكُمُ الَّذِى عَلَمَكُمُ السِّخِرِّ فَلَا قُطِعَ لَى أَيْدِيكُمْ وَأَرْجُلكُم مِّنْ خِلَفٍ وَلاَّصَلِبَنكُمْ فِي جُدُّرِعِ النَّخْلِ وَلَنَعْلَمُنَّ إِنْنَا آشَدُّ عَذَابًا وَأَبْقَى (إِنِّ) إِنْنَا آشَدُّ عَذَابًا وَأَبْقَى (إِنِّ)

قَالُواْ لَنَ نُّوْثِرَكَ عَلَى مَاجَآءَنَا مِنَ ٱلْبَيْنَتِ وَٱلَّذِى فَطَرَنَّا فَأَفْضِ مَآانَتَ قَاضٍّ إِنَّمَانَقْضِى هَاذِهِ ٱلْحَيَّوَةَ ٱلدُّنْبَآلَ۞

إِنَّآءَامَنَابِرَبِنَالِيغْفِرلَنَاخَطَلِيننَاوَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَّالِيَهِ فَكُرُهْتَنَا عَلَيْهِ مِنَّالِسِتْحَرُّواً لِللَّهُ خَيْرٌواً بَقَى ﴿

إِنَّهُۥمَن يَأْتِرَبَّهُۥمُجُدِمًا فَإِنَّ لَهُۥجَهَنَمَ لَا يَمُوتُ فِيهَا وَلَا يَعْيَىٰ ﴿ۗ﴾

وَمَن يَأْتِهِ ء مُؤْمِنَا قَدْعَمِلَ الصَّلِحَنتِ فَأُولَتِهِكَ لَمُّمُ ٱلدَّرَحَنتُ ٱلْعُلَىٰ۞

جَنَّتُ عَذْنِ تَعْرِي مِن تَعْنِاٱلْأَنْهُرُ خَلِدِينَ فِيهَا وَذَلِكَ جَزَآءُ مَن تَزَكَّى ﴿ ثَا Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with *Ibâdi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

- 78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
- 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
- 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*^[1] and quails,
- 81. (Saying) eat of the *Tayyibât* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [*Tafsir At-Tabari*]
- 82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- 83. "And what made you hasten from your people, O Mûsâ (Moses)?"
- **84.** He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."

وَلَقَدْ أَوْحَيْسُنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِيعِبَادِى فَأَضْرِبُ لَهُمْ طَرِيقًا فِي ٱلْبَحْرِيَبُسُا لَا يَخَافُ دَرَكُا وَلاَعَضْنَى ﴿ ﴾

> فَأَنْبَعَهُمْ فِرْعَوْنُ بِحُنُودِهِ · فَغَشِيَهُم مِنَ ٱلْمِرَ مَاغَشِيَهُمْ ﴿

> > وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ۞

يَنَيَ إِسْرَهِ مِلَ فَدْ أَجَيَٰنكُومِّنْ عَدُوَكُمُ وَوَعَدْنَكُو جَانِبَ ٱلظُّورِ ٱلْأَيْمَنُ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۞

۠ڴؙۉٳ۬ڡؚڹۘڟێٟڹٮؘؾؚ؞ٵۯۯؘڨ۬ٮٚػؙٛؗؗؗؗۄ۫ۅؘۘڵڗؘڟٝۼؗۅٝٳ۬ڣۑ؞ؚڣؘيحؚڶٙ عَلَيْكُمْ عَضَيِّ وَمَن يَعْلِلْ عَلَيْهِ عَضَبِى فَقَدْهَوَىٰ ۞

> ۅؘٳڣۣٙڶغَفَّارُّلِمَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحًا مُمَّاهُ تَدَىٰ ﴿ ﴾ مُمَّاهُ تَدَىٰ ﴿ ﴾

وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَنْمُوسَىٰ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالَ هُمْ أَوْلَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿ ﴾

^{[1] (}V.20:80) See the footnote of (V.2:57).

85. (Allâh) said: "Verily We have tried your people in your absence, and As-Sâmirî has led them astray."

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî suggested."

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god)."

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."

92. [Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;

93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

قَالَ فَإِنَّا قَدْفَتَنَا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِيُّ وَأَضَلَّهُمُ السَّامِيُّ

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ عَضْبَنَ أَسِفَأَقَالَ يَقَوْمِهِ عَضْبَنَ أَسِفَأَقَالَ يَقَوْمِ أَلَمْ يَعِدُكُمُ رَبُّكُمْ وَعُدًا حَسَنًا أَفَطَالَ عَلَيْكُمُ أَنْ يَعِلَ عَلَيْكُمُ عَضَبُّ مِن رَبِّكُمْ فَأَغْلَفُتُم مَوْعِدِي ﴿
عَضَبُ مِن رَبِكُمْ فَأَغْلَفُتُم مَوْعِدِي ﴿
عَضَبُ مِن رَبِكُمْ فَأَغْلَفُتُم مَوْعِدِي ﴿

قَالُواْ مَآ أَخْلَفْنَا مَوْعِدَكِ بِمَلْكِنَا وَلَكِكَا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ ٱلْفَوْمِ فَقَذَفْنَهَا فَكَذَٰلِكَ ٱلْقَى السَّامِحُ ۞

فَأَخْرَجَ لَهُمْ عِجْلَاجَسَدَالَّهُ خُوَارٌ فَقَالُواْ هَذَا إِلَهُ كُمْ وَالِنَهُ مُوسَىٰ فَنَسِى ۞

أَفَلاَ يَرُونَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلِا وَلا يَمْلِكُ لَهُمُ ضَرَّا وَلاَنفَعَا ۞

ۅَلَقَدْقَالَ لَمُثُمَّ هَنُرُونُ مِن فَبْلُ يَعَوْمِ إِنَّمَافُيِّنتُم بِدِيَّ وَإِنَّ رَبَّكُمُ ٱلرَّحَمُنُ فَالَبِعُونِ وَأَطِيعُوۤ ٱلْمَرِي۞

> قَالُواْ لَنَ نَبْرَحَ عَلَيْهِ عَكِمِفِينَ حَقَّى بَرْجِعَ إِنْنَامُوسَىٰ ۞

> قَالَ يَهَنُرُونُ مَامَنَعَكَ إِذْ رَأَيْنَهُمْ ضَلُّواْ ۞

أَلَّا تَنْبِعَنِّ أَفَعَصَيْتَ أَمْرِى اللَّهِ

94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!"

95. [Mûsâ (Moses)] said: "And what is the matter with you. O Sâmirî? (i.e. why did you do so?)"

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad صلی) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

100. Whoever turns away from it (this Qur'ân — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, [1]

قَالَ يَبْنَوُمُ لَا نَأْخُذْ بِلِحِيْقِ وَلَابِرَأْسِیٌّ إِنِّ خَشِیتُ أَن نَقُولَ فَرَقْتَ بَیْنَ بَنِیَ إِسْرَ ۖ بِلَ وَلَهٔ تَرْقُبُ فَوْلِی ﷺ

قَالَ فَمَاخَطْبُكَ يَسَمِرِئُ ۞

قَىالَ بَصُرُّ ثُنُ بِمَالَمْ يَضُرُواْ بِهِ ءَ فَقَبَضْتُ قَبْضَكَةُ مِّنْ أَثَّ رِالرَّسُولِ فَنَسَلَدْ تُهَا وَكَذَلِكَ سَوَّلَتْ لِى نَفْسِى ۞

قَصَالَ فَأَذْهَبْ فَإِنَ لَكَ فِي ٱلْحَيُوةِ أَن تَقُولَ لامِسَاسٌّ وَإِنَّ لِكَ مَوْعِدًا لَن تُغْلَفَكُّ، وَٱنظُرْ إِلَى إِلَيْهِكَ ٱلَّذِى ظُلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ، ثُمَّ لَنَسِفْنَهُ، فِي ٱلْمِكْرِنَسْفًا ۞ ثُمَّ لَنَسِفْنَهُ، فِي ٱلْمِكْرِنَسْفًا ۞

> إِنَّكُمَّ إِللهُكُمُ ٱللَّهُ ٱلَّذِي لَا إِللهَ إِلَا هُوَّ وَسِعَ كُلَّ شَيْءٍ عِلْمًا اللَّهِ

> > كَنَالِكَ نَقُشُ عَلَيْكَ مِنْ أَنْبَآءِ مَاقَدْ سَبَقَّ وَقَدْ ءَانَیْنَكَ مِنْلَدُنَّا ذِےْرًا ﴿

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ ، يَحْمِلُ يَوْمَ ٱلْقِيكَمَةِ وِزْرًا ١

^{[1] (}V.20:100) See the footnote of (V.3:85).

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101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Muirimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eved with thirst [1]

103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

106. "Then He shall leave them as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

خَىٰدِينَ فِيدِّوَسَآءَ لَمُنْمَ يَوْمَ ٱلْقِيَـٰمَةِ حِمْلًا ﷺ

يَوْمَ يُنفَخُ فِي ٱلصُّورُ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَيذِزُرِقَا اللَّهُ

يَتَخَافَتُوكَ مَّنتَهُمُ إِن لَّبَثْتُمُ إِلَّاعَشُرُا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

نَحَنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ إِن لِّنْتُمْ إِلَّا يَوْمًا اللهُ

وَيَسْتُلُونَكَ عَنْ ٱلْجِبَالِ فَقُلْ مَنْسِفُهَا رَبِّي نَسْفًا ﴿ إِنَّ

فَيَذَرُهَا قَاعَاصَفُ صَفَا اللهُ

لَا تَرَيْ فِيهَاعِوَجُاوَلَآ أَمْتُ الشَّا

يَوْمَهِذِ يَتَّبِعُونَ ٱلدَّاعِيَ لَاعِوَجَ لَهُ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرِّحْمَنِ فَلَا تَسْمَعُ إِلَّاهَمْسَا ﴿ اللَّهُ

يَوْمَيِدِ لَّا نَنْفَعُ ٱلشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ

^{[1] (}V.20:102) See Tafsîr Al-Qurtubi.

- 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.
- 111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).
- 112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).
- 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).
- 114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *lblîs* (Satan) he refused.
- 117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

يَعْلَوُمَابَيْنَ أَيْدِ مِهِمْ وَمَاخَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ. عِلْمَا ۞

وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْفَيُّورِ ۗ وَقَدْ خَابَ

 مَنْ حَمَلُ ظُلْمًا اللهِ

وَمَن يَعْمَلُ مِنَ الصَّلِحَتِ وَهُوَمُؤْمِثُ فَلَا يَخَافُ ظُلْمًا وَلَاهَضْمًا شَ

ۅۘػۘۮٚڸڬٲؘڒؘڵڹۘۮؙڨؙڗؙٵڹٵۜۼڔؘڛۜٙٵۅٙڝۜڒؖڣٚٵؘڣۣڍؚڡؚڹؘ ٱڶ۫ۅؘۼۣۑدؚڵعؘڷؘۿؠؙؠؘڷؘڠؙۅڹٵۛۊؙؠؗٛۼؖڍڽٛۿؙؠٛٚۮؘؚػؙڒؗ۞

فَعَنَى اللهُ الْمَالِكُ الْحَقُّ وَلَاتَعْجَلْ بِالْقُرْءَانِ مِن فَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ أَوقُل رَّبِ زِدْنِي عِلْمَالِ

وَلَقَدْعَهِدْنَا إِلَىٓءَادَمَ مِن فَبْلُ فَنَسِىَ وَلَمْ نِجَدُ لَهُ.عَـزْمَاشِ

وَإِذْ قُلْنَا لِلْمَلَتِيكَةِ اَسْجُدُواْ لِأَدَمَ فَسَجَدُوۤ الِلَّا إِنْلِيسَ أَبَىٰ ۞

فَقُلْنَايَّنَادَمُ إِنَّ هَنَاعَدُوُّلَكَ وَلِرَوْجِكَ فَلَا يُخْرِجَنَّكُمُ إِنَّ الْجَنَّةِ فَتَشْقَى ﴿ 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

119. And you (will) suffer not from thirst therein nor from the sun's heat.

- 120. Then *Shaitân* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- 121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.
- 123. He (Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.
- 124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
- 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."
- 126. (Allâh) will say: "Like this: Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١

وَأَنَّكَ لَا تَظْمَؤُ أَفِيهَا وَلَا تَضْحَىٰ ١

فَوَسُوسَ إِلَيْهِ الشَّيْطَنُ قَالَ يَنَادَمُ هَلْ أَدُنُكَ عَلَى سَجَرَةِ الْخُلْدِ وَمُلْكِ لَآ يَبْلَىٰ ﴿

فَأَكَلَا مِنْهَا فَبُدَتْ لَمُنَاسُوءَ تُهُمَا وَطَفِقًا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَفِ ٱلْجُنَّةِ

وَعَصَىٰ ءَادُمُ رَبَّهُ مُغَوِّئِ ﴿ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّ

مُمَّ ٱجْنَبَكُ رَبُّهُ وَنَابَ عَلَيْهِ وَهَدَى ﴿

قَالَ أَهْ ِطَامِنْهَ اجْمِيعاً أَبْعَثُ كُمْ لِبَعْضِ عَدُّقٌ فَإِمَّا كَأْنِينَكُم مِنِي هُدًى فَمَنِ أَتَّبَعَ هُدَاى فَلاَ يَضِلُّ وَلا يَشْغَى شَيْ

وَمَنْ أَعْرَضَعَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَخَشُرُهُ مَوْمَ ٱلْقِيكَمَةِ أَعْمَىٰ ﴿ اللهِ ا

قَالَ رَبِّ لِمَ حَشَرْتَنِيَّ أَعْمَىٰ وَقَدْكُنْتُ بَصِيرًا ﴿

قَالَ كَنَالِكَ أَنَتْكَ ءَايَنُنَا فَنَسِينَهَ ۗ وَكَنَالِكَ ٱلْيَوۡمُنُسَىٰ ۞ 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

ملى So bear patiently (O Muhammad الله علي، وسلم) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allâh shall give you.

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (the pious — See V.2:2).

ۅۘٞڲۘڎؘڸڰۼؘؿڔۣؽڡؘڶ۫ٲۺڔۘڡؘۅؘڶۄؙؠٷؙؚڡۣڹؙڿٵؽڬٮؚۯٙڽؚڡؚؖ ۅؘڶڡؘۮؘاڔؙۘٲڵۘٳٚڿۯؚۊٙٲۺؘڎؙۅؘٲؿڣٙؿ۞

أَفَلَمْ يَهْدِ لَهُمْ كُمْ أَهْلَكُنَا فَبَلَهُم مِّنَ ٱلْقُرُونِ يَشُونَ فِ مَسَنِكِنِمِ مُّإِنَّ فِ ذَلِكَ لَآيَئتِ لِأَثُولِي ٱلنَّهَىٰ ۞

> ۅؘٙۅؙٙۅؙڵٵڮؘڡڎؙۜڛڹڡٙؾ۫ڡڹڗؘڽڮڬڷػٵۮڶؚۯؘٳڡٵ ۅٲؘۻؙڷ۫ۺۘڝػٙؽ۞

فَأَصْبِرَعَكَ مَايَقُولُونَ وَسَيِّحْ بِحَمْدِ رَبِكَ فَبُلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلُ غُرُوبِهِ ۖ وَمِنْ ءَانَآ بِي ٱلََّيْلِ فَسَيِّحْ وَٱطْرَافَ ٱلنَّهَارِلَعَلَكَ ثَرْضَى ﴿

وَلَا تَمُدُنَّ عَيْنَيْكَ إِلَى مَامَتَعْنَابِهِ؞َ أَزْوَجَامِنْهُمْ زَهَرَةَ ٱلْحَيَوْةِ ٱلدُّنْيَا اِنَفْتِنَهُمْ فِيهُ وَرِزْقُ رَبِكَ خَيْرٌ وَٱبْقَى ﴿

وَأَمُرْأَهُلَكَ بِٱلصَّلَوٰةِ وَاصْطَبِرُعَلَيْهَا ۖ لَانسَّنُكُ رِزْقًا ۗ خَنْ نَزُزُقُكُ ۗ وَٱلْعَنقِبَةُ لِلنَّقْوَىٰ ۞ 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), about the coming of the Prophet Muhammad [صلى الله عليه وسلم]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad صلى الله عليه وسلم and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

135. Say (O Muhammad صلى الله عليه وسلم):
"Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

وَقَالُواْلُوْلَايَأْتِسَاجِنَايَةِمِّنَرَّيِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيْنَةُ مَافِى الصُّحُفِ ٱلْأُولَى ﴿

وَلَوْاَنَّآ اَهْلَكُنَهُم بِعَذَابِ مِن فَبْلِهِ - لَفَ الُواْرَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْسَارَسُولُا فَنَتَبِعَ - اَيْنِكَ مِن قَبْلِ أَن نَذِلَ وَغَنْرَت ۞

قُلْكُلُّ مُّنَّ كَيْضُ فَرَّيْضُواٌ فَسَتَعْلَمُونَ مَنْ أَصَّحَبُ ٱلصِّرَطِ ٱلسَّوِيّ وَمَنِ أَهْتَدَىٰ ﴿

Sûrat Al-Anbiyâ' (The Prophets) XXI

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. Draws near for mankind their reckoning, while they turn away in heedlessness.
- 2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play
- 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad صلى الله عليه وسلم) more than a human being like you? Will you submit to magic while you see it?"
- 4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
- 5. Nay, they say: "These (revelations of the Qur'ân which are revealed to Muhammad صلی are mixed up false dreams! Nay, he has invented them! Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) the former were sent (with)!"
- 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?
- 7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.



_ إِللَّهُ الرَّالِحِيمِ

ٱقۡرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي عَفْ لَوۡ مُعۡرِشُونَ ۞

مَايَأْلِيهِم مِّن ذِكْرِيِّن زَّيِّهِم تُحَدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ۞

لَاهِيَةُ قُلُوبُهُمُّ وَآسَرُّواْ النَّجْوَى الَّذِينَ ظَلَمُواْ هَلْهَ لَذَا إِلَّا بِشَرِّرُمِثْلُكُمٌّ أَفَتَأْتُوكَ الْسِّحْدَ وَأَنتُد تُبْصِرُونِ ۞

قَالَ رَبِّى يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالْأَرْضِّ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

بَلْقَ الْوَاْأَضْغَنْ أَحْلَيْمِ بَلِ أَفْتَرَنَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِنَا نِنَا يَقِرِكَمَ أَزُسِلُ ٱلْأَوْلُونَ ۞

ما آءَ امَنَتْ قَبْلَهُم مِن قَرْيَةٍ أَهْلَكُنَاهُ أَأَهُمْ يُؤْمِنُوك ۞

وَمَاۤ أَرْسَلْنَاقَبْلُكَ إِلَّارِجالَانُوجِيۤ إِلَيْهِمُّ فَسَنُلُوٓا أَهَلَ ٱلذِّكْرِ إِن كُنتُمُلَاتَعْ لَمُونَ ۞

> وَمَاجَعَلْنَهُمْ جَسَدًا لَآيَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْخَالِدِينَ ۞

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits crimes, oppressions, committing polytheism and sins).

10. Indeed, We have sent down for you (O mankind) a Book (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?

- 11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!
- 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
- 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- 14. They cried: "Woe to us! Certainly we have been Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."
- 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
- 16. We created not the heavens and the earth and all that is between them for a (mere) play.[1]
- 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

ثُمُّ صَدَقَنَاهُ مُ ٱلْوَعَٰ دَفَأَ نِحِينَاهُمْ وَمَن نَشَاءُ وَأَهْلَكَ نَا ٱلْمُسْرِفِينَ ١

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَبَافِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُوك ١

وَكُمْ قَصَمْنَا مِن قَرْبَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَابَعُدَهَا قَوْمًاءَاخَرِينَ ﴿ إِنَّا فَلَمَا آحَسُوا بَأْسَنَا إِذَاهُم مِنْهَا يَرَكُفُونَ ﴿ اللَّهُ

لَاتَرَكُضُواْ وَٱرْجِعُوٓ اٰإِلَىٰ مَاۤ أَثُرِفُتُمُ فِيهِ وَمَسَاكِنِكُمْ لَعَلَكُمْ تُسْتَلُونَ ﴿ قَالُواْ نَوَ يُلَنَّا إِنَّا كُنَّا ظَلِمِينَ ١

فَمَازَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَاهُ حَصِيدًا خَنمدينَ ١

وَمَاخَلَقْنَا ٱلسَّمَاءَ وَٱلْأَرْضِ وَمَا يَنِنَهُمَا لَعِينَ ﴿ اللَّهُ

لَوْ أَرَدُنَآ أَنَّ نَنَّحٰذَ لَمُوا لَا تَّخَذُنَهُ مِن لَّدُنَّآ إن كُنَّافَ علينَ ﴿ اللَّهُ
⁽V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), Lâ ilâha illallâh (none has the right to be worshipped but Allâh, Who has no partners with Him).

- 18. Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).
- 19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- 21. Or have they taken (for worship) âlihah (gods) from the earth who raise the dead?
- 22. Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!
- 23. He cannot be questioned as to what He does, while they will be questioned.
- 24. Or have they taken for worship (other) âlihah (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- 25. And We did not send any Messenger but (صلى الله عليه وسلم Dut (O Muhammad) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) --- son of

بَلْ نَقَذِفُ بِٱلْحَقِّ عَلَى ٱلْبَطِل فَيَدْمَعُهُ فَإِذَا هُوَزَاهِقٌ وَلَكُمُ ٱلْوَيْلُ مِمَّانَصِفُونَ ﴿

وَلَدُرْمَنِ فِي ٱلسَّمَوْتِ وَٱلْأَرْضُ وَمَنْ عِندُهُۥ لَايَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ۦ وَلَا يَسْتَحْسِرُونَ شَا

يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ۞

أَمِرَاتَّخَذُوٓا عَالِهَةً مِنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ١

لَوْكَانَ فِيهِمَآءَ الْمُحَةِ إِلَّا ٱللَّهُ لَفَسَدَتًا فَشَبْحَنَ ٱللَّهِ رَبِّ أَلْعَرْش عَمَّا يَصِفُونَ أَنَّ

لَا يُسْتَلُعَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَمِ ٱتَّخَذُوامِن دُونِهِ عَ الْمَأَةُ قُلْ هَا تُوا بُرُهَا نَكُمْ هَذَا ذِكُومَ نَهِي وَذَكُرُ مَن قَبْلَي بَلْ أَكْثَرُهُمُ لَا يَعْلَمُونَ ٱلْحَقُّ فَهُم مُعْرِضُونَ ١

وَمَآ أَدۡسَلۡنَامِن قَبْلاكِ مِن رَّسُولِ إِلَّا نُوحِيٓ إِلَيْهِ أَنَّهُ رَلَّا إِلَّهَ إِلَّا أَنَا فَأَعْبُدُونِ ١

> وَقَالُواْ اتَّخَـٰذَ ٱلرَّحْنَنُ وَلَدَّا سُبْحَنَهُ مَلْ عِكَادٌ مُنْكُرُ مُوكِ اللهِ

Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

- 27. They speak not until He has spoken, and they act on His Command.
- 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
- 29. And if any of them should say: "Verily, I am an ilâh (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We the Zâlimûn (polytheists and recompense wrong-doers).
- 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
- 31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- 32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- 34. And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?
- 35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.
- 36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad صلى الله عليه وسلم), they take you not except for

لَايَسْبِقُونَهُ بِٱلْقَوْلِبِ وَهُم بأَمْرِهِ، يَعْمَلُونَ ۞ يَعْلَمُ مَا بَيْنَ أَيْدِيهِ مْ وَمَاخَلْفَكُمْ وَلَا يَشْفَعُوك إِلَّا لَمَنَ ٱرْبَصَٰى وَهُم مِّنْ خَشْيَتِهِ ۦ مُشْفِقُونَ ﴿ اللَّهُ لِلَّهُ

﴿ وَمَن يَقُلُ مِنْهُمْ إِنِّت إِلَهُ مِّن دُونِهِ عَنَدَلِكَ نَجْزِرِهِ جَهَنَامً كَذَلِكَ نَجْزِي ٱلظَّالِمِينَ ﴿ اللَّهُ

> أُوَلَهُ مِرْٱلَّذِينَ كُفَرُوٓاْ أَنَّ ٱلسَّعَنُوَتِ وَٱلْأَرْضَ كَانْنَارْ تْقَافَفْنْقْنَاهُ مَأْوَجَعَلْنَا منَ ٱلْمَآءِ كُلَّ شَيْءِ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿

وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فَهَا فِجَاجًا سُبُلًا لَعَلَمُهُمْ مَهْتَدُونَ ١

> وَجَعَلْنَا ٱلسَّمَاءَ سَقَفًا تَحْفُوظَ أَ وَهُمْ عَنْ ءَايَنْهَا مُعْرِضُونَ ﴿

وَهُوَ ٱلَّذِي خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَّرُكُلُّ فِي فَلَكِ يَسْبَحُونَ الْآ

وَمَاجَعَلْنَا لِبَشَرِقِن قَبْلِكَ ٱلْخُلِّدُّ أَفَإِيْنِ مِتَّ فَهُمُ ٱلْخَالَدُونَ ١

كُلُّ نَفْسٍ ذَا بِقَ أُ ٱلْمَوْتِّ وَنَبْلُوكُم بٱلشَّرَوَٱلْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ ۞ وَإِذَارَءَاكَ ٱلَّذِينَ كَفَرُوٓ أَ إِن يَنَّخِذُو يَلكَ

mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh), [Tafsir Al-Ourtubî].

- 37. Man is created of haste. I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).
- 38. And they say: "When will this promise (come to pass), if you are truthful,"
- 39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.
- 40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.
- 41. Indeed, (many) Messengers were صلى الله عليه mocked before you (O Muhammad صلى الله عليه وسلم), but the scoffers were surrounded by that, whereat they used to mock.
- 42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from remembrance of their Lord.
- 43. Or have they âlihah (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its

إِلَّاهُ زُوًّا أَهَٰذَا ٱلَّذِي يَذْكُرُ ۚ الِهَ تَكُمْ وَهُم بنِے رَالرَّمْ نَن هُمْ كَيْفِرُونَ ﴾

> خُلِقَ ٱلْإِنسَانُ مِنْ عَجَلِّ سَأُورِيكُمْ ءَايَاتِي فَلَاتَسْتَعْجِلُونِ ٢

وَنَقُولُونَ مَتَىٰ هَنَذَاٱلْوَعَدُ إِن كُنتُمْ صكدقين 🕲

لَوْيَعْلَمُ ٱلَّذِينَ كَفَرُواْحِينَ لَايَكُفُّونَ عَن وُجُوهِ هِ مُ ٱلنَّادَ وَلَاعَن ظُهُودِهِ مَ وَلاَهُمْ يُنصَرُونَ أَنَّ

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَثُهُمْ فَلَا يَسْتَطِيعُونَ رَدُّهَا وَلَاهُمْ يُنظِرُونَ ١

وَلَقَدِا أَسْتُهْزِئَ بِرُسُلِ مِن فَبَلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْمِنْهُم مَّاكَانُواْمِدِ- يَسْلَهْزِءُون ١

قُلْمَن يَكْلُؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِمِنَ ٱلرَّحْنَالُّ بَلْ هُمْ عَن ذِكْر رَبِّهِ مِثْعُرضُونَ ١

أَمْ لَكُمْ ءَالِهَاتُهُ تَمْنَعُهُم مِّن دُونِسَأْ لَايَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَاهُم مِّنَا الله من الله

بَلْ مَنْعَنَا هَلَوْ لَآءِ وَءَابِآءَ هُمْ حَتَّى طَالَ عَلَيْهِمُ ٱلْهُ مُثَّافًا لَاكَ وَكَ أَنَّانَا فِي ٱلْأَرْضَ نَنقُصُهَا outlying borders? Is it then they who will overcome?[1]

- 45. Say (O Muhammad صلى الله عليه وسلم): "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad صلى الله عليه وسلم, as the صلى الله عليه وسلم companions of the Prophet did)^[2].
- **46.** And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Zâlimûn (polytheists and wrong-doers)."
- 47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.
- 48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the (Torah)] and a Reminder for Taurât Al-Muttaqûn (the pious — See V.2:2).
- 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.
- 50. And this is a blessed Reminder (the Qur'an) which We have sent down: will you then (dare to) deny it?[3]

ٱلدُّعَآءَ إِذَا مَا مُنذَرُونَ ١

وَلَبِنِ مَّسَّتُهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَتَقُولُونَ يَوَيْلَنَآ إِنَّاكَنَّا ظَيْلِمِينَ ١

وَنَصَعُ ٱلْمَوَاذِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيْحَةِ فَلَائُظْ لَمُ نَفْسُ شَيْئاً وَإِن كَاكَ مِثْقَ الْحَبَّةِ مِّنْ خَرْ دَلِ أَنْيَكَ إِنِهَا وَكُفَى سَا خَسِينَ ١

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ ٱلْفُرْقَانَ وَضِيآءً وَذَكُا لِلْمُنَّقِينَ

ٱلَّذِينَ يَغْشُونَ رَبُّهُم بِٱلْغَيْبِ وَهُم مِّنَ

^{[1] (}V.21:44). "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'an, Verse 13:41]

⁽V.21:45) See the footnote of (V.3:103).

⁽V.21:50).

a) See the footnote of (V.10:37).

- 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh).
- 52. When he said to his father and his people: "What are these images, to which you are devoted?"
- said:"We found our fathers **53.** Thev worshipping them."
- 54. He said: "Indeed, you and your fathers have been in manifest error."
- 55. They said: "Have you brought us the truth, or are you one of those who play about?"
- 56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.
- 57. "And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
- 58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.
- 59. They said: "Who has done this to our âlihah (gods)? He must indeed be one of the Zâlimun (wrong-doers)."
- 60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."
- 61. They said: "Then bring him before the eyes of the people, that they may testify."
- **62.** They said: "Are you the one who has Ibrâhîm done this our gods, O to (Abraham)?"

﴿ وَلِقَدْءَ انْيُنَا ٓ إِبْرُهِيمَ رُشْدَهُۥمِن قَبْلُ وَكُنَّا

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عِمَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيَّ أَنتُهُ لَمَا عَكِفُونَ ١

قَالُهُ أُو مَدْنَا ءَائا وَاللَّهُ عَلَيْدِينَ اللَّهُ اعْدِينَ

قَالَ لَقَدْ كُنْتُمْ أَنتُمْ وَءَابَ آؤُكُمْ فِي ضَلَالِ مُّبِينِ ۞ قَالُواْ أَجِنْتَنَا بِٱلْحَيِّ أَمُأَنتَ مِنَ ٱللَّعِينَ ٥

قَالَ بَلِ زَيُّكُمْ وَتُهُالُسَّمَوَتِ وَٱلْأَرْضِ ٱلَّذِي فَطَرَهُرِ ﴾ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ ٱلشَّنهدين ١

> وَتَاللَّهُ لَأَكْدَنَّ أَصْنَعَكُم ىَعْدَأَنْ تُولُّواْ مُدْبِرِينَ ﴿

فَجَعَلَهُ مُجُذَاذًا إِلَّاكَبِيرًا لَّكُمْ لَعَلَّهُ الله وَجعُونَ 🕲

> قَالُواْ مَن فَعَلَ هَنذَابِ الْهَتِنَا إِنَّهُ لِمَنَ ٱلظَّلِلمِينَ ١

قَالُواْسَمِعْنَافَتَى يَذْكُرُهُمْ يُقَالُلُهُ وَإِبْرَهِيمُ

قَالُواْ فَأَتُواْ بِهِ ، عَلَى أَعَيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ۖ ١ قَالُوٓ أَءَأَنَ فَعَلْتَ هَلْذَابِنَا لِمَتِنَايَا إِبْرُهِيمُ اللَّهِ

b) See the footnote of (V.3:85).

- 63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"[1]
- **64.** So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."
- 65. Then they turned to themselves (their first said): "Indeed you [Ibrâhîm and (Abraham)] know well that these (idols) speak not!"
- 66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allah, things that can neither profit you, nor harm you?
- 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"
- 68. They said: "Burn him and help your âlihah (gods), if you will be doing."
- 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
- 70. And they wanted to harm him, but We made them the worst losers.
- 71. And We rescued him and Lût (Lot) to the land which We have blessed for the 'Âlamîn (mankind and jinn).
- 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- 73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were the worshippers.
- 74. And (remember) Lût (Lot), We gave him Hukm (right judgement of the affairs and

قَالَ بَلْ فَعَكَلَهُ,كَبِيرُهُمْ هَاذَا فَسَأَلُوهُمْ إن كَانُواْ يَنطِقُونَ ١

> فَرَجَعُوا إِلَىٰ أَنفُسهِ مِفَقَالُوا إِنَّكُمْ أَنْتُمُ ٱلظَّلِلْمُ ذَكِيُّا

ثُمَّ نُكِسُواْ عَلَىٰ رُءُ وسِهِ مَر لَقَدْ عَلِمْتَ مَاهَنَّهُ لَآءِ مُنطِقُونَ ١

فَالَ أَفَتَعُبُدُونِ مِن دُونِ ٱللَّهِ مَالَا يَنفَعُ كُمْ شَيْنًا وَلَا يَضُرُّكُمْ اللَّهُ

> أُفِّ لَكُمْ وَلِمَاتَعْ بُدُونَ مِن دُونِ الله أفكا تعقد ك

قَالُواْ حَرِقُوهُ وَٱنصُرُوٓاْءَالِهَ تَكُمْ إِن كُنهُمْ فُعلىنَ 🕅

قُلْنَايِكِنَارُكُونِي مَرْدَاوَسَكِنَمًا عَلَيْ إِبْرَهِيمَ اللَّهُ

وَأَرَادُواْبِهِ ، كَيْدُافَجَعَلْنَكُهُمُ ٱلْأَخْسَرِينَ ﴿ إِنَّا

وَنَعَيْنَكُهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِي بَرَكْنَافِهَا للعُنكمين ١

> وَوَهَبْنَا لَهُۥ إِسْحَنَى وَيَعْقُوبَ نَافِلَةً وَكُلَّاجُعُلْنَاصِيْلُحِينَ شَ

وَجَعَلْنَاهُمُ أَيِمَةً يَهَدُونَ بِأَمْرِنَا وَأُوْحَيْنَا إكيهم فعنك آلمخيزكت وإقباء القسكؤة وَ إِسَاءَ ٱلزَّكَوْ قِرُّوكَانُوا لَسَاعَا بِدِينَ ١

وَلُوطًاءَانَيْنَهُ حُكْمًا وَعِلْمًا وَنَعِيْنَهُ مِنَ

^{[1] (}V.21:63) See the footnote (C) of (V. 16:121).

Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fâsiqûn (rebellious, disobedient to Allâh).

- 75. And We admitted him to Our Mercy; truly, he was of the righteous.
- 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.
- 77. We helped him against the people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.
- 78. And (remember) Dâwûd (David) and (Solomon), when they gave Sulaimân judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.
- 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave Hukm (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).
- 80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?
- 81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.
- 82. And of the Shayatîn (devils from the jinn) were some who dived for him, and did

ٱلْفَرْكِةِ ٱلَّتِي كَانَت تَّعْمَلُ ٱلْخَنَيْثُ إِنَّهُمْ كَانُواْ قَوْ مُرسَوْءِ فَاسِقِينَ ١

وَأَدْخُلُنُهُ فِي رَحْمَتِنَأَ إِنَّهُ مِنَ ٱلصَّلِحِينَ ﴿ اللَّهُ مِنَ ٱلصَّلِحِينَ ﴿ اللَّهُ

وَنُوحًا إِذْ نَادَىٰ مِن قَكِيلُ فَأَسْ يَجَبْنَا لَهُ, فَنَجَيْنَكُهُ وَأَهْلُهُ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ (اللهُ)

> وَنَصَرْنَهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِتَايَنِينَاۚ إِنَّهُمْ كَانُواْقَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿ ١

وَدَاوُرِدَوَسُلَيْمَنَ إِذْ يَحَكُمَانِ فِي ٱلْحَرَثِ إِذْنَفَشَتْ فِيهِ غَنَهُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شُهدين 🕲

فَفَقَ مَنْ عَاسُلَتُمَا أُوكُلًّا ءَانْيِنَا حُكُمًا وَعِلْمَأً وَسَخَّرْنَا مَعَ دَاوُدَ ٱلْجِبَالَ يُسَيِّحْنَ وَٱلطَّيْرُ وَكُنَّافَعُلِينَ ١

وَعَلَّمْنَكُهُ صَنْعَكَةً لَبُوسِ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنتُمْ شَكِرُونَ ١

وَلِسُلَيْمُ نَ الرِّيحَ عَاصِفَةً تَعْرِى بِأَمْرِهِ إِلَى ٱلْأَرْضِ ٱلَّتِي بَدِرُكِنَا فِهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِمِينَ اللَّهِ

> وَمِنَ ٱلشَّيَاطِينِ مَن يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلُا دُونَ ذَلِكَ

other work besides that; and it was We Who guarded them.

- 83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- **84.** So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.
- **85.** And (remember) Isma'îl (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient).
- **86.** And We admitted them to Our Mercy. Verily, they were of the righteous.
- 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."
- 88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- 89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they

وَكُنَّالَهُمْ حَنفِظِينَ ٥

﴿ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥ أَنِّى مَسَّنِى ٱلفَّهُرُّ وَأَنتَ أَرْحَمُ ٱلزَّحِيدِ ۞

فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَايِهِ عِن ضُرِّ وَءَانَيْنَنَهُ أَهْلُهُ، وَمِثْلَهُم مَعَهُمْ رَحْمَةً مِنْعِندِنَا وَذِكْرَىٰ لِلْعَنِدِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَلِسْمَنِعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِّ كُلُّ مِنَ ٱلصَّىٰرِينَ ﴿

> وَأَدْخَلْنَهُمْ فِرَحْمَتِنَأَ إِنَّهُمُ مِنَ الصَّكِلِحِينَ ۞

وَذَا ٱلنُّونِ إِذِ ذَهَبَ مُعَنضِبًا فَظَنَّ أَن لَّنَ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِ ٱلظُّلُمَٰتِ أَن لَآ إِلَهَ إِلَّا أَنتَ سُبْحَننَكَ إِنِّ كُنتُ مِنَ ٱلظَّلِمِينَ ﴾

> فَٱسۡتَجَسۡنَالَهُۥوَجَنَیۡنَهُ مِنَٱلۡفَوۡ وَکَذَالِکَ نُسُجِی ٱلۡمُوۡمِنِینِک

وَزَكِرِيَّآ إِذْنَادَكَ رَبَّهُ رَبِّلَاتَ ذَرْفِ فَحُرْدًا وَأَنتَ خَيْرُ ٱلْوَرِثِينَ ۞

فَٱسۡتَجَبِّنَا لَهُۥوَوَهَبِّنَا لَهُۥيَحْيَن وَأَصۡلَحْنَالَهُۥزَوۡجَـهُۥۚ إِنَّهُمْ كَاثُواؙ يُسۡرِعُونَ فِٱلۡخَيۡرَاتِ وَيَدْعُونَنَا used to call on Us with hope and fear, and used to humble themselves before Us.

- 91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh — Jibrîl (Gabriel)], [1] and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn).
- 92. Truly! This, your *Ummah* [Sharî'ah or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]
- 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- 94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily We record it for him (in his Book of deeds). [2]
- 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
- 96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)[3] are let loose (from their barrier), and they swoop down from every mound.
- 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this - nay, but we were Zâlimûn (polytheists and wrong-doers)."

رَغَكَاوَرَهَكَ أُوكَانُواْ لَنَاخَسْعِتَ ١

وَٱلَّتِيَّ أَحْصَكُنُتْ فَرْجَهُا فَنَفَخْنَا فِيهِكَا مِن زُُوحِنَاوَجَعَلْنَهَا وَٱبْنَهَا ءَاكَةُ لِلْعَكَلِمِينَ ١

> إِنَّ هَاذِهِ مَا أُمَّتُكُمُ أُمَّا لَكُمْ أُمَّا لَهُ وَحِدَةً وَأَنَارَبُكُمْ فَأَعْبُدُونِ ١

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُم أَضَا رَجِعُونَ ١

فَهَن بَعْمَلُ مِرْسِ ٱلصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَاكَرْ كُفْرَانَ لِسَعْيهِ وَإِنَّا لَهُ وَكَذِبُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

> وَحَكَرُهُ عَلَىٰ قَرْبَةٍ أَهْلَكُنَّهُ آأَنَّهُمْ لَامرَ جِعُونَ ١

حَقَّ إِذَافُيْحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِن كُلِّ حَدَب يَنسِلُونَ ﴿ إِنَّ اللَّهُ اللَّهُ مِن كُلِّ مَا لَهُ اللَّهُ اللَّهُ اللَّهُ

وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِي شَخِصَةٌ أَنْصَكُ ٱلَّذِينَ كُفُ وأَنَّهُ لِلنَّا قَدْكُنَّا فِي عَفْلَةٍ مِنْ هَنْذَا بَلْكُنَّا ظَيْلِمِينَ الله

^{[1] (}V.21:91) It is said that Jibrael (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

⁽V.21:94) See the footnote of (V.9:121).

^{[3] (}V.21:96) See the footnote of (V.18:94).

98. Certainly you (disbelievers) and that which you are, worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.[1]

- 99. Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein.
- 100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. [2]
- 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Îsâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].
- 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire.
- 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- 104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

إنَّكُمْ وَمَاتَعْبُدُونِ مِن دُوْبِ ٱلله حَصَبُ جَهَنَّهُ أَنتُمْ لَهَا وَرِدُونَ ١

> لَوْكَاكَ هَنَّوُلَآءِ ءَالِهَـٰةُ مَّاوَرَدُوهَآ وَكُلُّ فِيهَا خَلِدُونَ ١

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُولَتِيكَ عَنْهَا مُبْعَدُونَ شَ

لايشمعُون حَسِيسَهَأُ وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ خَلاُونَ ١

لَايَعْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَلَنْلَقَىٰهُمُ ٱلْمَلَتِيكَةُ هَنْذَا يَوْمُكُمُ ٱلَّذِي كُنتُه تُو عَدُوكَ ١٩ كَمَا بَدَأْنَآ أَوۡلَحَاۡقِ نَعۡمِيدُهُۥ وَعۡدَّاعَلَيْنَاۚ انًا كُنَّا فَنَعِلْهِ ﴾ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

 $^{^{[1]}}$ (V.21:98) When the following Statement of Allâh عز و جل was revealed: "Certainly you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it."

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Îsâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on.

so (to clear the misunderstanding) Allâh عز و جل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Îsâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." The Qur'an, Verse 21:101]

⁽V.21:100) Ibn Mas'ûd رضي الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsir Ibn Kathir, Tabari and Qurtubi].

105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books --the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'an, after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'an) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'an and the Sunnah — legal ways of the Prophet .(صلى الله عليه وسلم

107. And We have sent you (O Muhammad صلى الله عليه وسلم) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islâmic Monotheism) say (to them Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far. [1],"

(صلى الله عليه وسلم Say O Muhammad) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

وَلَقَدْ كَتَبْكَ فِي ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِ أَتَ آلاًرْضَ يَرِثُهَاعِبَادِيَ ٱلصَّنابِحُوبَ ١

إنَّ فِ هَاذَالْكَانُغُالِقَوْمِ عَكِيدِينَ ﴿

وَمَآأَرُسُلْنَكَ إِلَّارَحْمَةُ لِلْعَلَمِينَ ﴿

قُلْ إِنَّكُمَا تُوحَى إِلَى أَنَّكُما ٓ إِلَاهُكُمُ الكةُ وَكِيدَةً فَهَلْ أَنتُهِ مُسْلِمُونَ ١

فَإِن تَوَلَّوْاْ فَقُلْ ءَا ذَننُكُمْ عَلَى سَوَآءٍ وَإِنْ أَذْرِي أَقَرَيتُ أَمْرِبِعِيدٌ مَّا تُوعَدُونَ اللَّهِ

> إِنَّهُۥيَعْلَمُٱلْجَهْرَمِنَ ٱلْقَوْلِوَيَعْلَهُ مَاتَكُنُونَ ١

^[1] (V. 21:109) See the footnote of (V.2:193).

said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad ملى الله وسلم that he is a sorcerer, and unto the Qur'ân that it is poetry)!"

قَلَ رَبِّ آخَكُم بِالْحَقِّ وَرَبُّنَا ٱلرَّحْنَ ٱلْمُسْتَعَانُ عَلَى مَاتَصِفُونَ آلِثُ

Surat Al-Hajj (The Pilgrimage) XXII

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.
- 3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of every kind of good).
- **4.** For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabarî]
- 5. O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh some formed and some unformed (as in the case of miscarriage) that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs



بِنْ الرَّحِيَّةِ الْخَفْرِ الرَّحِيَّةِ

يَتَأَيُّهُا ٱلنَّاسُ ٱتَّـَقُواْرَيَّكُمُّ إِكَ زَلْزَلَهَ ٱلسَّاعَةِ شَفَ مُّعَظِيدٌ ۞

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِحَةٍ عَمَّا أَرْضَعَتْهِ عَمَّا أَرْضَعَتْ عَمَّا أَرْضَعَتْ وَنَضَعُ كُلُو ذَاتِ حَمْلٍ خَلَهَا وَرَى النَّاسَ شُكْرَىٰ وَمَاهُم بِشُكْتَرَىٰ وَلَيْكِنَّ عَذَابَ اللّهِ شَدِيدٌ ﴿ ﴾ وَمِنَ النَّاسِ مَن يُجَدِلُ فِ اللّهِ بِغَيْرِعِلْمِ وَمِنَ النَّهُ مِنْ مَرِيدٍ ﴿ ﴾ وَمِنَ النَّاسِ مَن يُجَدِلُ فِ اللّهِ بِغَيْرِعِلْمِ

كُنِبَ عَلَيْهِ أَنَّهُ,مَن تَوَلَّاهُ فَأَنَّهُ,يُضِلُّهُ, وَهَدِيدٍ إِلَى عَذَابِ ٱلسَّعِيرِ ۞

ێٵؖؽۜۿٵڷڬۜٲۺٳڹڬٛۺؙڗ۫ڣۣۯۺٟڡؚٙؽٵٞڷ۪ۼؿؚ؋ٳؘٮۜٙٵ ڂؘڡٞڡٚٮٚػؙڔڝ۫ڗؙڷڮڞۘؠٙ؈ڹٛڟڡؙۼۊڞۘ؞ٙڝ۬ٵٙڡٙؾ ؿۘؿؿۺؙڣ؋ڠؙۼؖڷڡٞۊۅۼٚڽڔڠؙڵڡٙڿڵڹۘڹڽۜڽؘڶػۀ ۅڹٛڣۣڒۘڣۣٱڵٲۯڝٵڔڡٳڛڝٚٵٛۼٳڮٵٛۻڸۺۘڝػ ۺؙۼٛڂڔۼػؙؗؠڟڣڵٲؿۘۄٞٳؾؠڷۼؙۅٙٲٲۺۘڐػؙؠ ۅؠڹػٛؠڡٞڹؽٷڰٛۅؠڹػۼؠؘٚۄڹۘۮؽؙ ٳڮٛٲۯٙۮؘڸٲڵڡؙڞؙڔڸػؽڵٳڽۜڡٚڶؠٙڡؽؙڹۼۮۼڶؚؠ 17 443

for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

- 6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.
- **8.** And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),
- 9. Bending his neck in pride^[2] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

شَيْئَأُوتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا ٱلْمَاءَ اَهْ مَزَنَّ وَرَبَّ وَأَنْبَتَتْ مِنْكُلِّ رَفَعٍ بَهِيج ۞

ذَلِكَ بِأَنَّاللَهُ هُوَالْحُقُّ وَأَنَّهُ رَبُحِي ٱلْمَوْقَ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءِ فَلِيسٌ ﴿ وَأَنَّالْسَاعَةَ مَاتِيَةٌ لَارْتِبَ فِيهَا وَأَسَ اللَّهَ يَبْعَثُ مَن فِي ٱلفَّبُورِ ﴿ وَمِنَ النَّاسِ مَن يُجَدِدُ لَ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَمِنَ النَّاسِ مَن يُجَدِدُ لَ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى

مَانَ عِطْفِهِ عِلِيُضِلَّ عَن سَيِيلِ ٱللَّهُ لَهُ فِي ٱلدُّنيَّا خِزْيُّ وُنُدِيقُهُ مُ نَوْمَ ٱلْقِينَمَةِ عَذَابَ ٱلْمَرِيقِ ۞

^{[1] (}V. 22:5) Narrated 'Abdullâh رضى الله عنه Allâh's Messenger صلى الله عليه وسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahih Al-Bukhari, Vol.4, Hadith No.549).

على الله عليه وسلم : Allâh's Messenger رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم : Allâh's Messenger رضى : Allâh's Messenger رضى : Allâh's Messenger رضى : Allâh's Messenger ملى : Allâh's Messenger والمنافع : Allâh's Messenger (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet صلى الله والمحقى : Allâh is the Most Beautiful and He loves beauty. (الكبر : بطر الحق) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (Sahih Muslim, Book of Faith, Vol.1, Hadîth No. 164).

- 10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
- 11. And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
- 12. He calls besides Allâh unto that which can neither harm him, nor profit him. That is a straying far away.
- 13. He calls unto him whose harm is nearer than his profit: certainly, an evil Maulâ (patron) and certainly an evil friend!
- 14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the and the Sunnah) to Gardens Our'ân underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- 15. Whoever thinks that Allah will not in this (صلى الله عليه وسلم ماله الله عليه وسلم) world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- 16. Thus have We sent it (this Qur'ân) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- 17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of

ذَلِكَ بِمَاقَدُّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بظلَّا بِعِلْمُ الْعَبِيدِ ١

وَمِزَالنَّاسِ مَن يَعْبُدُ ٱللَّهُ عَلَىٰ حَرْفِ فَإِنْ أَصَابُهُ وَخَيْرٌ ٱطْمَأَنَ بِهِ عَوَانَ أَصَابِنَهُ فِنْنَةُ ٱنقَلَبَ عَلَى وَجْهِهِ -خَسِرَ ٱلدُّنْيَا وَٱلْآخِرَةَ ذَلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ شَ

> يَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُهُوْ وَمَا لَا يَنفَعُهُ وَذَلِكَ هُوَ الضَّلَالُ ٱلْبَعِيدُ ١

يَدْعُواْلَمَن ضَرُّهُۥ أَقَرْبُ مِن نَفْعِهِ عَلَيْنُسَ ٱلْمَوْلَى وَلَيْنُسُ الْعَشِيرُ ١

إِنَّ اللَّهَ يُدِّخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَيمِلُواْ ٱلصَّبِيلِحَيْتِ جَنَّاتِ تَجُرِي مِن تَعِنْهَا ٱلْأَنْهَا رُأِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿

مَن كَاكَ يَظُنُّ أَنَّ لَن يَنصُرُهُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ فَلْيَمْذُ دُبِسَبَبِ إِلَى ٱلسَّمَاءِ ثُمَّ لِيُقَطِّعُ فَلْيَنظُرُ هَلْ يُذُهِ مَنَّ كَنْدُهُ مَا يَغَظُ

> وَكَذَٰ لِكَ أَنزَلْنَهُ ءَايَنتِ بَيِّنَتِ وَأَنَّ ٱللَّهَ يَهْدِي مَن يُريدُ اللهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّبِينَ وَٱلنَّصَدْرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُواْ إِتَ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ مَ يَوْمَ ٱلْقِيكَمَةِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُ Resurrection. Verily! Allâh is over all things a Witness. [1]

- 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.
- 19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.
- 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.
- 21. And for them are hooked rods of iron (to punish them).
- 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- 23. Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- 24. And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha illallâh, Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e.

أَلْوَتَرَأَتَ اللَّهَ يَسْجُدُلُهُ, مَن فِي السَّمَوْتِ وَمَن فِ الْأَرْضِ وَالشَّمْسُ وَالْفَمَرُ وَالنَّجُومُ وَالْجِبَالُ وَالشَّجُرُ وَالذَّوَآبُ وَكَيْرُ مِنَ النَّاسِ وَكِثِيرُ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُمِنِ اللَّهُ فَمَالَهُ, مِن مُكْرِمٌ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاهُ ١ ﴿

هَذَانِ خَصْمَانِ آخَصَمُواْ فِي رَبِّومٌ فَالَّذِينَ
 هَذَانِ خَصْمَانِ أَخْمَ ثِيابٌ مِّن أَلِهِ يُصَبُّ
 مِن فَوْقِ رُمُ وسِهِمُ ٱلْحَصِيمُ ۞

يُصْهَرُيهِ عَافِي بُطُونِهِمْ وَٱلْجُلُودُ ١

وَكُمُ مَّقَدِيدٍ

ڪُلَمَآ أَزَادُوٓ أَنَ يَخْرُجُوۡ أُونِهَا مِنْ غَمِّ الْعَيْدِةِ اللَّهِ اللَّهُ اللَّلَّا اللَّلَّ اللَّالِي اللَّهُ اللَّالَّا اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِثَ اللَّهُ يُدْخِلُ الَّذِينَ ءَامُنُواْ وَعَمِلُواْ الصَّلِيحُنتِ جَنَّنتِ تَجْرِى مِن تَّحْتِهَا ٱلْأَنْهَنرُ يُحَكَّوْنَ فِيهَامِنْ أَسَاوِدَ مِن ذَهَبٍ وَلُوْلُوَّا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۞

> وَهُدُوٓاٰإِلَىٰالطَّيِّبِمِنَ الْفَوْلِوَهُدُوٓاْ إِلَىٰ صِرَطِ الْخَمِيدِ ۞

^{[1] (}V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).^[1]

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice),

إِنَّ الَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَجِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَهُ لِلنَّ اسسَوَاَ ، الْعَنكِفُ فِيهِ وَالْبَاذِ وَمَن يُدِذِ فِيهِ بِإِلْحَسَامِ بِظُلْمِرَّنُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ۞

ۅٳڋڹۅؘۜٲ۬ٮٵڸٳ۪ڹڒۿۣ؎ؘڡػٵٮٛٲڶؚێۺؚٲؘڹڵۘ ؿؙؙڞڔڸڡ۫ڡ؈ۺؽٷۅڟؘڥٙڒؘؽؿٙؽڸڟۜآؠڣۣڔ ۅؙڵڡٙٳۜؠؚؠيٮٛۅؙڵۯؙڪۜۼٱڶۺؙڿؙۅڔ۞ٛ

وَأَذِن فِي اُلنَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَى ڪُلِ ضَامِرِيَأْنِينَ مِن كُلِّ فَجَ عَمِيقٍ ۞

لِيَشْهَدُواْ مَنَافِعَ لَهُمْ وَيَذْكُرُواْ ٱسْمَالَلَهِ فِيّ أَيّنَامِ مَعْلُومَاتٍ عَلَى مَارَذَقَهُم مِنَّ بَهِ حِمَةِ ٱلأَنْعَامِ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ ٱلْمَايِسَ ٱلْفَقِيرَ ۞

^[1] (V.22:27).

a) Narrated Abu Hurairah على الله عليه وسلم: Allâh's Messenger على الله عليه وسلم said, "Whoever performs Hajj to this House (Kabah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)." (Sahih Al-Bukhari, Vol.3, Hadith No. 45).

b) See the footnote of (V.2:196).

[at the time of their slaughtering by saying: (Bismillah, Wallâhu-Akbar, Minka wa Ilaik).] Then eat thereof and feed therewith the poor having a hard time.

- 29. Then let them complete their prescribed duties (Manasik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). [1]
- 30. That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as So shun the abomination exceptions). (worshipping) of idol, and shun lying speech (false statements)^[2] —
- 31. Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
- 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.
- 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah).
- 34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God — Allâh), so you must submit to Him Alone (in Islâm).

ثُمَّ لَيَقْضُواْ تَفَتَهُمْ وَلْيُوفُواْ نُذُورَهُمْ وَلْيَظُوُّ فُواْ بِٱلْبَيْتِ ٱلْعَيْبِينِ

ذَالِكَ وَمَن يُعَظِّمْ حُرُمَنتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَرَتِهِ، وَأُحِلَتْ لَكُمُ ٱلْأَنْفَ مُ إِلَّا مَايُتْ لَى عَلَيْكُمْ مُ فَأَجْتَ لِبُواْ ٱلرِّحْسَ مِنَ ٱلْأَوْثِ نَ وَأَجْتَ نِبُواْ فَوْكَ ٱلزُّورِ ٢

حُنَفَآء بِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ءُومَن يُشْرِكُ بِٱللَّهِ فَكَأَنَّمَا خَرَمِكَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْتَهُوى بِهِ ٱلرِّيحُ فِي مَكَانِ سَجِيقِ ١

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَكَ بِرَٱللَّهِ فَإِنَّهَا مِن تَقُوكَ ٱلْقُلُوبِ شَيَّ

لَكُوْفِهَامَنَفِعُ إِلَىٰٓ أَجَلِمُسَمَّى ثُمَّعَكُمُ اللَّهِ إِلَى ٱلْبَيْتِ ٱلْعَسَىقِ ﴿

وَلِكُ لِ أُمَّةِ جَعَلْنَا مَسْكًا لِيَذَكُرُواْ أَسْمَ اللَّهِ عَلَىٰ مَارَزَقَهُم مِنْ بَهِيمَةِ ٱلْأَنْعَكُمْ فَإِلَاهُكُو إِلَّهُ وَكِيدٌ فَلَهُ أَسْلِمُوا وَبَشِر ٱلْمُخْمِينَ فَيَ

^[1] (V.22:29) See the footnote of (V.2:128). ^[2] (V.22:30) See the footnote of (V.5:32).

And (O Muhammad صلى الله عليه وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and As-Sâbirûn [who patiently bear whatever may befall them (of calamities)]; and who perform As-Salât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

- 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the Muhsinûn^[11] (doers of good).
- **38.** Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].
- 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory—

ٱلَّذِينَ إِذَا ذُكِرَاللَّهُ وَحِلَتْ قُلُوبُهُمْ وَٱلصَّدِينَ عَلَى مَا أَصَابَهُمْ وَٱلْمُقِيعِى الصَّلَوْةِ وَمَثَا رَزَقْنَهُمْ يُنِفِقُونَ ﴿ ﴿

ۅۘٲڵؠؙٞڎؙٮؘڿۘڡؙڡڷڬۄؙؾڹۺڡۜؾؠڔٲڵڡۘٞۅڶڬٛۯڣۣۿ ڂؿڒؖۜڣ۠ٲۮؙػؙۯۅؙٲۺؗڡٲڵڡٙڡؚٵؾؠٵڝۘۅٙڷڣۜٞ؋ٳۮٵۅؘڿٮؘٮٞ ڿٮؙؙۯؙۼٵڡ۫ػؙڶۅٳ۫ۺٵۅٞٲڟ۫ڝڡؙۏٲڵڡۧٵڹۼۘٷٲڶڡؙڡ۫ڗؖۧڰڬڒڮڬ ڛڂٞۯؗڹۿٵڶػؙۯ۫ڵڡؘڶػؙۄٛؠٙۺڴۯۅڹ۞

ڶڹۘڹۜٵڶٲڵڡٙڶؙٷؙڡؙۿٲۅؘڵٳ؞ؚڡٙٲۊٛۿٵۅٙڬڮڹؠؘۜٵڷؙ ٱڶؿؘۨۊۘؽٚؠڹڴٛؠٝٙػڶڒڮڛڂٞڔۿٵڶڴڗؚڸؿۘػؠؚٞۅؙڶ ٱڵڎؘۼڮؘۿٵۿۮٮڬٛڗٛۘڮؿؚٞڔٱڵڡڂڛڹؚڔٮ۞

إِنَّ ٱللَّهَ يُدُفِعُ عَنِ ٱلَّذِينَ اَمنَّوْ أَإِنَّ ٱللَّهَ
 لَا يُحِبُ كُلَّ خَوَانِ كَفُورٍ ۞

أُذِنَ لِلَّذِينَ يُقَنَّ تَلُونَ إِنَّنَهُمْ ظُلِمُواْ وَإِنَّالَقَةَ عَلَى مُعْلِمُواْ وَإِنَّالَقَةَ عَلَى مَصْرِهِدَ لَقَدِيرُ ﴿ اللَّهِ عَلَى مَصْرِهِدَ لَقَدِيرُ ﴿ اللَّهِ عَلَى مَصْرِهِدَ لَقَدِيرُ اللَّهِ اللَّهِ عَلَى مَصْرِهِدَ لَقَدِيرُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى مَصْرِهِدَ لَقَدِيرُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّ

^{[1] (}V.22:37) Al-Muhsinûn: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the Sunnah (legal ways) of Allâh's Messenger Muhammad صلى الله عليه وسلم.

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40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât^[1] [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

ملى 42. And if they belie you (O Muhammad ملى, so did belie before them, the

ٱلَّذِينَ أُخْرِجُواْمِن دِيكِرِهِم بِغَنْرِحَقٍ إِلَّا أَن يَقُولُواْرَبُنَا ٱللَّهُ وَلَوْلَادَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضِ لَمُلِّمَتْ صَوَمِعُ وَبِيَةٌ وَصَلَوَتُ وَمَسَحِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيراً وَلَيَنْصُرَكَ اللَّهُ مُن يَنْصُرُهُ وَإِنَّ اللَّهَ لَقَوِتٌ عَزِيرٌ ۖ

ٱلَّذِينَ إِن مَّكَنَّنُهُمْ فِي ٱلْأَرْضِ أَفَامُواْ الصَّلَوْةَ وَءَاتُواْ الزَّكَوْةَ وَأَسُرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاعَنِ ٱلْمُنكِرِّ وَيَقَوْعَنِقِبَهُ ٱلْأَمُورِ ۞

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ مَبْلَهُمْ قَوْمُ

^[1] (V.22:41):

A) Iqâmat-as-Salât: Performing of Salât (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet منان الله الله has said: Order your children to perform Salât (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment ofthisobligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he عليه وسلم has said: "Offer your Salât (prayers) the way you see me offering them (Hadîth No. 352, Vol. 9, Sahih Al-Bukhârî)." [For the characteristics of the Salât (prayer) of the Prophet صلى see Sahih Al-Bukhârî, Vol.1, Hadîth Nos. 702, 703, 704, 723, 786 and 787].

people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).

- 43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),
- 44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!
- 45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
- **46.** Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind
- 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
- **48.** And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).
- **49.** Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner"
- **50.** So those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karim* (generous provision, i.e. Paradise).
- **51.** But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

نُوج وَعَادُّوتَمُودُ ١

وَقَوْمُ إِنْزَهِيمَ وَقَوْمُ لُوطٍ ۞

ۅؘٲڞڂڹٛ؞ؘؗڡۧڎؘؽؗڂۜۅؘڴؙڎؚٚٮؚڡؙۅڛؽ؋ۜٲۛڡڵؾؗ ڸڷؙڞۼڔۣؽؘٮؙٛڎۘٲڂؘۮؾؙۿؖ؋ۜ۠ڰؘؽڡؘ ڪؘٲڹؘۘڮؠڔ۩ۣ۫

فَكَأَيِّن مِّن قَرْيَكِةٍ أَهْلَكَنْنَهَا وَهِي ظَالِمَةٌ فَهِى خَاوِيَةُ عَلَى عُرُوشِهَا وَمِثْرِثُمُطَّلَةٍ وَقَصْرِمَشِيدٍ ۞

ٱفَامَ يَسِيرُواْ فِٱلْأَرْضِ فَتَكُونَ أَكُمُّ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْءَاذَانٌ يَسْمَعُونَ بِهَآ فَإِنّهَا لاَنَعْمَى ٱلْأَبْصَدُرُ وَلَكِن تَعْمَى ٱلقُلُوبُ ٱلْتِي فِٱلصَّدُودِ ﴿

وَيَسْتَغْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُوَعْدَهُ. وَإِنَّ يَوْمًا عِندَرَئِكَ كَأَلْفِ سَــَنَةِ مِمَّاتَعُدُّونَ ﴾

وَكَأَيِن مِن قَرْيَةٍ أَمْلَيْتُ لَمَاوَهِي طَالِمَةٌ ثُمَّ أَخَذْتُهَا وَلِكَ ٱلْمَصِيرُ ۞

قُلْ يَكَأَيُّهَا ٱلنَّاسُ إِنَّمَا أَنَا لَكُوْ نَلِايرٌ مُّبِينٌ ١

فَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِيحَاتِ لَمُّمَمَّغُفِرَةٌ وَرِزْقٌ كَرِيدٌ ۞

> وَٱلَّذِينَ سَعُواْ فِي َمَا يَتِنَا مُعَجِزِينَ أَوْلَتِكَ أَصْحَبُ ٱلْجَحِيمِ ﴿

- 52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:
- 53. That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- 54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.
- 55. And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
- 56. The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- 57. And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).
- 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

وَمَاۤ أَرْسَلْنَامِن قَبْلِكَ مِن رَّسُولِ وَلَانَتِيۤ إِلَّا إِذَاتَمَنَّىٓ ٱلْقَى ٱلشَّيْطَنُ فِيٓ أُمْنِيَّتِهِ. فَيَنسَخُ ٱللَّهُ مَايُلْقِى ٱلشَّيْطَكُنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَنتِهِ * وَٱللَّهُ عَلِيثُ مُكِيدُ الْنَ

لِيَجْعَلَ مَا يُلْقِى الشَّيْطَانُ فِتْ نَةً لِلَّذِينَ فِي قُلُومِهِم مَرَضُّ وَالْقَاسِيَةِ قُلُوبُهُمُّ وَإِنَّ الظَّلِمِينَ لَغِي شِقَاقٍ بَعِيدِ (﴿ ﴾

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ ٱنَّهُ ٱلْحَقُّ مِن زَيْلِكَ فَيُؤْمِنُواْ بِهِ. فَتُخِبَ لَهُ، قُلُوبُهُمْ أُولِنَ ٱلنَّهَ لَهَا وَٱلَّذِينَ ءَامَنُواْ إِلَىٰ صِرَطِ مُّسْتَقِيمِ ۞

وَلَايَزَالُ ٱلَّذِينَ كَفَرُواْ فِي مِرْيَةِ مِنْ لُهُ حَتَّى تَأْنِيَهُمُ السَّاعَةُ بَغْتَةً أَقْ يَأْنِيهُمُ عَذَابُ يَوْمٍ عَقِيمٍ ۞

ٱلْمُلْكُ يُومِيدِلِلَّهِ يَحْكُمُ بَيْنَهُمُّ فَٱلَّذِينَ ءَامَنُواْ وَعَكِلُواْ ٱلصَّلِحَتِ فِيجَنَّتِ النَّعِيدِ ۞

وَٱلَّذِينَ كَفُرُواْ وَكَذَّبُواْ بِحَايَنِينَا فَأُولَتِبِكَ لَهُمْ عَذَابُ مُهِيتُ ﴿

وَالَّذِينَ هَاجَرُواْفِ سَكِيبِ لِاللَّهِ ثُمَّ قُتِـلُوَاْ أَوْمَاتُواْلِيَـرْزُقَنَّهُمُ اللَّهُ رِزْقًاحَسَنَا وَإِنَّ اللَّهَ لَهُوَحَيْرُ الرَّزِفِينَ ۞

- 59. Truly, He will make them enter an entrance with which thev shall well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.
- 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
- 62. That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh — He is the Most High, the Most Great.
- 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.
- 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh — He is Rich (Free of all needs), Worthy of all praise.
- 65. See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.
- 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily man is indeed an ingrate.
- 67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna

لَيُدْخِلَنَّهُم مُّذْخَكَلا يَرْضَوْنَكُمْ.وَإِنَّ ٱللَّهَ لَعَكُلِيمُ عَلِيمٌ ١

 ذَٰإِلَّ وَمَنْعَاقَبَ بِمِثْلِ مَاعُو قِبَ بِهِ -ثُمَّ بِغَيَ عَلَيْهِ لِيَنصُرَبُّهُ ٱللَّهُ إِلَّ ٱللَّهُ لَعَفُونُ شَا

ذَيْكَ بِأَنَّ ٱللَّهُ يُولِجُ ٱلَّيْكَ فِي ٱلنَّهَار وَيُولِجُ ٱلنَّهَ َارَفِي ٱلَّيْسِ وَأَنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ١

ذَلِكَ بِأَبُ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَبُّ مَا يَدْعُونَ مِن دُونِيهِ عَمُواللِّبَطِلُ وَأَنْ اللَّهَ هُوَٱلْعَلِّ ٱلْكِبِيرُ اللهُ

ٱلْعَرْدَرَأَكِ ٱللَّهَ أَنْزُلُ مِنَ ٱلسَّكَمَاءِ مَآءَ فَتُصْبِحُ ٱلْأَرْضُ مُغْضَدَةً أَي إِنَ اللَّهُ لَطِيفٌ خَبِيرٌ اللَّهِ

> لَّهُ مَا فِي ٱلسَّكَمُ وَتِ وَمَا فِي ٱلْأَرْضُ وَإِنَ اللَّهَ لَهُوَ ٱلْغَنِهُ مُ ٱلْحَصِدُ ١

ٱلۡمۡرَّرَأَنَّ ٱللَّهَ سَخَّرَ لَكُمْ مَّافِ ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِأَمْرِهِ ، وَيُمْسِكُ ٱلسَّكَمَاءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْ نِيهِ ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُونٌ رَحِيدٌ ١

وَهُوَالَّذِي ٓأَحْيَاكُمْ ثُمَّ يُمِيتُكُمُ ثُمَّ يُحْيِيكُمُ إِنَّ ٱلْإِنسَانَ لَكَ فُورٌ ١

لِكُلِّ أُمَّةِ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَايُنَازِعُنَّكَ فِي ٱلْأَمْرِ ۚ وَآدِعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ

(Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily you (O Muhammad صلى الله عليه) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

- **68.** And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.
- **69.** "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."
- 70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily that is easy for Allâh.
- 71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.
- 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"
- 73. O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

هُدًى شُنتَقِيمٍ ۞

وَإِنجَدَلُوكَ فَقُلِ ٱللَّهُ أَعَلَمُ بِمَاتَعُ مَلُونَ ﴿

ٱللَّهُ يَعَكُمُ بَيْنَكُمْ بَيْنَكُمْ بَوْمُ ٱلْقِيْمَةِ فِيمَا كُنتُمْ فِيهِ مَغْتَلِفُونَ ﴿

ٱلَّهْ تَعْلَمُ أَكَ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّكَمَآءِ وَٱلْأَرْضِّ إِنَّ ذَلِكَ فِكِتَنْ إِنَّ ذَلِكَ عَلَى ٱللَّهِ يَسِيرُّ ﴿

وَيَعْبُدُونَ مِن دُوبِ اللّهِ مَالَمْ يُزِلَّ بِهِ عَسُلُطَنَا وَمَالَعُ مُنْزِلَ بِهِ عَسُلُطَنَا وَمَالِشَل

وَإِذَانْتَانَ عَلَيْهِمْ اَيَنْتَنَابَيِنَنتِ تَعْرِفُ فِ وُجُوهِ الَّذِينَ كَفَرُوْااْلَمُنكَ رَّبُكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ اَينتِنَا قُلُ اَفَانُيْنَكُمُ بِشِئرِينَ ذَلِكُوُّ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفُرُواْ وَيُشْنَالْمُصِيرُ ﴿

يَتَأَيُّهُ النَّاسُ صُرِبَ مَثَلُّ فَاسْتَعِعُوالَهُۥ إِكَ الَّذِيكَ تَنْعُوكِ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُكِ اَبُا وَلَوِ اَجْتَمَعُواْ لَةٌ، وَإِن يَسْلَبُهُمُ الذُّكِ الْ شَيْنَا لَا يَسْتَنقِذُ وَهُ مِنْ فُضَعُفَ الطَّالِ الْ وَالْمُطْلُوبُ إِلَيْ الطَّالِ الْ وَالْمُطْلُوبُ إِلَيْ 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all that His Name should be vour efforts superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: 11 it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind! So perform As-Salât (Igamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your Maulâ (Patron, Lord), what an Excellent Maulâ (Patron, Lord) and what an Excellent Helper!

مَاقَكَدُرُواْ ٱللَّهَ حَقَّ قَكَدُرِيٌّ ۚ إِنَّا ٱللَّهَ لَقَويَتُ عَزير الله ٱللَّهُ يُصْطَفِّي مِنَ ٱلْمُلَيْكَةِ رُسُلًا وَمِرَ النَّاسِ إِبَ ٱللَّهَ سَمِيعٌ بَصِيرٌ ﴿ يَعْلَوُ مَابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمُّ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ أَمْ خُكُمُ الْدِيرِ عَامَا أَمْ خُلِهِ الْمُؤْكِمُ الْمُؤْكِمُ الْمُؤْكِمُ الْمُؤْكِمُ الْمُؤْكِمُ وَٱسۡجُـدُواۡ وَاعۡبُدُواْ رَبِّكُمْ وَاُفۡعَـٰكُواْ ٱلۡحَيۡر لَعَلَّكُمْ تُقْلِحُونَ ١ ﴿ ١ وَجَنِهِ دُواْ فِي ٱللَّهِ حَقَّ جِهِكَادِهِ ۚ هُوَ ٱجْتَلَاكُمُ وَمَاجَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٌ مِّلَةَ أَبِيكُمْ إِنْ هِيمُ هُوسَمَّن كُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِ هَنِدَالِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُورَ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلرِّكُوٰةَ وَٱعْتَصِمُواْ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ١

^{2]} (V. 22:78) See the footnote of (V. 2:143).

[&]quot;The most beloved religion to Allâh عز وجل is the tolerant Hanifiyyah [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah زضى الله عنه وسلم. The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the Salât (prayers) in the mornings, afternoons and during the last hours of the nights." (See Fath Al-Bari, Vol. 1, Page 102) (Sahih Al-Bukhari, Vol. 1, Hadith No. 38)

Surât Al-Mu'minûn (The Believers) XXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Successful indeed are the believers.
- 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
- **3.** And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
 - 4. And those who pay the Zakât.
- 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- 6. Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame;
- 7. But whoever seeks beyond that, then those are the transgressors;
- **8.** Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants:
- 9. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
 - 10. These are indeed the inheritors
- 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.
- 12. And indeed We created man (Adam) out of an extract of clay (water and earth).
- 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).



بِنْ الرَّحِيَّا الْمُعْزِ الرَّحِيَّةِ

قَدَأَفَلَحَ ٱلْمُؤْمِنُونَ ۞ ٱلَّذِينَ هُمْ فِ صَلَاتِهِمْ خَشِعُونَ ۞

وَٱلَّذِينَ هُمْ عَنِٱللَّغُومُعْرِضُونَ ۞

وَالَّذِينَ هُمْ إِلزَّكُوٰةِ فَنعِلُونَ ۞ وَالَّذِينَ هُمْ إِلْفُرُوجِ هِمْ حَفِظُونَ ۞

إِلَّاعَكَ أَزْوَيِهِهِمُ أَوْمَامَلَكَتْ أَيْمَنْهُمْ فَإِنَّهُمْ غَيْرُمَلُومِينَ ۞

فَمَنِٱبْتَغَىٰوَرَآءَ ذَالِكَ فَأُولَٰتِيكَ هُمُٱلْعَادُونَ ﴿

وَٱلَّذِينَ هُوْ لِأَمَنَنتِهِمْ وَعَهْدِهِمْ زَعُونَ ٥

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوْتِهِمْ يُحَافِظُونَ ۞

ٲٛۏڬؾٟڬۿؙؙؙؙؙۘؗؗؗؗؗؗڡؙۯۏؚۛۉؘڹؘ۞ ٱڵؘڍؘۑڒؘۘۦڽڔؿؖۅؗڹؘٲڵڣڒڎۅۧڛۿؗؠٝڣؠؘٵڂٮڸۮۅڹؘ۞

وَلَقَدْ خَلَقْنَا ٱلْإِنسَانَ مِن سُلَالَةٍ مِن طِينٍ (اللهِ

مُمَّجَعَلْنَهُ نُطْفَةً فِ قَرَارِمَّكِينِ

14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh. and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators. [1]

- 15. After that, surely, you will die.
- 16. Then (again), surely, you will be resurrected on the Day of Resurrection.
- 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
- 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.
- 19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
- 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.
- 21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are. in them, numerous (other) benefits for you, and of them you eat.
- 22. And on them, and on ships you are carried.
- 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment

أُ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضَعَكَةً فَخَلَقْنَا ٱلْمُضْعَةَ عِظْمًا فَكُسَوْ نَاٱلْعِظْهَ لَحْمَاثُهُ أَنشَأْنَهُ خَلَقًا ءَاخَ فَتَمَارَكُ اللَّهُ أَحْسَنُ ٱلْخَلَقِينَ اللَّهُ

> مُمَّ إِنَّكُم بَعْدَ ذَلِكَ لَمَيْتُونَ ﴿ ثُرَّانِّكُوْمُوْمَ ٱلْقِيْسَمَةِ تُبْعَثُوك ﴿

وَلَقَكْ خَلَقْنَا فَوْقَكُمُ سُبْعَ طَرَآبِقَ وَمَا كُنَّاعَنِ ٱلْخَلِّق غَنْفِلِينَ ١

> وَأَنْ لَنَا مِنَ ٱلسَّمَآءِ مَآءً بِقَدَرِ فَأَسْكَنَّهُ فِي ٱلْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابِ بِهِ - لَقَادِرُونَ ١

فَأَنشَأْنَا لَكُربِهِ عَنَّاتٍ مِّن نَخِيلِ وَأَعْنَابٍ لَكُونِهَا فَوَكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ١

وَشَجَرَةً تَخْرُجُ مِن طُورِسَيْنَاءَ تَنْبُثُ بِٱلدُّهْنِ وَصِبْعِ لِلْاَ كِلِينَ ١

وَإِنَّ لَكُرُ فِي ٱلْأَنْفَ مِ لَعِبْرَةً نَّشِقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُوْ فِهَامَنَفِعُ كَثِيرَةٌ وَمِنْهَاتَأَ كُلُونَ ١

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ١

وَلَقَدْ أَرْسِلْنَانُوحًا إِلَىٰ قَوْمِهِ - فَقَالَ يَفَوْمِ ٱعۡبُدُواْٱللَّهَ مَالَكُمْ مِّنْ إِلَهِ غَنْرُهُۥ ۖ أَفَلَا نَنَّقُونَ ﴿ آَيُ

^{[1] (}V.23:14) See the footnote of (V.22:5).

because of worshipping others besides Him)?"

- 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.
- 25. "He is only a man in whom is madness, so wait for him a while."
- 26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."
- 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.
- 28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are Zâlimûn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh).
- 29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
- **30.** Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.
- 31. Then, after them, We created another generation.

فَقَالَ ٱلْمَلَقُوْ الَّذِينَ كَفَرُواْمِن قَوْمِهِ عَمَا هَلَاَ إِلَّا بَشَرُّ مِثْلُكُو يُرِيدُ أَن يَنفَضَّلَ عَلَيْكُمْ وَلَوْشَاءَ اللَّهُ لَأَرْلَ مَلَيْكُةُ مَّاسَمِعْنَا بِهَذَا فِي عَابَ إِنَا ٱلأَرْلَ مَلَيْكُةً مَّاسَمِعْنَا بِهَذَا فِي عَابَ إِنَا الْأَرْلُ مَلَيْكُةً

> ٳڹۿؙۅؘٳڵۜٲڒۻؙؙڷؙۑؚڍۦڿؚێؘۜڎؙٞۘڡؘڗؘؠۜٙڞۘۅٲؠؚڍؚ؞ حَقّىڂؚۣيڹؚ۞

> > قَالَ رَبِّ أَنصُرِ فِي بِمَاكَذَّ بُونِ ۞

فَأَوْحَتْنَا إِلَيْهِ أَنِ أَصَنَعَ الفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَكَآءَ أَمْرُنَا وَفَكَارَ النَّنَةُ وُكُفَا شُلُكَ فِيهَا مِن كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْ وِالْقَوْلُ مِنْهُمٌ وَلَا تَخْلُطِنِي فِي ٱلَّذِينَ ظَلَمُورًا إِنَّهُم مُعْرَقُوكَ فِي ﴿

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَدُلِلَهِ ٱلّذِي خَيِّنا مِنَ ٱلْقَوْمِ ٱلظَّلِمِينَ ۞

وَقُل رَبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ١

إِنَّ فِ ذَلِكَ لَآيَتِ وَإِن كُنَّا لَمُسْتَلِينَ ﴿

ثُرُّأَنشَأْنَامِنَ بَعْدِهِمْ قَرْنَاءَ اخْرِينَ ﴿

- 32. And We sent to them a Messenger from among themselves (saving): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink
- 34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.
- 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?
- 36. "Far, very far is that which you are promised!
- 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
- **38.** "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."
- 39. He said: "O my Lord! Help me because they deny me."
- 40. (Allâh) said: "In a little while, they are sure to be regretful."
- **41.** So As-Saihah (torment awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).
- 42. Then, after them, We created other generations.

فَأَرْسَلْنَافِيهِمْ رَسُولًا مِنْهُمْ أَنِ ٱعْبُدُواْ ٱللَّهَ مَالَكُمْ مِّنْ إِلَاهٍ عَبْرُهُ وَأَفَلَا نُنْقُونَ آتًا

> وَقَالَ ٱلْمَلاُّ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُواْ وَكَذَّوُاْ بِلِقَآءِ ٱلْآخِرَةِ وَأَثَّرَفْنَهُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا مَاهَنْدَآ الَّا دَشَهُ مُثَلُّكُ مَا كُلُ مِنَّا كُلُونَ مِنْهُ وَكَثُمْرَكُ مِمَّا نَشْرَبُونَ ١

وَلَينَ أَطَعْتُهُ مِنْهُما مِّثْلَكُمُ إِنَّكُمُ إِنَّاكُمُ إِذَا لَحَسِرُونَ ١

أَبَعِذُكُمْ أَنَّكُمْ إِذَا مِتُمْ وَكُنتُمْ ثُرَابًا وَعِظْمًا أَنَّكُمْ مُعْدَجُونَ ١

١ هَنهَاتَ هَنهَاتَ لِمَاتُوعَدُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِنْ هِيَ إِلَّا حَبَ النَّا ٱلدُّنْ الْمُوتُ وَنَحْيَا وَمَانَعُنُ بِمَبْعُوثِينَ ﴿

إِنْ هُوَ إِلَّا رَحُلُ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَعْنُ لَهُ بِمُؤْمِنِينَ ﴿

قَالَ رَبِّ ٱنصُرْنِي بِمَا كَذَّبُونِ ﴿

قَالَ عَمَّا قَلِيلِ لَّيُصْبِحُنَّ نَدِمِينَ ٢

فَأَخَذَتُهُمُ الصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَكُعْدًا لِلْقَوْمِ ٱلظَّلِلِمِينَ ١

ثُمَّ أَنشَأْنَامِنُ بَعَدِهِمْ قُرُونًا ءَاخَرِينَ ﴿

- 43. No nation can advance their term, nor can they delay it.
- 44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We them follow another (to made one destruction), and We made them as Ahadîth (the true stories for mankind to learn a lesson from them). So away with a people who believe not!
- 45. Then We sent Mûsa (Moses) and his (Aaron), with Our Avât brother Hârûn (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority.
- 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).
- 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
- 48. So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)] and became of those who were destroyed.
- 49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.
- 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
- **51.** O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and righteous deeds. Verily! Well-Acquainted with what you do.
- 52. And verily this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.

مَاتَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَايَسْتَنْخِرُونَ ﴿ اللَّهِ مَا لَسَتَنْخِرُونَ ﴿ اللَّهِ الم مُرَّادَ سَلْنَارُسُلَنَا تَتِرَّا كُلُّ مَاجَاءَ أُمَّةً رَسُولُهَا كَذَبُوهُ مُرَّادَ سَلْنَارُسُلَنَا تَتِرًا كُلُّ مَاجَاءَ أُمَّةً رَسُولُهَا كَذَبُوهُ فَأَتَّبِعَنَا بِعَضَيْ يَعْضُ اوَجَعَلْنَاهُمْ أَحَادِيثُ فَبُعْدًا لَقَوْ مِلَا نُؤْمِنُونَ ١

> ثُمِّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَـُرُونَ بِعَايَنتِنَا وَسُلْطَن مُبِينِ ١

إِلَىٰ فِرْعَوْكَ وَمَلَانِهِ } فَأَسْتَكُمْرُواْ وَكَانُواْ قَوْمًا عَالِينَ ١

فَقَالُوٓا أَنُوۡمِنُ لِبَشَرَيۡنِ مِثْلِنَا وَقَوۡمُهُمَا لَنَا عَبِدُونَ ١

فَكَذَّ بُوهُمَا فَكَانُواْمِنَ ٱلْمُهْلَكِينَ ١

وَلَقَدْءَاتَيْنَا مُوسَى ٱلْكِنْبَ لَعَلَّهُمْ مَهَٰذُونَ ١

وَجَعَلْنَا ٱبْنَ مَرْيَمُ وَأُمَّهُ وَءَايَةً وَءَاوَيْنَهُمَا إِلَىٰ رَبُوَةِ ذَاتِ قَرَارِ وَمَعِينِ ٥

يَتَأَيُّهَا ٱلرُّسُلُ كُلُواْمِنَ ٱلطَّيِّبَتِ وَاعْمَلُواْ صَلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ١

> وَإِنَّ هَانِهِ مِعَ أُمَّتُكُمُ أُمَّةً وَيَحِدَةً وَأَنَا رَيُّكُمْ فَأَنَّقُونِ ١٠٠٥

- 53. But they (men) have broken their religion among them into sects, [1] each group rejoicing in what is with it (as its beliefs).
 - 54. So leave them in their error for a time.
- 55. Do they think that in wealth and children with which We enlarge them
- 56. We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [Tafsir Al-Qurtubi].
- 57. Verily those who live in awe for fear of their Lord;
- 58. And those who believe in the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord:
- 59. And those who join not anyone (in worship) as partners with their Lord;
- **60.** And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), [2] because they are sure to return to their Lord (for reckoning).
- 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so onl.
- 62. And We task not any person except according to his capacity, and with Us is a

أَيَحْسَبُونَ أَنَّمَا نُهِذُهُمُ ربه عِنمَالِ وَبَنينَ (١٠)

نُسَارِعُ لَمُمْ فِي ٱلْخَيْرَتِ بَلَلَا يَشْعُرُونَ ١

إِنَّ ٱلَّذِينَ هُمُمِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ٢ وَٱلَّذِينَ هُم بِتَايَتِ رَبِّهِمْ يُؤْمِنُونَ ١٩٠

وَٱلَّذِينَ هُورَبِّهِمْ لَا يُشْرِكُونَ ٥

وَٱلَّذِينَ يُؤْتُونَ مَآءَاتُواْ وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهُمْ رَجِعُونَ 🕥

أَوْلَيْهِكَ يُسُرِعُونَ فِي ٱلْخَيْرَتِ وَهُمْ لَمَاسَبِقُونَ ﴿ اللَّهُ اللَّهِ مُلَاسَبِقُونَ ﴿ اللَّهُ

وَلَانُكُلُّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَذَيْنَا كِنَهُ

^[1] (V.23:53) See the footnote of (V.3:103).

^{[2] (}V.23:60) Narrated 'Aishah رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم), I asked Allàh's Messenger مثن الله علي الله علي About this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

صلى الله عليه وسلم She added: "Are these who drink alcoholic drinks and steal?" Allâh's Messenger replied: "No! O the daughter of As-Siddîq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allah) from them. 'It is these who hasten in good deeds.' " (Sunan At-Tirmidhi, Hadith No. 3225). (Tafsîr Al-Qurtubi).

Record which speaks the truth, and they will not be wronged.

- 63. Nay, but their hearts are covered from (understanding) this (the Qur'an), and they have other (evil) deeds, besides, which they are doing.
- 64. Until when We seize those of them who lead a luxurious life with punishment: behold they make humble invocation with a loud voice.
- 65. Invoke not loudly this day! Certainly you shall not be helped by Us.
- 66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).
- 67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — Haram), talking evil about it (the Qur'an) by night.
- **68.** Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet صلى الله عليه وسلم), or has there come to them what had not come to their fathers of old?
- 69. Or is it that they did not recognize their Messenger (Muhammad صلى الله عليه وسلم) so they deny him?
- 70. Or say they: There is madness in him? Nay, but he brought them the truth [i.e. Tauhîd: Worshipping Allâh Alone in all aspects, the Qur'an and the religion of Islam], but most of them (the disbelievers) are averse to the truth.
- 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder

سَطِقُ بِٱلْحَقُّ وَهُوْلَا يُظْلَمُونَ ١

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَاذَا وَكُمُ أَعْمَالُ مِّن دُونِ ذَالِكَ هُمْ لَهُ عَلِمُ اعْلِمُ أُونَ ١

حَتَّى إِذَآ أَخَذْنَامُتُرُفهم بِٱلْعَذَابِ إِذَاهُمْ يَجْنُرُونَ ﴿

لَا جَعَنُ رُواْ ٱلْمُؤمِّ إِنَّكُومِنَا لَا نُصَرُونَ ﴿ اللَّهُ اللَّهُ مَرُونَ ﴿ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ ﴿ اللَّهُ مَا لَا نُصَرُونَ ﴿ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ ﴿ اللَّهُ مَا لَا نُصَرُونَ ﴿ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ ﴿ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ مَا اللَّهُ مَا لَا نُصَرُونَ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ مِنْ اللَّهُ مَا لَا نُصَرُونَ اللَّهُ مَا لَا نُصَالًا لَا نُصَارُونَ اللَّهُ مَا لَا نُصَارُونَ اللَّهُ اللَّهُ مَا لَهُ مِنْ اللَّهُ مِنْ اللَّالِيلُولُ مِنْ اللَّهُ مِنْ اللَّلَّ اللَّهُ مِنْ اللَّهُ مِنْ اللَّا مِنْ اللَّهُ مِنْ اللَّهُ مِنْ

قَدْكَانَتْ ءَايَنِي نُتَلَى عَلَيْكُمْ فَكُنتُمْ عَلَيْ أَعْقَلِيكُور

مُسْتَكْبِرِينَ بِهِ عَسَيْمِزًا تَهْجُرُونَ ١

أَفَلَوْ يَدَّبِّرُواْ ٱلْقَوْلَ أَمْرِجَآءَ هُرَمَّالَوْ يَأْتِ ءَابَآءَهُمُ ٱلْأُولِينَ ﴿

أَمْ لَمْ يَعْرِفُواْ رَسُولُهُمْ فَهُمْ لَهُ مُنكِرُونَ الله

أَمْ يَقُولُونَ بِهِ عَجِنَّةً بِلَ جَآءَهُم بِٱلْحَقّ وَأَكَثُرُهُمُ لِلْحَقِّ كُرُهُونَ ١

وَلُواْتَّبُعَٱلْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِٱلسَّمَوَاتُ وَٱلْأَرْضُ وَمَن فِيهِ ﴾ بَلْ أَتَيْنَكُمُ بِذِكْرِهِمُ فَهُمْ عَن ذِكْرِهِم مُعْرِضُون ﴿

ملى الله Or is it that you (O Muhammad صلى الله عليه وسلم) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

ملى 73. And certainly, you (O Muhammad) call them to the Straight Path (true religion — Islâmic Monotheism).

- 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion - Islâmic Monotheism).
- 75. And though We had mercy on them and removed the distress which is on them. still they would obstinately persist in their transgression, wandering blindly.
- 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.
- 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.
- 78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.
- 79. And it is He Who has created you on the earth, and to Him you shall be gathered back.
- **80.** And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
- 81. Nay, but they say the like of what the men of old said.
- 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

أَمْرَتَنْ عَلَٰهُمْ خَرْجًا فَخَرَاجُ رَيِّكَ خَيْرٌ وَهُوَخَدُرُ ٱلرَّزِقِينَ ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَطِ مُسْتَقِيمِ ﴿

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِأَلْأَخِرَةِ عَنِ ٱلصِّرَطِ لَنَكِوْنَ شَ

﴿ وَلَوْرَجِمْنَاهُمْ وَكَشَفْنَا مَابِهِم مِّن ضُرِّ لَّلَجُّواْ في طُغْيَنهم يَعْمَهُونَ ١

وَلَقَدْ أَخَذْنَهُم بِٱلْعَذَابِ فَمَاٱسْتَكَانُواْلِرَجْمَ وَمَانَنْضَمُّ عُونَ ١

حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابِ شَدِيدٍ إِذَاهُمَ فِيهِ مُبْلِسُونَ ﴿ إِنَّا الْمُمْ فِيهِ مُبْلِسُونَ ﴿ إِنَّا اللَّهُ مَالِسُونَ الإِنَّا

> وَهُوَ ٱلَّذِيَّ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْدَةُ قَلِيلًا مَّاتَشُكُرُونَ ١

وَهُوَالَّذِى ذَرَّأَ كُرُفِيٱلْأَرْضِ وَإِلَيْهِ يَحْشَرُونَ ۞

وَهُوَ ٱلَّذِي يُعَى وَيُمِيثُ وَلَهُ ٱخْتِلَافُ ٱلَّيْلُ وَٱلنَّهَارِ أَفَلَا تَعْقِلُونَ ١

مَلْ قَالُواْ مِثْلُ مَاقَالُ ٱلْأُوَّلُوكِ

قَالُهُ أَ أَءِ ذَا مِتْنَا وَكُنَّا ثُرَابًا وَعِظْمًا أَءِنَّا لَمُنْعُوثُونَ 🚳

- 83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!"
- **84.** Say: "Whose is the earth and whosoever is therein? If you know!"
- 85. They will say: "It is Allâh's!" Say: "Will you not then remember?"
- 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
- 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"
- 88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsir Al-Ourtubî]
- 89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"
- 90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.
- 91. No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him. (If there had been many gods), then each god would have taken away what he had created. and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!
- 92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

لَقَدَّوُعِدْنَا نَعَنُ وَءَاكِ آؤُيَا هَٰذَامِن قَبْلُ إِنْ هَٰذَآ إِلَّا أَسْنَطِيرًا لَأَوَّلِيكَ ١

قُل لِمَن ٱلأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ١

سَكَفُولُونَ لِلَّهُ قُلْ أَفَلَا تَذَكُّرُوكَ ١

قُلْمَن زَّبُّ ٱلسَّمَنوَتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَكْرِشِ

سَكَفُولُوكِ لِلَّهِ قُلْ أَفَلَا لَنَّقُوكِ ١

قُلُ مَنْ بِيَدِهِ، مَلَكُونُ كُلِّ تَكُلِّ شَيْءٍ وَهُوَ يُجُهُرُ وَلَا يُجِكَا رُعَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ اللهُ

سَكَقُولُوكِ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُوكَ اللَّهُ

بَلْأَنَيْنَهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَنْدِبُونَ ﴿ إِنَّا لَهُمْ لَكَنْدِبُونَ ﴿ إِنَّا

مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَاكَاتَ مَعَهُ مِنْ إِلَيْهٍ إِذَا لَّذَهَبَ كُلُّ إِلَهِ بِمَاخِلُقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ يَعْضَ سُبْحَنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿

> عَلِمِ ٱلْغَيْبِ وَٱلشَّهَدَةِ فَتَعَلَىٰ عَمَّايُثْرِكُونَ اللهُ

- 93. Say (O Muhammad صلى الله عليه وسلم): "My Lord! If You would show me that with which they are threatened (torment),
- 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the Zâlimûn (polytheists and wrong-doers)."
- 95. And indeed We are Able to show you (O Muhammad صلى الله عليه وسلم) that with which We have threatened them.
- 96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.
- 97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).
- 98. "And I seek refuge with You, My Lord! lest they should come near me."
- 99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,
- **100.** "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.
- 101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
- 102. Then, those whose scales (of good deeds) are heavy, they are the successful.
- 103. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide.
- 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

قُل زَبِ إِمَّا زُكِنِّي مَا يُوعَدُونِ ﴿

رَبِّ فَكَلا تَجْعَكُ نِي فِ ٱلْقَوْمِ ٱلظَّلْلِمِينَ ١

وَإِنَّاعَلَىٰٓ أَن نُريكَ مَانَعِدُهُمْ لَقَدِرُونَ (١٠)

ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ ٱلسَّيِّتَةَ خَنُ أَعْلَمُ بِمَايَصِفُونَ ﴿

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَنتِ ٱلشَّيْطِينِ ﴿ إِنَّ السَّيْطِينِ ﴿ إِنَّ اللَّهُ

وَأُعُوذُ بِكَ رَبِّ أَن يَعْضُرُونِ ﴿

حَتَىٰ إِذَاجَاءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ١

لَعَلَىٰٓ أَعْمَلُ صَلِحًا فِيمَا زَكْتُ كَلَّا إِنَّهَا كُلِمَةً هُوَقَآبِلُهُ آوَمِن وَرَآبِهِم بَرْزَخُ إِلَى يَوْمِ بُعَثُونَ اللهُ

فَإِذَانُفِحَ فِي ٱلصُّورِ فَلاَّ أَنْسَابَ بَيْنَـهُ مِّ نَوْمَدٍ وَلَانَسَاءَلُونَ

فَعَن ثَقُلُتْ مَوْزِينُهُ أَفَّوُلَيِّكَ هُمُ

وَمَنْ خَفَّتْ مَوَزِينُهُ مَأْفُلِيَهِكَ ٱلَّذِينَ خَيِيرُوٓا أَنفُسَهُمْ في جَهَنَّمَ خَالدُونَ ١

تَلْفَحُ وُجُوهَهُمُ النَّارُوهُمْ فِيَاكُلِحُونَ ﴿

105. "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers)."

108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

109. Verily there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful.

112. He (Allâh) will say: "What number of years did you stay on earth?"

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

114. He (Allâh) will say: "You stayed not but a little, if you had only known!

115. "Did you think that We had created you in play (without any purpose), and that vou would not be brought back to Us?"

116. So Exalted be Allâh, the True King: Lâ ilâhaâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom أَلَمْ تَكُنْءَ ايَنِي تُنْالَى عَلَيْكُمْ فَكُنتُم سَائكَذِبُوك ١

قَالُواْ رَتَّنَا غَلَيْتَ عَلَيْنَا شِقُوتُنَا وَكُنَّا قَوْمًا ضَالَينَ ١

رَبُّنَا آخْرِجْنَامِنْهَا فَإِنْ عُدِّنَا فَإِنَّا ظَلِمُونَ ٢

قَالَ أَخْسَتُواْ فِهَا وَلَاتُكَلِّمُونِ ١

إِنَّهُۥكَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُوكَ رَبَّنَآ ءَامَنَّا فَأَغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنتَ خَثْرُ الرَّحِينَ إِنَّ

فَأَتَّخَذْ تُمُوهُمْ سِخْرِيًّا حَتَّى أَنسَوْكُمْ ذِكْرِي وَكُنتُم مَنْهُمْ تَضْحَكُوكَ

> إِنِّي جَزَيتُهُمُ ٱلْيَوْمِ بِمَاصَبُرُوٓاْ أَنَّهُمْ هُمُ ٱلْفَاآبِرُونَ الله

قَالَ كَمْ لَبِثْتُ مِنْ الْأَرْضِ عَدَدَسِنِينَ اللَّهُ

فَالُواْلِبَثْنَايَوْمًا أَوْبِغَضَ يَوْمِ فَسَّتُلِ ٱلْعَاَّدِينَ ﴿

فَكَلِ إِن لِبَيْتُتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ١

أفَحَسِبْتُمْ أَنَّمَا خَلَقْنَكُمْ عَبَثَا وَأَنَّكُمْ إِلَيْنَا لَاتُرْجَعُونَ ١

فَتَعَكَلَى ٱللَّهُ ٱلْمَاكُ ٱلْحَقِّ لَآ إِلَهَ إِلَّا هُوَرَبُّ ٱلْعَرْشُ ٱلْكَرِيرِ شَ

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُ بِهِ ـ فَإِنَّمَا

he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

صلى الله عليه O Muhammad صلى الله عليه وسلم): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

حِسَالُهُ عِندَرَبِهِ عِلَا مُهُ لَا يُفْلِحُ ٱلْكَنفِرُونَ ١

وَقُل رَّبِّ أَغْفِهُ وَٱرْجَعْرُوأَنتَ خَيْرُ ٱلرَّحِينَ ﴿ إِنَّا لَا إِنَّا لَا إِنَّا لَا اللَّهُ

Sarat An-Nar (The Light) XXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (This is) a Sûrah (chapter of the Our'an) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.
- 2. The fornicatress and the fornicator. flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law).[1]



شُورَةُ أَنزَلْنَهَا وَفَرَضْنَهَا وَأَنزَلْنَا فِيهَآءَ ايَنتِ بِيَّة

ٱلزَّانِيَةُ وَٱلزَّانِي فَأَجْلِدُ وَأَكُلَّ وَحِدِمِنْهُمَامِأْنَةَ جَلْدَةٍ وَلَا تَأْخُذُكُمْ بِهِمَارَأْفَةٌ فِي دِينِ ٱللَّهِ إِن كُنتُمْ تُوْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِيرُ وَلْيَشْهَدْ عَذَابَهُمَاطَآبِفَةٌ مِنَ ٱلْمُؤْمِنِينَ ١

^[1] (V.24:2)

a) Narrated Abu Hurairah رضى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (Sahih Al-Bukhari, Vol. 8, Hadith No. 819)

b) Narrated Jâbir bin 'Abdullâh Al-Ansâri رضى الله عنهما: A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسل and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى ordered him to be stoned to death as he was a married person. (Sahih Al-Bukhari, Vol. 8, Hadith No. 805)

- 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a Mushrik (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).
- **4.** And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).
- 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.
- 7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).
- 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.
- 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

ٱڶڒؘؙٳۏؚڵا يَٮڮؗٛؗٛؿؙؗؖٳڵؖٲڒٳڹۣٮۘڐٞٲۊ۫ۘۘۿڞ۬ڔۣڬۘڎؘۊۘٱڶڒۧٳڹۣڎۘ ڵٳؽٮڮڂۘۿٵۜٳڵؖڒڒٳڎٲۉڞؙڔڮٞٛٷڂڒٟۄؘڎؘٳڮ عَلَ ٱلْمُؤْمِنِينَ ۞

ۅؙۘٲڶٙؾۣڹؘڔؘ۫ۄؙۏٵڶؙؙؽڂؖڝٮؘٮٛؾؚۼٛۘؠٞڵڗؽٲ۬ٷ۠ٳڹ۠ۯۑڡۜۼۺؗؠۮٙ ڡؘٲڂؚڸڎؙۅۿڒڡؙٮؘڹڹڂٙۮۊٞۅؘڵڹڨٙڹڷۏٲۿؙؠٚۺؙۮۊٞٲڹۮؖ ۅٲٛٷڵؾٟڬۿؙؠؙڷڡٚڛڨۘۏڹٛ۞

إِلَّا ٱلَّذِينَ تَابُواْمِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ. رَّحِيدٌ ﴿ إِنَّ

ۅؙۘٲڵڐؘڽڹؘڔ۫ۯؙڡؗۏڹٲۯٚۅؘڂۿؠؙ۫ۅؘڵڒۣڲڴؙؠۿؙؠؙۿؠۜۮٳٞٵ۪ٟڵۜٲڶڡؙؗۺۿڗ ڡؘۺۿۮڎؙٲؘڂڍۿؚڔٲڗؠۼؙۺڮۮؾؚڡؚ۪ڶؚڷڵۿٚٳؾٚۿؙڔ ڵؠڹۘٵڶڞؘێڍڣؠٮؗ۞

> وَٱلْخَنْمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَنْدِيِنَ ﴿

وَيَدْرُؤُا عَنَّهَا الْعَذَابَأَن تَشْهَدَأَرْبَعَ شَهَدَاتِ بِأَللَّهِ إِنَّهُ لِمِنَ الْكَذِيبِ ﴿

> وَٱلْخَنِسَةَأَنَّ غَضَبَٱللَّهِ عَلَيْهَآإِن كَانَ مِنَ ٱلصَّدِقِينَ ﴿

- 10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.
- 11. Verily those who brought forth the slander (against 'Aishah رضى الله عنها the wife of the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.
- 12. Why then, did not the believers, men and women, when you heard it (the slander). think good of their own people and say: "This (charge) is an obvious lie^[1]?"
- 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.
- 14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
- 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.
- 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."
- 17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

وَلُولًا فَضَلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ ٱللَّهَ تَوَابُ حَكِيمُ ١

إِنَّ ٱلَّذِينَ جَآءُ وِيا لَإِفْكِ عُصْبَةٌ مِّنكُو لَا تَعْسَبُوهُ شَرًّا لَكُم بَلْ هُوَ خَيْرٌ لَكُو إِكُلِ آمْرِي مِنْهُم مَّا أَكْسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِي تَوَلَّكَ كِبْرَهُ وَمِنْهُمْ لَهُ. عَذَابُ عَظِيمٌ ﴿

> لَّوْلَا إِذْ سَمِعْتُمُوهُ ظُنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بأَنفُسهمْ خَيْرًا وَقَالُواْ هَلَاۤ آإِفْكُ مُبِينٌ ١

لَّوْلَا جَآءُ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَآءٌ فَإِذْ لَمْ يَأْتُواْ بِٱلشُّهَدَآءِ فَأُولَيْهِكَ عِندَاللَّهِ هُمُ ٱلْكَندِبُونَ ﴿ إِنَّا إِلَّهُ مُالْكَندِبُونَ ﴿ إِنَّا

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ. فِٱلدُّنْيَاوَٱلْآخِرَةِ لَمَسَّكُرُ فِي مَآ أَفَضَتُمْ فِيهِ عَذَابٌ عَظِيمٌ ١

إِذْ تَلَقَّوْ نَدُّ بِأَلْسِنَتِكُرْ وَتَقُولُونَ بِأَفُواَ هِكُمْ مَّالَيْسَ لَكُم بِهِ عِلْمٌ وَتَعْسَبُونَهُ هَيِّنَا وَهُوَعِندَ الله عظم ١

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَتَكَلَّمَ سَلَااسُبْحَنْكَ هَنَدَابُهُ تَنْ عَظِيمٌ اللهِ

> يَعِظُكُمُ اللهُ أَن تَعُودُواْ لِمِثْلِهِ وَأَبِدًا إِنكُنْهُمْ مُؤْمِنِينَ ﴿

^{[1] (}V.24:12) See Sahih Al-Bukhari, Vol.6, Hadith No.274 The story of the slander against . صلى الله عليه وسلم the wife of Prophet , رضى الله عنها Aishah

- 18. And Allâh makes the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing. All-Wise.
- 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.
- 20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.
- 21. O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahshâ' [i.e. to indecency commit (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds: and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.
- 22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.
- 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment -
- 24. On the Day when their tongues, their hands, and their legs (or feet) will bear

وَسُرِّنُ أَللَّهُ لَكُمُ أَلْآيَنتُ وَاللَّهُ عَليدُ حَكِيدُ اللَّ

إِتَ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمْ عَذَابُ أَلِيمٌ فِي ٱلدُّنِيَا وَٱلْآخِرَةِ وَٱللَّهُ يَعَلَمُ وَأَنتُمْ لَاتَعْلَمُونَ ١

وَلَوْ لَا فَضِ لُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ. وَأَنَّ ٱللَّهَ رَءُوكُ زَحِيمٌ ١

* يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَنَّبِعُواْ خُطُورَتِ ٱلشَّيْطَنَ وَمَنَيَّةً خُطُورَتِ ٱلشَّيْطَنِ فَإِنَّهُ مِأْمُرُ بِٱلْفَحْشَاءِ وَٱلْمُنكُرُ وَلَوْ لَا فَضِلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ, مَا زَكِي مِنكُومِنَ أَحَدِ أَبْدَا وَلَكِكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَاءُ وَٱللَّهُ سَمِيعٌ عَليدٌ ﴿

وَلَا يَأْتَلُ أُولُواْ ٱلْفَصْلِ مِنكُرْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُولِي ٱلْقُرْيَى وَٱلْمَسَكِينَ وَٱلْمُهَاجِرِينَ فِي سَبِيلِٱللَّهِ وَلْيَعْفُواْ وَلْيَصْفَحُوآ أَأَلَا يَحِبُونَ أَن يَغْفِرَ ٱللَّهُ لَكُمُّ وَٱللَّهُ عَفُورٌ رَّحيمُ ١

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَاتِ ٱلْعَافِلَاتِ ٱلْمُؤْمِنَات لْعِنُواْ فِي ٱلدُّنْ اَوَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ١

بَوْمَ تَشْهَدُ عَلَيْهِمُ ٱلْسِنْتِهُمْ وَأَيْدُهِمْ وَأَرْجُلُهُم

witness against them as to what they used to do.

- 25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.
- 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).
- 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
- 28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.
- 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.
- 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.
- 31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent

بِمَاكَانُواْ يَعْمَلُونَ ١

يَوْمَيِذِيُوُفِيْهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعَلَّمُونَ أَنَّ اللَّهُ هُوَالْحَقُّ الْمُبِينُ ۞

ٱلْخَبِيئَتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَاتُ وَٱلطَّيِبَنَتُ لِلطَّيِبِينَ وَٱلطَّيِبَوَنَ لِلطَّيِبَنَتِ اُوْلَيْكِكُ مُبَرَّءُوكِ مِمَّابِقُولُونَّ لَهُم مَّغْفِرَةً وُرِذْقُ ْكَرِيدٌ

يَتَأَبُّمُ الَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ اَيُونَا غَيْرَ بُوتِكُمْ حَقَّ تَسْتَأْنِسُواْ وَشُلِمُواْ عَلَى اَهْلِهَا ذَالِكُمْ حَيْرٌ لَكُمْ لَعَلَكُمْ تَذَكُرُونَ فَإِن لَّمْ يَجَدُواْ فِيهَ آلَحَدًا فَلَا لَدْخُلُوهَا حَتَىٰ يُؤذَن لَكُمْ وَإِن قِيلَ لَكُمْ أُرْجِعُواْ فَارْجِعُواْ فَارْجِعُواْ هُوَا ذَكِي لَكُمْ وَاللّهُ بِمَا تَعْمَلُونَ عَلِيدً هِي لَيْسَ عَلَيْكُمْ وَاللّهُ بِمَا تَعْمَلُونَ عَلِيدً هِي فِهَا مَنَا عُلَيْكُمْ وَاللّهُ يَعْلَمُ مَا تُبَدُونَ

> قُل لِلْمُؤْمِنِينَ يَغُضُّواْمِنْ أَبْصَدِهِمْ وَيَحْفَظُواْفُرُوجَهُمُّ ذَلِكَ أَزَّكَى لَهُمُّ إِنَّ اللَّهَ خَيِرُانِهَايَصْنَعُونَ ۞

وَمَاتَكُنُمُونَ شَ

وَقُلِ لِلْمُؤْمِنَتِ يَغَضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُثْدِيكَ زِينَتَهُنَّ إِلَّا مَاظَهَـرَ مِنْهَا وَلِيَضْرِيْنَ بِخُمُرِهِنَّ عَلَى جُيُومِينٌّ وَلَا يُبُدِيك

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(like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. [1]

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficent for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and

زِينَتَهُنَّ إِلَّا لِبُعُولِتِهِنَ أَوْءَابَآيِهِنَ أَوْ اَبَآيِهِنَ أَوْ اَبَآيِهِنَ أَوْ اَبَآيِهِنَ أَوْ اَبَآءِ بُعُولَتِهِنَ أَوْاَبَنَآءِ بُعُولَتِهِنَ أَوْلِيَّا إِنْ اَلْمِوْنِهِنَ أَوْرَيَةِ إِنْ فَوْنِهِنَ أَوْرَيَةِ إِنْ فَوْنِهِنَ أَوْرَيَةٍ إِنْ فَوْنِهِنَ أَوْرَيَةٍ مِنَ الرِّجَالِ أَوْلِي الْإِرْبَةِ مِنَ الرِّجَالِ أَلْمُ اللَّهُ مَا الْشَاءَ وَلَا يَصْمُونُ إِنَّ اللَّهِ اللَّهِ اللَّهِ مَلَى عَوْرَتِ الْمُؤْمِنَ اللَّهُ اللَّهِ مَلَى مَا الْمُؤْمِنُونَ اللَّهُ اللَّهِ مَلَى عَلَى اللَّهِ مَلِيعَالَ اللَّهِ مَلْكُونَ اللَّهُ اللَّهِ مَلَى اللَّهِ مَلِيعَالَمُ مَا اللَّهُ اللَّهِ مَلَى اللَّهِ مَلِيعَالَمُ اللَّهُ اللَّهِ مَا اللَّهُ اللَّهِ مَلَى اللَّهِ مَلْكُونَ اللَّهُ اللَّهِ مَلِيعًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ مَلْكُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ مَلْكُونَ اللَّهِ مَلْكُونَ اللَّهُ اللَّهِ مَلَى اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْمِنِينَ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُولِيلُولُولَ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللِلْمُؤْمِلُولُولُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

ۅؘؖٲٮؘڮڂۘۅؙٲٲڵٲؽؘٮٛؽؠٮػؙۯۅۧٲڶڞڵڸڿڽؘڡۣڽ۫ۼٵڍػٛڒ ۅؘڸٟڡٙآؠؚۣڪٛ ۅؘؙڶؚڡٙڷٷڛڠؙٞڠڬڸڽڎٞ۞

ۅؘڵۣڛٙٮۜٙڡۧڣڣؚٲڵٙؽؚڽؘڵٳۼؚۮۏڹڬۣػٵڂۘػؿۧؽؿٚڹۣؠۿٲڵڷڎؙ ڡۣڹڡؘڞٝڸڐ۪ٷٲڶٞڍڽؽؘؠڹٛۼؙۅٛڽؘٲڶڮٮٚٮؘڝڡٞٵڡٙڶػۛٮ ٲؾڡؙٮؙٛػٛؗؗؗۿ؋ٛػٳڹؿۅۿؠٳڹٝۼڸؿؿؖؠٝۏڽۣؠؠ۫ۼؘؿڒؙؖۅٵڗؙؖۿ؞

^[1] (V.24:31) "And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Âishah رضی الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

[&]quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Safivvah bint Shaibah: 'Âishah used to say: 'When the Verse:

[&]quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.282).

honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, [1]

مِّن مَّالِ ٱللَّهِ ٱلَّذِي ٓ اَتَ لَكُمُّ وَلَا تُكُرِهُوا فَنَيَكَيْمُ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَعَصُّنَا لِلْبَنَغُواْ عَضَ لَغَيْوَةٍ ٱلدُّنِيَّا وَمَن يُكُرِهِ لَهُنَّ فَإِنَّ ٱللَّهُ مِنْ بَعْدِ إِكْرَهِ هِنَّ عَفُورٌ تَحِيدٌ ﴿ ﴿ ﴾

وَلَقَدْ أَنزَلْنَا ٓ إِلَيْكُرْ ءَاينتٍ مُّبَيِّنَتِ وَمَثَلَا مِّنَ ٱلَّذِينَ خَلَوْا مِن مَّلِكُمُ وَمَوْعِظَةً لِلْمُتَّقِينَ ﴿

الله نُورُ السَّمَوَتِ وَالْأَرْضِ مَثَلُ فُورِهِ عَلَيْهُ مُورُالسَّمَوَتِ وَالْأَرْضِ مَثَلُ فُورِهِ عَلَيْهُ كُورُة فِهَا مِصْبَاحٌ الْمِصْبَاحُ فِي نُجَاجَةٌ النَّجَاجَةُ كَأَنَّهَا كُورَتُ مُرِيَّةً وَلَاعَ مِن شَجَرَةٍ مُبْدَرَكَة وَرَبَّةً وَلَاعَ مُبْدَرَكَة وَرَبَّةً وَلَاعَ مِن اللَّهُ وَرَعَلَ فُورِّ مَن يَشَاءٌ وَيَصْرِبُ اللَّهُ وَرَعَلَ فُورِّ مَن اللَّهُ لِنَورُوهِ مَن يَشَاءٌ وَيَصْرِبُ اللَّهُ وَالْمَعْ فِي اللَّهُ اللَّهُ فَي مَنْ مِن اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَكُلِّ مَن عَلَيْمٌ اللَّهُ اللْمُؤْلِلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللَّه

فِيثُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذَكَرَفِهَا ٱسْمُهُ يُسَيِّحُ لَهُ فِهَا بِٱلْغُدُوِّ وَٱلْاَصَالِ ۞

^[1] (V.24:36).

a) Narrated Abu Qatâdah زضى الله عنه وسلم Allâh's Messenger عملى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two Rak'at (Tahiyyat-al-Masjid) before sitting." (Sahih Al-Bukhari, Vol.1, Hadith No.435).

- 37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).
- 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.[1]
- 39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. [2]
- 40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.
- صلى الله عليه 41. See you not (O Muhammad صلى الله عليه رسام) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth.

رِجَالٌ لَا نُلْهِيمْ تِحَدَدَةٌ وَلَابَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوْةِ وَإِينَآ ۚ ٱلزَّكُوٰةِ يَخَافُونَ يَوْمَانَنَقَلَّ فِيهِ اَلْقُلُوكُ وَالْأَبْصَكُورُ الْأَلْمُ

حَدْ يَهُمُ ٱللَّهُ أَحْسَنَ مَاعَمِلُواْ وَبَرِيدَهُم مِّن فَضَّ

وَٱلَّذِينَ كَفَرُوٓاْ أَعْمَالُهُمُ كَسُرَكِ بِقِيعَةٍ يَعْسَبُهُ ٱلظَّمْ عَانُ مَآءً حَقَّ إِذَا جِكَآءَهُ لَوْ يَعِدْهُ شَيْعًا وَوَحَدَ ٱللَّهُ عِندَهُ وَوَفَّنهُ حِسَابَةً وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿ اللَّهُ الْحِسَابِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

ٱۊ۫كَظُلُمَنتٍ فِيجَرِلُجِي يَغْشَنهُ مَوْجٌ وَ مَوْجٌ مِّن فَوْقِيهِ ـ سَعَابُ ظُلْمَنْتُ بَعْضُهَا فَوْقَ بَعْض إِذَآ أَخْرَجُ يِكَدُّهُ لِلَّهِ يَكَدُّ مَرْعَهَ ۚ وَمَن لَمَّ يَجْعَلُ اللَّهُ لَهُ نُورًا فَمَالَهُ مِن نُورٍ ١

ٱَلَوْتَ رَأَنَّ ٱللَّهَ يُسَيِّحُ لَهُ مَن فِي ٱلسَّمَوَٰتِ وَٱلْأَرْمِ وَٱلطَّنْرُصَنَفَّنَاتُّ كُلُّ قَدْعِلهَ صَلَانَهُ,وَ تَسْسِحَهُ

b) Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salât (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his Salât (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his Musalla (place of prayer). They say: 'O Allah! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in Salât (prayer) as long as one is waiting for the Salât (prayer)." (Sahih Al-Bukhari, Vol.1, Hadith No.620). (V.24:38) See the footnote of (V.9:121).

⁽V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Aware of what they do.

- **42.** And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).
- 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabarî].
- **44.** Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.
- **45.** Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily Allâh is Able to do all things.
- 46. We have indeed sent down (in this Qur'ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to the Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
- 47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad صلى الله عليه وسلم), and we obey," then

وَٱللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ١

وَلِلَّهِ مُلْكُ ٱلسَّمَ وَتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿ إِنَّا

ٱلْوَرَّأَنَّ ٱللَّهُ كِنْرِي سَعَابًا ثُمَّ يُوْلِفُ بَيْنَهُ مُمَّ يَعْمَلُهُ. وُكَامًا فَمَرَى ٱلْوَدْفَ يَغْرُجُ مِنْ خِلَالِهِ ، وَيُنِزِّلُ مِنَ ٱلسَّمَاءِ مِن جِبَالِ فِهَا مِنْ بَرَفِيصِيبُ بِدِ عَنْ يَشَاءُ وَيَصْرِفُهُ ، عَنْ مَنْ يَشَاءً يُكَادُ سَنَا بَرْقِهِ ، يَذْ هَبُ بِٱلْأَبْصَارِ ٢

يُفَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَا ذَٰ إِنَّ فِ ذَلِكَ لَعِبْرَةً لِٓ ثُولِ ٱلْأَنْصَرِ (إِنَّ

وَاللَّهُ خَلَقَ كُلَّ دَاْبَقِ مِّن مَّا يَّ فَعِنْهُم مَّن يَعْشِى عَلَى بَطْنِهِ عَ وَمِنْهُم مَّن يَعْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَعْشِى عَلَىٰ أَرْبَعْ يَخْلُقُ اللَّهُ مَا يَشَلَّ أَ ۚ إِنَّ اللَّهَ عَلَىٰ كَلِّ شَيْءٍ قَلِيرٌ ۖ

لَّقَذَ أَنزَلْنَآءَ إِنَتِ مُّبَيِّنَتَ وَاللَّهُ يَهْدِى مَن يَشَآءُ إِلَى صِرَطِ مُّسْتَقِيمِ اللَّ

> وَيَقُولُونَ ءَامَنَا بِٱللَّهِ وَيِٱلرَّسُولِ وَأَطَعْنَا ثُعَرِيْتَوَكَّ فَرِيْثُ مِنْهُم مِّنَ بَعْدِ ذَلِكَ

a party of them turn away thereafter, such are not believers.

- 48. And when they are called to Allâh (i.e. طل His Words, the Qur'an) and His Messenger (مدر الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.
- 49. But if the truth is on their side, they come to him willingly with submission.
- **50.** Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His should wrong them (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers).
- 51. The only saying of the faithful believers, when they are called to Allâh (His سلم) Words, the Qur'an) and His Messenger الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).
- 52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.
- 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."
- 54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only (صلى الله عليه وسلم Messenger Muhammad) responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

وَمَا أُولَتِكَ بِٱلْمُؤْمِنِينَ

وَإِذَا دُعُوٓ أَإِلَى ٱللَّهِ وَرَسُولِهِ ، لِيَحْكُمُ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُعْرِضُونَ ١

وَإِن يَكُن لِّهُ مُ ٱلْمَقِّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (اللَّهُ

أَفِي قُلُوبِهِم مَّرَضُّ أَمِر أَرْتَا لِوَ أَلَمْ يَخَافُونَ أَن يَحِيفَ أَللَّهُ عَلَيْهِمْ وَرَسُولُهُ مِلْ أُولَيْهِكَ هُمُ الظَّلِمُونَ ﴿

إِنَّمَاكَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓ أَإِلَى ٱللَّهِ وَرَسُولِهِ -لِيَحْكُرُ بَيْنَاهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ١

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ,وَيَغْشَ ٱللَّهَ وَيَتَّقَّهِ فَأُولَنَهِكَ هُمُ ٱلْفَآيِرُونَ ١

﴿ وَأَقْسَمُواْ بِٱللَّهِ جَهْدَأَيْمَنَهُمْ لَينَ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلُ لَانْقُسِمُ أَطَاعَةُ مَعْرُوفَةً إِنَّ ٱللَّهَ خَبِيرُ بِمَا تَعْمَلُونَ ١

قُلْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولُّ فَإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْهِ مَا ثُمِّلٌ وَعَلَيْكُم مَّا ثُمِّلُتُ مُ وَإِن تُطِيعُوهُ تَهْ تَدُواْ وَمَاعَلَى الرَّسُولِ إِلَّا ٱلْبَلَاغُ ٱلْمُبِيثُ ٥ 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).

56. And perform As-Salât (Iqamat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم that you may receive mercy (from Allâh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on

وَعَدَاللَّهُ الذِّينَ اَمْنُواْ مِنكُرْ وَعَكِمُ اُواْ الصَّلِحَتِ
لَيَسْتَخْلِفَنَّ هُمْ فِي الْأَرْضِ كَمَا اُسْتَخْلَفَ
الَّذِيكِ مِن قَبْلِهِمْ وَلَيُمكِّنَ فَكُمْ دِينَهُمُ الَّذِيك
الْرَضَىٰ هُمُ مُ وَلِيُملِدِ لَنَهُم مِنْ ابْعَلِهِ خَوْفِهِمْ أَمْنًا
يَمْبُدُونِي الْأَيْشُرِكُوكُوكِي شَيْئًا وَمَن كَفَرَ
بَعْدَذَالِكَ فَأُولَتَهِكَ هُمُ الْفَلِيقُونَ ﴿ فَيْ

وَأَقِيمُواْ الصَّلَوْةَ وَءَاتُواْ الزَّكُوةَ وَأَطِيعُواْ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۞

لاقَصَبَنَ الَّذِينَ كَفَرُواْ مُعْجِنِين فِ الْأَرْضِ وَمَأُوسُهُمُ النَّارُّ وَلِيْسَ الْمَصِيرُ ﴿ يَتَأَيُّهُمَا النَّانِينَ مَلَكَتْ الْمَنْكُرُّ وَالَّذِينَ لَمْ يَنْكُفُواْ الْحَلَمُ مِنْكُو الْمَلْثَ مَرَّتْ مِنْ فَقْرِصَلَوْ الْفَهْرِ وَحِينَ تَصَعُونَ ثِيَا بَكُمْ مِنَ الظّهِيرَةِ وَمِنْ بَعْدِ صَلَوْ الْمِشْكَاءُ فَلَثُ عَوْرَتِ لَكُمْ مِنَ الظّهِيرَةِ لَيْسَ عَلَيْكُرُ وَلَا عَلَيْهِمْ جُنَاحُ الْعَدَهُنَّ لَيْسَ عَلَيْكُمُ وَلَاعَلَيْهِمْ جُنَاحُ الْعَدَهُنَّ لَيْسَ عَلَيْكُمُ الْاَيْمَةِ وَاللّهُ عَلْمُ عَلَى اللّهِ عَلَيْهُمْ عَلَى اللّهُ عَلَيْهُ وَكِيدَالِكَ يُبَيْنُ اللّهُ لَكُمُ الْاَيْمَةِ وَاللّهُ عَلِيدُ وَعَلَيْكُمْ الْاَيْمَةِ وَاللّهُ عَلِيدُ وَعَلِيدًا لَكُو

وَإِذَا بِكُغَ ٱلْأَطْفَ لُونِكُمُ ٱلْحُكُرُ فَلْيَسْتَنْذِنُواْ كَمَا اَسْتَنْذَنَ ٱلَّذِينَ مِن قَبْلِهِ مُّ كَذَلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايُنتِهِ عُواللَّهُ عَلِيدُ مُكِيدٌ

وَٱلْقَوَاعِدُمِنَ ٱلنِّسَآءِ ٱلَّتِيلَايَرْجُونَ نِكَاحًا

them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

- **61.** There is no restriction on the blind. nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم As-Salâmu 'Alaikum — peace be on you), blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs) to you that you may understand.
- 62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم): and when they are with him on some common matter, they go not away until they have asked his permission. Verily those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.
- 63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger اصلى الله وسلم). And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah legal ways, orders, acts of

فَلَشَّ عَلَيْهِ ﴿ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُ ﴾ غَيْرَمُتَ بَرِّحَنْ بِزِينَةً وَأَن يَسْتَعْفِفْ خَيْرٌ لَهُ ﴿ وَاللَّهُ سَكِيعٌ عَلِيدٌ ۞

لَنْسَعَلَ الْأَعْمَىٰ حَرَّةٌ وَلَا عَلَى الْأَعْرَةِ حَرَّةٌ وَلَا عَلَى الْمَرِيضِ حَرَّةٌ وَلَا عَلَى الْأَعْرِيثِ حَرَّةٌ اَنَ أَنْكُواْ مِنْ لَبُويِتِ حُمْ اَوْبُبُونِ اَنْفُي حَمْ اَنْبُبُونِ الْمَهُ خِكُمْ اَوْبُبُونِ اِخْوَنِكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُبُونِ اَغْرَيكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُبُونِ اَغْوَلِكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُيُونِ اَخْوَلِكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُدُونِ اَغْوَلِكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُدُونِ اَخْوَلِكُمْ اَوْبُبُونِ عَمَّنِكُمْ اَوْبُونِ الْمُولِكُمْ اَوْبُبُونِ عَمَّا اللَّهِ اللَّهِ مُنْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُلْلِمُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُؤْمِنِ الْمُنْالِقِي الْمُنْ الْمُنْ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُولُولُولِي الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُولُولُولُمُ اللَّهُ الْمُل

إِنَّمَا ٱلْمُوْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ عَلَيْهِ اللَّهِ عَلَىٰ اللَّهِ مَوْا وَإِذَاكَ انُواْ مَعَهُ عَلَىٰٓ أَمْرِجَامِعِ لَّذِيذَهَ بُواْ حَقَّى يَسْتَغْذِنُوهُ إِنَّ الَّذِينَ يَسْتَغْذِنُونَكَ أُولَتِهِكَ الَّذِينَ يُوْمِنُونَ إِلَّهَ وَرَسُولِهِ عَإِذَا ٱسْتَغْذَنُوكَ لِبَعْضِ شَكَأْنِهِمْ فَأَذَن لِمَن شِنْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ ٱللَّهَ إِنَّ اللَّهَ عَفُورٌ وَحِيدٌ

لَّا تَغَمَّلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمُ كَدُعَاءَ بَعْضِكُمُ بِمَضَّا فَدْ يَصْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذَا فَلْيَحْدَرِ الَّذِينَ يُغَالِفُونَ عَنْ أَمْرِهِ الْنَصِيبَهُمْ فِتْنَةً أَوْيُصِيبَهُمْ عَذَا الْمُ الْسِدُرُ الْنَصَيبَهُمْ فِتْنَةً أَوْيُصِيبَهُمْ worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

أَلآ إِكَلِلَهِ مَا فِي السَّمَوَتِ وَٱلْأَرْضِّ فَـدْ يَعْلَمُ مَآ أَنتُدْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَيِّتُهُم بِمَاعِمُولُوَّ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ إِلَيْهِ فَلَيْبَتْهُمُ

Sûrat Al-Furqân (The Criterion) XXV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Âlamîn (mankind and jinn).
- 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
- 3. Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
- 4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلى الله عليه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."
- 5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."



_أللّه التَّحْزُ الرَّحِبَ

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَى عَبْدِهِ ـ لِيَكُونَ لِلْعَلَمِينَ نَذِرًا ۞

ٱلَّذِىلَهُۥمُلْكُٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَمْ يَنَّخِذُ وَلَـدَاوَلَمْ يَكُن لَدُسَّرِيكُ فِىٱلْمُلْكِ وَخَلَقَ كُلَّ شَيْءِفَقَدَّرُهُ لَقْدِيرًا ﴾

وَٱتَّخَذُواْ مِن دُونِهِ ۽ َ الِهَةً لَّا يَخْلُقُونَ شَيْتًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرَّا وَلَانفُعًا وَلَا يَمْلِكُونَ مَوْتَنَا وَلَاحَيَوْةً وَلَانَفُورًا ﴿

وَقَالَ الَّذِينَكَفُرُوٓا إِنْ هَـٰذَاۤ إِلَّاۤ إِفْكُ افْتَرَىٰهُ وَأَعَانُهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْجَآءُ وَظُلْمَا وَزُولًا ۞

وَقَالُوٓاَأَسَطِيرُٱلْأَوَّلِينَ اَكْتَبَهَا فَهِى تُعُنِّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ۞

- 6. Say: "It (this Qur'an) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful,"
- they say: "Why does 7. And Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?
- 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a man bewitched."
- 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- 10. Blessed be He Who, if He wills will assign you better than (all) that - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
- 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- 14. Exclaim not today for one destruction, but exclaim for many destructions.
- 15. Say: (O Muhammad صلى الله عليه وسلم) "Is that (torment) better or the Paradise of Ete nity which is promised to the Muttaqûn (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.

قُلْ أَنزَلُهُ ٱلَّذِي يَعْلَمُ ٱلبِّيرَ فِي ٱلسَّمَ وَتِ وَٱلْأَرْضُ إِنَّهُ كَانَ عَفُورًا رَّحِمًا إِنَّا

وَقَالُواْ مَالِ هَنذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِي فِ ٱلْأَسُوانِ لَوْلَآ أُمْرِلَ إِلَيْهِ مَلَكُ فَيَكُونُ مَعَهُ,نَدْمًا ١

أَوْمُلْقَىٰ إِلَيْهِ كَنْزُأُوْتَكُوْنُ لَهُۥ جَنَّةٌ ۗ مَأْكُدُ مِنْهَا وَقَالَ ٱلظَّالِمُونَ إِن تَنَّبِعُونَ إِلَّارَجُلًا مَسْحُورًا ١

أنظُرُ كَيْفُ ضَرَبُواْ لَكَ ٱلْأَمْثَالَ فَضَلُّواْ فَكَايَسْتَطِيعُونَ سَبِيلًا ١

تَبَارَكَ ٱلَّذِي إِن شَكَآءَ جَعَلَ لَكَ خَيْرًا مِن ذَلِكَ جَنَّتِ تَجْرِي مِن تَعْتِهَا ٱلْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا الْكَ

مَنْ كَذَّنُواْ بِٱلسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بألتناعة سَعيرًا ١

إِذَا رَأَتُهُم مِن مَّكَانِ بَعِيدٍ سَمِعُواْ لَمَا تَعَيُّظًا وَزُفِيرًا ١

وَإِذَآ أَلْقُواْمِنْهَا مَكَانَاصَى تَقَامُ قَدَّ بِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١

لَانَدْعُواْٱلْيُوْمَ ثُبُورًا وَحِدًا وَٱدْعُواْ ثُبُورًا ڪنيرَ ١

قُلُ أَذَٰ لِكَ خَيْرٌ أَمْجَنَّ ثُالْخُلْدِ ٱلَّتِي وُعِدَ ٱلْمُنَّقُونُ كَانَتْ لَمُنْهِجَ زَآءً وَمَصِيرًا فِيَ

16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allâh sidols, angels, pious men, saints]^[1]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

- 18. They will say: "Glorified be You! It was not for us to take any Auliva' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
- 19. Thus they (false gods all deities other than Allâh) will belie you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- 20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

لَمُمْ فِيهَامَايَثَاءُونَ خَلِدِينً كَانَ عَلَى رَيْكَ وَعْدُامَسْتُولًا ١

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونِ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُ مُ أَصْلَلْتُمْ عِبَادِي هَنَوُلآءٍ أَمْ هُمْ مَا كُوا السّبيل ١

> قَالُواْ سُبْحَانَكَ مَاكَانَ يَلْبَغِي لَنَآ أَن نَتَّخِذَ مِن دُونِكَ مِنْ أُولِيآ ءَ وَلَكِينَ مَتَّعْتَهُمْ وَءَابِآءَ هُمْ حَتَّىٰ نَسُواْ ٱلذِّكْرَ وكانوا قومابورا

فَقَدْكَذَّ بُوكُم بِمَانَقُولُونَ فَمَا تَسْتَطِيعُون صَرْفَاوَلَانَصْرُأُ وَمَن يَظْلِم مِنكُمْ نُذِفْهُ عَذَابُ كيراه

وَمَآأَرْسِلْنَا فَبْلَكَ مِنَ ٱلْمُرْسَكِلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَكَامَ وَيَكْمَشُونَ فِي ٱلْأَسْوَاقِ ۗ وَجَعَلْنَابَعْضَكُمْ لِبَعْضِ فِتْنَةً

said, "O (V.25:17) Narrated Mu'âdh bin Jabal رضى الله عنه. The Prophet صلى الله عليه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 470).

- 21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. [1]
- 22. On the Day they will see the angels no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: Lâ ilâha illallâh, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193)].
- 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
- 24. The dwellers of Paradise (i.e. those through their Islamic who deserved it and their deeds of Monotheistic Faith righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
- 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in of Allâh Islâmic the Oneness Monotheism).
- 27. And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh!

 وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَ نَا لَوْلَا أَنْزِلَ عَلَيْنَا ٱلْمَلَكَ مِكَةُ أَوْنَرَىٰ رَبِّنَّا لَقَد ٱسْتَكُمُ وَأ فِي أَنفُسِهِمْ وَعَتَوْ عُتُوّاً كَبِيرًا ١

يَوْمَ نَرَوْنَ ٱلْمَلَتِيكَةَ لَابُشْرَىٰ يَوْمَ إِذِ لِلْمُجْرِهِ وَيَقُولُونَ حِجْراً مَعْجُورًا ١

> وَقَدِمْنَآ إِلَىٰ مَاعَمِلُواْ مِنْ عَمَل فَجَعَ هَبِياآةُ مَنتُورًا ١

> وَأَحْسَنُ مَفْلَا ١

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَىٰمِ وَأُيْزِلَالْلَكَيْمِكَةُ

ٱلْمُلْكُ يَوْمَهِـ إِلَاحَقُ لِلرَّحْمَٰنُ وَكَانَ يَوْمًا عَلَى ٱلْكَيْفِرِينَ عَسِيرًا ١

وَيَوْمَ يَعَضُّ ٱلظَّ الِمُ عَلَى يَدَيْهِ يَكُولُ يَنكَتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ١

^{[1] (}V.25:21) See the footnote of (V.22:9).

Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم).[1]

- 28. "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)!
- 29. "He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is to man ever a deserter in the hour of need." [Tafsir Al-Ourtubi\
- ملى 30. And the Messenger (Muhammad) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings).
- 31. Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
- 32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was in 23 صلى الله عليه وسلم in 23 vears).
- 33. And no example or similar do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path. [2]
- 35. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

يَوَيْلَتَى لَيْتَنِي لَرُأَتَّخِذُ فُلَانًا خَلِيلًا ١

لَّقَدْ أَضَلِّنِ عَنُ الدِّكْرِ بَعْدَ إِذْ جَآءَ فِي ۗ وَكَاكَ ٱلشَّيْطَانُ لِلْإِنسَانِ خَذُولًا ١

وَقَالَ ٱلرَّسُولُ يَنرَبَ إِنَّ قَوْمِي ٱتَّخَذُواْ هَنذَا ٱلْقُرْءَ انَ مَهْجُوزًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَكَذَالِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينُّ وَكُفِيَ مِرَبِكَ هَادِيكَ وَنَصِيرًا ١١٠

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوَلَا نُزَلَ عَلَيْهِ ٱلْقُرْءَانُ مُعْلَةً وَبِهِدَةً كَنَالِكَ لِنُثَبِّتَ بِهِ - فُوَّادَكُ وَرَتَّلْنَهُ زَنِيلًا ش

> وَلَا يَأْتُونَكَ بِمَثَلِ إِلَّاجِثُنَاكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ١

ٱلَّذِينَ يُعْشَرُونَ عَلَى وُجُوهِ فِي مَ إِلَى جَهَنَّمَ أُوْلِيَهِكَ شَكِرٌ مَّكَانَاوَأَضَكُ سَبِيلًا ١

وَلَقَدْءَاتَيْنَامُوسَى ٱلْكِتَنْ وَجَعَلْنَامَعُ مُ أَخَاهُ هَنْرُونَ وَزِيرًا ١

^[1] (V.25:27) See the footnote of (V.3:85). ^[2] (V.25:34) See the footnote of (V.17:97).

- 36. And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction
- 37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers).
- 38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.
- 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
- 40. And indeed they have passed by the town [of Prophet Lût (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.
- they **41.** And when see you Muhammad صلّی الله علیه وسلم), they treat you only in mockery (saying):"Is this the one whom Allah has sent as a Messenger?
- 42. "He would have nearly misled us from our âlihah (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
- ملى الله عليه 43. Have you (O Muhammad وسلم) seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- 44. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle).
- 45. Have you not seen how your Lord spread the shadow. If He willed, He could

فَقُلْنَا ٱذْهَبَآلِكَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِحَايَدِينَا فَدَمَّرْنِيَهُمْ تَدْمِيرًا ١

وَقَوْمَ نُوجٍ لَّمَّاكَذَّبُواْ الرُّسُلَ أَغْرَفْنَهُمْ وَجَعَلْنَهُمْ لِلنَّاسِ ءَائِهٌ وَأَعْتَدْنَا لِلظَّلِمِينَ عَذَابًا أَلِيمًا ﴿ اللَّهِ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَعَادُاوَتُمُودُا وَأَصْعَبَ ٱلرَّسَ وَقُرُونًا بَيْنَ ذَلِكَ كَيْسُرُ اللَّهُ وَكُلَّاضَرَيْنَا لَهُ ٱلْأَمْنَالِ وَكُلَّاتَ مِنَا

وَلَقَدْ أَتَوْا عَلَى لُقَرْبَةِ ٱلَّتِيَّ أُمْطِرَتْ مَطَرَالسَّوْءُ أفكم يكثوثوا كرونها أبلكاأوا لَايَرْجُونَ نُشُورًا ١

تَنْبِيرًا ١

وَإِذَارَأُوْكَ إِن يَنَّخِذُونَكَ إِلَّاهُ زُوًّا أَهَاذَا ٱلَّذِي بَعَكَ ٱللَّهُ رَسُولًا ١

إنكَادَ لَيُضِلُّنَاعَنْ ءَالِهَتِنَا لَوْلَآ أَب صَبَرْنِكَاعَلَيْهِا وَسَوْفَ بَعْلَمُونَ حِينَ يَرُونَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا

أَرْءَيْتُ مَن أَتَّخَذَ إِلَىٰ هَدُ هُوَيْدُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿

أَمْ تَحْسَبُ أَنَّ أَكْثُرُهُمْ بِسْمَعُونَ أَوْيَعْقِلُونَ إِنْ هُمْ إِلَّا كَأُلَّا نَعْنَمْ بَلْ هُمْ أَضَلُّ سَكِيلًا ﴿ إِنَّ اللَّهُ مُ أَضَلُّ سَكِيلًا ﴿ إِنَّ

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ

have made it still - But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

- **46.** Then We withdraw it to Us a gradual concealed withdrawal.
- 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).
- 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.
- 49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
- 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith accept nothing but disbelief or and) ingratitude.
- 51. And had We willed, We would have raised a warner in every town.
- 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'an).
- 53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.
- 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.

لَجَعَلَهُ مِسَاكِنَا ثُعَرَّجَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿ اللَّهُ مَسَ عَلَيْهِ دَلِيلًا

ثُمَّ قَبَضَنَهُ إِلَيْنَا قَبْضَا يَسِيرًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَهُوَالَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ١

وَهُوَالَّذِيَّ أَرْسَلَ الرِّيْحَ بُشْرًا بَيْكَ يَدَى رَحْمَتِهِ } وَأَمْرَ لْنَا مِنَ ٱلسَّمَآءِ مَآءُ طَهُورًا ١

لِّنُحْتَى بِهِ عَبْلَدَةً مَّيْتَا وَيُسْقِيَهُ, مِمَّاخَلَقْنَا أَنْعُنَمُا وَأَنَاسِيَّ كَثِيرًا اللَّهُ

وَلَقَدْصَرَّفْنَهُ بَيْنَهُمْ لِيَذَّكَّرُواْ فَأَبَىٓ أَكُثُرُ ٱلنَّاسِ الَّاكُفُورًا ١

وَلُوْشِنْنَا لَبَعَشْنَا فِي كُلِّ قَرْبَيْةٍ نَّذِيرًا ١٠٠٠

فَلَاتَطِعِ ٱلْكَنْفِرِينَ وَجَنْهِ دُهُم بِهِ. جهَادُاكَبِيرًا شَ

﴿ وَهُوَ ٱلَّذِي مَرَجَ ٱلْبَحْرَيْنِ هَلَذَا عَذَبُّ فُرَاتُ وَهَنَذَامِلْحُ أَجَاجُ وَجَعَلَ بِنَهُمَا بَرُزَخًا

> وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْراً وَكَانَ رَبُّكَ فَدِيرًا ١

- 55. And they (disbelievers, polytheists) worship besides Allah that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.
- 56. And We have sent you (O Muhammad only as a bearer of glad tidings (صلى الله عليه وسلم and a warner.
- 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), save that whosoever wills may take a Path to his Lord.
- صلى 58. And put your trust (O Muhammad in the Ever Living One Who dies الله عليه وسلم not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,
- 59. Who created the heavens and the earth and all that is between them in six Days. Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet concerning His , صلى الله عليه وسلم Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).
- **60.** And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you "command us?" (صلى الله عليه وسلّم Muhammad And it increases in them only aversion.
- **61.** Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- 63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِ عَظَهِيرًا ٥

وَمَآأَرُسِلْنَكَ إِلَّامُيَشِّرًا وَيَذِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

قُلْمَا أَسْنَلُكُمْ عَلَيْهِ مِنْ أَجْرِ إِلَّا مَن شَاءَ أَن بَتَخذَ إِلَى رَبِه ، سَبِيلًا

وَتَوَكَّلُ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ وَسَيِّحْ بحَمْدِهِ وَوَكَفَىٰ بِهِ عِبْدُنُوبِ عِبَادِهِ عَجَبِرًا ﴿ ١

ٱلَّذِي خَلَقَ ٱلسَّمَوْتِ وَٱلْأَرْضَ وَمَا يَنْنَهُمَا فِي سِتَّةِ أَيَّامِ ثُعَّ أَسْتَوَىٰ عَلَى ٱلْعَرْشُ ٱلرَّحْمَٰنُ فَسَّكُلِّ به، خَيداً ١

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُواْ لِلرَّمْ نَ قَالُواْ وَمَا ٱلرَّحْ نَنُ أَنَسْجُدُلِمَاتَأْمُرُنَا وَزَادَهُمْ نَفُورًا ١ ١٠

نَبَادِكَ ٱلَّذِي جَعَلَ فِي ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِهَا سِرَجًا وَقِكُمُرًا مُنِيرًا ١

وَهُوَ ٱلَّذِي جَعَلَ ٱلَّـٰلَ وَٱلنَّهَارَخِلْفَةً لِّمَنْ أَرَادَ أَن مَذَكَر أَوْ أَرادَ شُكُورًا ١

وَعِبَادُ ٱلرَّحْنَ الَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنَا وَإِذَاخَاطَبَهُمُ ٱلْجَنْهِلُونَ قَالُواْسَكَنَمَا ﴿ اللَّهُ they reply back with mild words of gentleness.

- **64.** And those who spend the night in worship of their Lord, prostrate and standing. [1]
- 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment."
- **66.** Evil indeed it (Hell) is as an abode and as a place to rest in.
- 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
- 68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse— and whoever does this shall receive the punishment. [2]
- **69.** The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;
- 70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. [3]

وَٱلَّذِينَ يَبِيتُوكَ لِرَبِّهِ مَسُجَّدًا وَقِيكُمًا

وَٱلَّذِينِ يَقُولُونَ رَبَّنَا اَصْرِفْ عَنَّاعَذَابَ جَهَنَمَّ إِنِّ عَذَابَهَا كَانَ غَرَامًا ۞

إِنَّهَ اسَآءَتْ مُسْتَقَرَّا وَمُقَامًا ١

وَٱلَّذِيكِ إِذَآ اَنْفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنِ ذَلِكَ فَوَامًا ﴿ ﴾

ۅؘٲڶؘڍڽؘڵٳؽۮڠؙۅڬۘڡؘۼٲڷڡٳڵڽۿٵٵڂؘۯۅؘڵٳؽڡ۠۬ؾؙڷؙۅ۬ڹؘ ٲڶؿؘڡ۠ڛٲڶؾۣڂۯؠٞٲڶڷڎٳڵٙؠٳ۫ڶڂؚڥٙۅؘڵٳێۯ۬ؿٛۅٮٛ ۅؘمؘڽؘؿٚۼڶڎؘڵؚػؠڶڨٙٲؽٵۿٳ۞

يُّضَعَفَ لَهُ ٱلْمَسَذَابُ يَوْمَ ٱلْقِيدَمَةِ وَيَخْلُدُ فِيهِ. مُهَانًا ﴿ اللَّهُ اللّ

ٳڵؘۜڡؘڹڗؘٵڹۅؘٵڡؘٙؗۘؽۅؘعَمِلَ عَمَلَاصَلِحًا فأُوْلَتِهِكَ يُبُدِّلُ ٱللَّهُ سَيِّعَاتِهِمْ حَسَنَنتِّ وَكَانَ ٱللَّهُ عَنْمُولَرَّتِهِمَا ۞

^{[1] (}V.25:64) Ibn 'Abbâs في الله عنها said: "Whosoever prayed two *Rak'at* or more after the 'Isha (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the 'Ishâ (night) prayer will be considered like those mentioned in this Verse." (Tafsîr Al-Qurtubî).

⁽V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

^[3] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lu' Wal-Marjan,* Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbâs نرضى الله عنهما Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person

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- 71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.
- 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- 73. And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
- 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttagûn (the pious. See V.2:2)."
- 75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- 76. Abiding therein excellent it is as an abode, and as a place to rest in.
- 77. Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for (inseparable, permanent punishment)."

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغْوِ مَرُّواْ كِرَامًا ١

> وَٱلَّذِينَ إِذَاذُكِيِّرُواْبِنَايَنِ رَبِّهِ لَوْ يَخِيرُ وأَعَلَنْهَا صُمَّا وَعُمْهَا أَلَّا الَّهُ

نَ يَقُولُوكَ رَبُّنَا هَبْ لَنَامِنْ أَزْوَلِجِنَا لِنَاقُرَّهَ أَعْيُبُ وَٱجْعَكَلْنَا

أَوْلَكِيكَ يُجِّهُ وَكِ ٱلْخُدُوكَةَ بِعَاصَكِهُ وَأَ وَ مُلَقَّوْنَ فِيهِ الْمَحِيَّةُ وَسَلَامًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ايَعْبَوُّا بِكُوْرَق لَوْلَادُعَا وَكُمُّ فَقَدْ

as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

And there was also revealed: "Say: O My slaves who have transgressed against their ownselves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (Sahih Al-Bukhari, Vol.6, Hadith No.334).

Sûrat Ash-Shu'arâ (The Poets) XXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

- 2. These are the Verses of the manifest Book [(this Qur'ân), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].
- 3. It may be that you (O Muhammad صلی are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islâmic Monotheism].[1]
- **4.** If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
- 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.
- 6. So they have indeed denied (the truth this Qur'ân), then the news of what they mocked at will come to them.
- 7. Do they not observe the earth how much of every good kind We cause to grow therein?
- **8.** Verily, in this is an Ayâh (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.
- 9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

إِللَّهُ الرَّحْوَ الرَّحِيمِ

طستر 🗯

يَلْكَ ءَايَتُ ٱلْكِنَبِ ٱلْمُيِينِ

لَعَلَّكَ بَنْخِعٌ نَفْسَكَ أَلَّا يَكُونُواْ مُؤْمِنِينَ ٢

إِن نَشَأَنْنَزِلْ عَلَيْهِم مِنَ الشَّمَاءِ ءَايَةُ فَظَلَّتْ أَعَنْ هُمُ مُ

وَمَايَأْنِيهِم مِّن ذِكْرِمِنَ ٱلزَّمْنَ يُحْدَثٍ إِلَّا كَانُواْ عَنْهُ مُعْرِضِينَ ۞

فَقَدُّكُنَّبُواْفَسَيَأْتِيمِمَ أَنْبَتُوُامَا كَانُوا بِهِ-يَسْتَهْزِهُونَ ۞

أَوَلَهُ يَرُواْ إِلَى ٱلْأَرْضِ كُوْ ٱلْكِنَا فِهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۞

إِنَّ فِ ذَالِكَ لَآيَةٌ وَمَا كَانَ أَكْثُرُهُم مُّؤْمِنِينَ ۞

وَإِنَّ رَبِّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

श्रेद्धारिक क

^{[1] (}V.26:3) See the footnote of (V.3:85).

10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are Zâlimûn (polytheists and wrong-doers) —

11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"

- 12. He said: "My Lord! Verily, I fear that they will belie me,
- 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).
- 14. "And they have a charge of crime against me, and I fear they will kill me."
- 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily We shall be with you, listening.
- 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Alamîn (mankind, jinn and all that exists),
- 17. "So allow the Children of Israel to go with us."
- 18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of vour life with us.
- 19. "And you did your deed, which you did (i.e. the crime of killing a man)while vou were one of the ingrates."
- 20. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).
- 21. "So I fled from you when I feared you. But my Lord has granted me Hukm (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَمْتِ ٱلْقَوْمَ ٱلظَّلِيمِينَ ﴿ إِنَّا

قَوْمَ فَوْعَوْنَ أَلَا مَنَّقُونَ ١

قَالَ رَبِ إِنِّ أَخَافُ أَن يُكَذِّبُونِ ﴿ اللَّهُ اللَّهُ الرَّبُ إِنَّ اللَّهُ

وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَـُنْرُونَ شَ

وَهُمُهُ عَلَىٰ ذَنْكُ فَأَخَافُ أَن يَقْتُ لُون ١

قَالَ كَلَّا فَأَذْهَبَابِئَايَئِنَا أَإِنَّا مَعَكُم مُسْتَمِعُونَ إِنَّا

فَأْتِيا فِرْعَوْنَ فَقُولًا إِنَّا رَسُولُ رَبِّ ٱلْعَلَمِينَ (إِنَّا)

أَنْ أُرْسِلْ مَعَنَا بَنِي إِسْرَتِهِ بِلَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلِيشَتَ فِينَا مِنْ عُمُركَ سِنِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِي فَعَلْتَ وَأَنتَ مِنَ ٱلْكَيْفِرِينَ ﴿ اللَّهُ قَالَ فَعَلْنُهُمَّ إِذَا وَأَنَا مِنَ ٱلضَّا لَينَ إِنَّ

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَني مِنَ ٱلْمُرْسَلِينَ ١

- 22. "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."
- 23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinn and all that exists)?"
- 24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."
- 25. [Fir'aun (Pharaoh)] said to those around: "Do you not hear (what he says)?"
- 26. [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"
- 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"
- 28. [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"
- 29. [Fir'aun (Pharaoh)] said: "If you choose an ilâh (god) other than me, I will certainly put you among the prisoners."
- 30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"
- 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"
- 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.
- 33. And he drew out his hand, and behold, it was white to all beholders!
- 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.
- 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

وَتَلْكَ نِعْمَةٌ تَمُنُّهُا عَلَيَّ أَنْ عَبَدَتَّ بَنِيّ إِسْرَهِ مِلَ إِنَّ ا

قَالَ فِرْعَوْنُ وَمَارَبُ ٱلْعَلَمِينَ

قَالَ رَبُّ ٱلسَّمَنُوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَّا إِن كُنتُم مُوقِينِينَ ﴿ إِن كُنتُم مُوقِينِينَ ﴿ إِنَّا

قَالَ لِمَا يَحَوِّلُهُ وَ أَلَا تَسْمَعُونَ ١

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآبِكُمُ ٱلْأَوَّلِينَ اللهُ

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيَّ أُرْسِلَ إِلَيْكُو لَمَجْنُونٌ ١

قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَابَيْنَهُمَّآ إِن كُنْهُمْ تَعْقِلُونَ ۞

قَالَ لَين ٱتَّخَذْتَ إِلْهَاعَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمُسْجُونِينَ ١

قَالَ أُولَوْحِنْتُكَ بِشَيْءِ مُبِينِ

قَالَ فَأْتِ بِهِ عِن كُنتَ مِنَ ٱلصَّدِ فَينَ اللَّهِ

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ (١٠)

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيْضَآهُ لِلنَّنْظِرِينَ ﴿ اللَّهُ

قَالَ لِلْمَلَإِ حَوْلُهُ إِنَّ هَلَا لَسَاحِرٌ عَلِيمٌ ١

يُرِيدُأَن يُغْرِجَكُم مِنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا

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- 36. They said: "Put him off and his brother (for a while), and send callers to the cities:
- 37. "To bring up to you every well-versed sorcerer."
- 38. So the sorcerers were assembled at a fixed time on a day appointed.
- 39. And it was said to the people: "Are you (too) going to assemble?
- 40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."
- 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"
- 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."
- 43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"
- 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"
- 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!
 - **46.** And the sorcerers fell down prostrate.
- 47. Saying: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

فَ الْوَ أَأَرْحِهُ وَأَخَاهُ وَأَبْعَثْ فِي ٱلْمَدَآيِن حَيْشِرِينَ إِنَّ

يَـأْتُوكَ بِكُلِّ سَخَارِ عَلِيمِ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَنتِ يَوْمِ مَّعْلُومِ ١

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّحْتَمِعُونَ ﴿ اللَّهُ

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلْفَيْلِينَ ٢

فَلَمَاجَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَبِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَعْنُ ٱلْعَيْلِينَ إِنَّ

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ ٱلْمُقَرِّبِينَ ١

قَالَ لَهُمْ مُوسَىٰ أَلْقُواْ مَا أَنْتُمْ مُلْقُونَ ﴿ إِنَّ اللَّهِ اللَّهِ مُلْقُونَ ﴿ إِنَّا

فَأَلْقَوْاْحِبَا لَمُهُمْ وَعِصِيَّهُمْ وَقَالُواْبِعِزَّةِ فِرْعَوْنَ إِنَّالْنَحْنُ ٱلْعَلَمُونَ ١

فَأَلْقَ مُوسَى عَصَاهُ فَاذَاهِيَ تَلْقَفُ مَا نَأْفَكُونَ إِنَّا

فَأَلْقِي السَّحَرَةُ سَنِجِدِينَ ﴿ اللَّهُ عَلَيْكُ اللَّهُ السَّحِدِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ قَالُوٓا ءَامَنَا بِرَبِّ ٱلْعَالِمِينَ ﴿

رَبّ مُوسَىٰ وَهَـُرُونَ ١٩

قَالَ ءَامَنتُ عَلَهُ وَقَبْلَ أَنْ ءَاذَنَ لَكُمْ ۚ إِنَّهُ لِكَيْمُ كُمُ ٱلَّذِي عَلَّمَكُمُ ٱلبِيِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُ قَطِّعَنَ أَيْدِيكُمُ ۗ وَأَرْجُلَكُمْ مِنْ خِلَفٍ وَلا صَلِّينًا كُمْ أَجْمَعِينَ (اللَّهُ)

- 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return.
- 51. "Verily we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâhl."
- 52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily you will be pursued."
- 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.
- **54.** (Saying): "Verily these indeed are but a small band.
- 55. "And verily, they have done what has enraged us.
- 56. "But we are a host all assembled, amply fore-warned."
- 57. So, We expelled them from gardens and springs,
- every kind **58.** Treasures. and of honourable place.
- 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
 - **60.** So they pursued them at sunrise.
- 61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."
- 62. [Mûsâ (Moses)] said: "Nay, verily with me is my Lord. He will guide me."
- 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.
- 64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

قَالُواْ لَاصَيْرَاَّنَا ٓ إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ٢

إِنَّانَطْمَعُ أَن يَغْفِرَ لَنَارَبُّنَا خَطَيْنَاۤ أَن كُنَّآ أُوَّلُ ٱلْمُؤْمِنِينَ ١

﴿ وَأَوْحَيْنَاۤ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِيعِبَادِىٓ إِنَّكُمُ مُتَبَعُونَ ١

فَأَرْسَلَ فِرْعَوْنُ فِي ٱلْمَدَآبِنِ خَشِرِينَ ﴿ إِنَّ اللَّهِ الْمُدَابِنِ خَشِرِينَ ﴿ إِنَّ الْم

إِنَّ هَنَوُلِآءِ لَشَرِ ذِمَةٌ قَلِيلُونَ (اللَّهُ

وَإِنَّهُمْ لَنَا لَغَا بِظُونَ ١

وَإِنَّا لَجَمِيعٌ حَذِرُونَ ١

فَأَخْرَجْنَاهُم مِن جَنَّتِ وَعُيُونِ ﴿ اللَّهُ اللَّهِ مَنْ جَنَّتِ وَعُيُونِ ﴿ اللَّهُ

وَكُنُوزُ وَمَقَامِ كَرِيمِ (٥٠)

كَذَٰلِكَ وَأُوْرَثُنَّهَا بَنِيٓ إِسْرَتِهِ مِلَ ﴿ ٢

فَأَتْبَعُوهُم مُشْرِقِينَ ١ فَلَمَّا تَرَاءَا ٱلْجَمْعَانِ قَالَ أَصْحَبُ مُوسَى إِنَّالَمُدُرِّكُونَ ١

قَالَ كَلِّرً أَنَّ مَعِيَ رَتِي سَهُدينِ اللهُ

فَأُوْحَيْنَاۤ إِلَىٰمُوسَىٰٓ أَن ٱضرب بَعَصَاكَ ٱلْبَحْرِ فَأَنفَلَقَ فَكَانَكُلُّ فِرْقِكَالطَّودِ ٱلْعَظِيمِ

وَأَزْلَفْنَاثُمَّ ٱلْآخَرِينَ ١

- 65. And We saved Mûsâ (Moses) and all those with him.
 - 66. Then We drowned the others.
- 67. Verily in this is indeed a sign (or a proof), yet most of them are not believers.
- **68.** And verily your Lord, He is truly the All-Mighty, the Most Merciful.
- 69. And recite to them the story of Ibrâhîm (Abraham).
- 70. When he said to his father and his people: "What do you worship?"
- 71. They said: "We worship idols, and to them we are ever devoted."
- 72. He said: "Do they hear you, when you call on (them)?
- 73. "Or do they benefit you or do they harm (you)?"
- 74. They said: "(Nay) but we found our fathers doing so."
- 75. He said: "Do you observe that which you have been worshipping
 - 76. "You and your ancient fathers?
- 77. "Verily they are enemies to me, save the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- 78. "Who has created me, and it is He Who guides me.
- 79. "And it is He Who feeds me and gives me to drink.
- 80. "And when I am ill, it is He who cures me.
- 81. "And Who will cause me to die, and then will bring me to life (again).

وَأَنْجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥ أَجْمَعِينَ ١

ثُمَّ أَغْرَفْنَا ٱلْآخَرِينَ ۞ إِنَّ فِي ذَلِكَ لَآئَةً وَمَا كَانَ أَكْثَرُهُم مُّوْمِينِنَ ۞

وَإِنَّ رَبُّكَ لَمُوَ ٱلْعَزِيزُ ٱلرَّحِيدُ ﴿

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِنْزَهِيمَ ١

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عَمَاتَعْبُدُونَ ﴿

قَالُواْ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَمَا عَنكِفِينَ ١

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ١

أَوْيِنفَعُونَكُمْ أَوْيَضُرُّونَ ﴿

قَالُواْ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَلِكَ يَفْعَلُونَ ﴿ اللَّهُ

قَالَ أَفَرَءَ يَتُم مَّا كُنتُم تَعَبُدُونَ ١

أَنتُدُ وَءَاباَ وَكُمُ الْأَفْلَمُونَ ١

فَإِنَّهُمْ عَدُوٌّ لِيَ إِلَّارَبَّ ٱلْعَنكِينَ ١

ٱلَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿

وَٱلَّذِى هُوَيُطْعِمُنِي وَيَسْقِينِ ﴿ كُنَّا

وَإِذَا مَرِضْتُ فَهُوَيَشْفِينِ ۞

وَٱلَّذِى يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿

- **82.** "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection)."
- **83.** My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.
- **84.** And grant me an honourable mention in later generations.
- **85.** And make me one of the inheritors of the Paradise of Delight.
- **86.** And forgive my father, verily he is of the erring.
- **87.** And disgrace me not on the Day when (all the creatures) will be resurrected.
- **88.** The Day whereon neither wealth nor sons will avail,
- **89.** Except him who brings to Allâh a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].
- **90.** And Paradise will be brought near to the *Muttaqûn* (the pious See V.2:2).
- 91. And the (Hell) Fire will be placed in full view of the erring.
- 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.
- 93. "Instead of Allâh? Can they help you or (even) help themselves?"
- 94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn* (devils, and those who were in error).
- 95. And the whole hosts of *lblîs* (Satan) together.

وَٱلَّذِيٓ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓنَتِي يَوْمَ ٱلدِّينِ

رَبِّ هَبْ لِی حُڪمًا وَٱلْحِقْنِی بِٱلصَّنلِحِین ﷺ

وَٱجْعَل لِيَ لِسَانَ صِدْقِ فِي ٱلْآخِرِينَ ﴿

وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٥

وَٱغْفِرْلِأَبِيٓ إِنَّهُۥكَانَمِنَ ٱلضَّالِّينَ ﴿

وَلَا تُغْزِفِي يَوْمَ يُبْعَثُونَ ﴿

يَوْمَلَايَنفَعُمَالٌ وَلَا بَنُونَ ۞

إِلَّامَنْ أَنَّ ٱللَّهَ بِقَلْبِ سَلِيمٍ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُنَّقِينَ ﴿

وَبُرِزَتِٱلْجَحِيمُ لِلْغَاوِينَ ۞

وَقِيلَ لَمُمُ أَيْنَ مَا كُنتُم تَعْبُدُونَ (١٠)

مِن دُونِ أَللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنكَصِرُونَ ﴿

فَكُبْكِبُواْفِيهَاهُمْ وَٱلْفَاوُرِنَ إِنَّ

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿

- **96.** They will say while contending therein.
- 97. By Allâh, we were truly in a manifest error.
- 98. When We held you (false gods) as equals (in worship) with the Lord of the 'Alamîn (mankind, jinn and all that exists);
- 99. And none has brought us into error except the Mujrimûn [Iblîs (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].
 - 100. Now we have no intercessors,
 - 101. Nor a close friend (to help us).
- 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
- 103. Verily in this is indeed a sign, yet most of them are not believers.
- 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 105. The people of Nûh (Noah) belied the Messengers.
- 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?
- 107. "I am a trustworthy Messenger to you.
- 108. "So fear Allâh, keep your duty to Him, and obey me.
- 109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 110. "So keep your duty to Allâh, fear Him and obey me."

قَالُواْ وَهُمْ فِيهَا يَخْنَصِمُونَ ١

تَأْلِلَهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَلَمِينَ ﴿

وَمَآأَضِلُنا إِلَّا ٱلْمُخِرِمُونَ ١

فَمَالَنَامِن شَلْفِعِينَ ٢ وَلَاصَدِيقٍ مَِيمٍ

فَلَهُ أَنَّ لَنَا كُرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ (١٠)

إِنَّ فِي ذَالِكَ لَآيَةً وَمَاكَانَ أَكْثَرُهُم مُّوْمِنِينَ (١٠)

وَإِنَّ رَبُّكَ لَمُواَلَّعَ بِرُالرِّحِيدُ اللَّهِ

كَذَّبَتْ فَوْمُ نُوجٍ ٱلْمُرْسَلِينَ (١٠)

إِذْ قَالَ لَمُمَّ أَخُوهُمْ نُوحُ أَلَانَنْقُونَ ﴿ إِنَّا

إِنْ لَكُمْ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ ٱللَّهُ وَأَطْعُونِ ﴿

وَمَآ أَسْتُلُكُمْ عَلَيْهِ مِنْ أَجْرِ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ ٱلْعَلَمِينَ ١

فَأَتَّفُوا ٱللَّهُ وَأَطْعُونِ ١

- 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"
- 112. He said: "And what knowledge have I of what they used to do?
- 113. "Their account is only with my Lord, if you could (but) know.
- 114. "And I am not going to drive away the believers
 - 115. I am only a plain warner."
- 116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."
- 117. He said: "My Lord! Verily, my people have belied me.
- 118. Therefore judge You between me and them, and save me and those of the believers who are with me."
- 119. And We saved him and those with him in the laden ship.
- 120. Then We drowned the rest (disbelievers) thereafter.
- 121. Verily, in this is indeed a sign, yet most of them are not believers.
- 122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
 - 123. 'Âd (people) belied the Messengers.
- 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?
- 125. "Verily I am trustworthy a Messenger to you.
- 126. "So fear Allâh, keep your duty to Him, and obey me.
- 127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn, and all that exists).

قَالُوٓ اَأَنُوۡ مِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ شَكَا

قَالَ وَمَاعِلْمِي بِمَا كَانُواْ يَعْمَلُونَ اللَّهُ

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْتَشْعُرُونَ إِنَّ الْ

وَمَآأَنَا بِطَارِدِٱلْمُؤْمِنِينَ اللهُ

إِنْ أَنَا إِلَّا لَذِيرٌ مُّسِنُّ ١

قَالُواْ لَيِن لَّمْ تَنتَهِ يَننُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿ اللَّهُ الْمُوالِدِينَ ﴿ اللَّهُ

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّ بُونِ ﴿ الْأَلَا

فَٱفْنَحْ بَيْنِي وَبَيْنَهُمْ فَتْحَاوَنِجَنِي وَمَن مَّعِيَ منَ ٱلْمُؤْمِنِينَ ١

فَأَنِحَنَنَهُ وَمَن مَّعَهُ وَفِي ٱلْفُلْكِ ٱلْمَشْحُونِ اللَّا

مُمِّ أَغْرَفْنَا بَعْدُ ٱلْبَاقِينَ إِنَّ اللَّهُ

إِنَّ فِي ذَالِكَ لَآلِيَةً وَمَاكَاتَ أَكْثَرُهُمُ مُؤْمِنِينَ شَ

وَإِنَّ رَبُّكَ لَهُوَ ٱلْعَرِيرُ ٱلرَّحِيمُ ١

كَذَبَتْ عَادُ ٱلْمُرْسَلِينَ اللهُ إِذْ قَالَ هَمُ مُ أَخُوهُمْ هُو دُ أَلَا نَتَقُونَ إِنَّا

الْمَالَكُونُ رَسُولُ أَمِينٌ ١

فَأَنَّقُوا أَللَّهَ وَأَطِيعُونِ ١

وَمَاۤ أَسۡ لُكُمُ عَلَيْهِ مِنْ أَجْرِ ۖ إِنْ أَجْرِى إِلَّاعَلَىٰ رَبِّ ٱلْعَلَمِينَ اللَّهُ

128. "Do you build high palaces on every high place, while you do not live in them?

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.[1]

130. "And when you seize (somebody), seize you (him) as tyrants?

131. "So fear Allâh, keep your duty to Him, and obey me.

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

133. "He has aided you with cattle and children.

134. "And gardens and springs.

135. "Verily, I fear for you the torment of a Great Day."

136. They said: "It is the same to us whether you preach or be not of those who preach.

137. "This is no other than the false tales and religion of the ancients, [Tafsir At-Tabarî1

138. "And we are not going to be punished."

139. So they belied him, and We destroyed them. Verily in this is indeed a sign, yet most of them are not believers.

140. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

141. Thamûd (people) belied the Messengers.

أَتَبْنُونَ بِكُلِّ رِبِعٍ ءَايَةً تَعْبَثُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَغَلُّدُونَ ١

وَإِذَا بِطَشْتُم بِطَشْتُم جَيَّادِينَ ﴿

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١

وَاتَّقُوا الَّذِي أَمَدُّكُم بِمَا تَعْلَمُونَ ١

أَمَدُّكُرُ بِأَنْعَلِمِ وَبَدِنَ شَ

وَجَنَّاتِ وَعُيُونِ شَ

إِنَّ أَخَافُ عَلَيْكُمْ عَذَابَ بَوْمِ عَظِيمِ اللَّهُ

قَالُواْسَوَآةُ عَلَيْنَآ أَوَعَظِتَ أَمْلَوْتَكُن مِنَ ٱلْوَاعِظِينَ اللهُ

إِنْ هَٰٰذَاۤ إِلَّا خُلُقُ ٱلْأَوَّ لِمَنْ اللَّهُ

وَمَانَعْنُ بِمُعَذَّبِينَ ﴿

فَكَذَّبُوهُ فَأَهْلَكُنَهُم أَنَ فِي ذَلِكَ لَآيَةً وَمَاكَانَ أَكْثَرُهُمُ مُؤْمِنِينَ ١

وَإِنَّ رَبِّكَ لَمُؤَالْعَرِيزُ ٱلرَّحِيمُ ١

كَذَّبَتْ ثَمُودُ ٱلْمُ سَلِينَ ١

^[1] (V.26:129) See the footnote (C) of (V.9:111).

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142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?

143. "I am a trustworthy Messenger to you.

144. "So fear Allâh, keep your duty to Him, and obey me.

145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

146. "Will you be left secure in that which you have here?

147. "In gardens and springs.

148. And green crops (fields) and date-palms with soft spadix.

149. "And you hew out in the mountains, houses with great skill.

150. "So fear Allâh, keep your duty to Him, and obey me.

151. "And follow not the command of Al-Musrifûn [i.e. their chiefs: leaders who were polytheists, criminals and sinners],

152. "Who make mischief in the land, and reform not."

153. They said: "You are only of those bewitched!

154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

156. "And touch her not with harm, lest the torment of a Great Day should seize you."

157. But they killed her, and then they became regretful.

إِذْ قَالَ لَمُمُ أَخُوهُمْ مَسْلِحُ أَلَائَنَقُونَ ١

إِنِّي لَكُمْ رَسُولُ آمِينٌ ١

فَأَتَّقُوا ٱللَّهَ وَأَطِيعُونِ ١

وَمَآأَشَنَلُكُمْ عَلَيْهِ مِنْ أَجْرٌ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبّ ٱلْعَلْمِينَ ١

أَتُتْرَكُونَ فِي مَا هَنْهُ نَآءَ امنينَ

في جَنَّتِ وَعُيُونِ ١ وَزُرُوعٍ وَنَخْ لِطَلْمُهَا هَضِيدٌ ١

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتَافَرهِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله

فَأُتَّقُواْ اللَّهَ وَأَطِيعُونِ ﴿ اللَّهُ اللَّهُ وَأَطِيعُونِ ﴿ اللَّهُ

وَلَا تُطِيعُوا أَمْرَ لَمُسْرِفِينَ ١

ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿ إِنَّا ۗ

قَالُوٓ أَإِنَّمَآ أَنتَ مِنَ ٱلْمُسَحِّرِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله

مَا أَنَكَ إِلَّا بِشُرُّ مِتْلُنَا فَأْتِ بِنَايَةٍ إِن كُنتَ مِنَ الصَّادِةِينَ ١

قَالَ هَنده عَنَاقَةٌ لَّمَا شِرْتٌ وَلَكُمْ شَدُّ ثُ يَوْمِ مَعْلُومِ ١

وَلَاتَمَتُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمِ عَظِيمِ (اللهِ)

فَعَقَرُوهَا فَأَصْبَحُواْ نَندِمِينَ ١

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

159. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

160. The people of Lût (Lot) (—who dwelt in the town of Sodom in Palestine) belied the Messengers.

161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?

162. "Verily I am trustworthy Messenger to you.

163. "So fear Allâh, keep your duty to Him, and obey me.

164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

165. "Go you in unto the males of the 'Âlamîn (mankind),

166. "And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!"

167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"

168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

169. "My Lord! Save me and my family from what they do."

170. So We saved him and his family, all.

171. Except an old woman (his wife) among those who remained behind.

172. Then afterward We destroyed the others.

فَأَخَذَهُمُ ٱلْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةٌ وَمَاكَاك أَكْثَرُهُم مُؤْمِنِينَ شَ

وَإِنَّ رَبُّكَ لَهُوَ ٱلْعَرِيزُ ٱلرَّحِيمُ ١

كَذَّبَتْ قَوْمُ لُوطِ ٱلْمُرْسَلِينَ ١

إِذْ قَالَ لَمُنْمُ أَخُوهُمْ أُوطُ أَلَائِنَقُونَ إِنَّ اللَّهُ

إِنِّي لَكُمْ رَسُولُ أَمِينٌ ١

فَأَنَّقُوا أَللَّهُ وَأَطِيعُونِ ١

وَمَا آشَتُكُمُ عَلَيْهِ مِنْ أَجْرٌ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَيْلُمِينَ ١

أَتَأْتُونَ ٱلذُّكُرَانَ مِنَ ٱلْعَلَمِينَ (١٠)

وَيَذَرُونَ مَاخَلَقَ لَكُوْ رَبُّكُم مِنْ أَزْوَجِكُمْ بَلْ أَسَمُ قَوْمُ عَادُونَ ﴿

قَالُواْلَينَ لَرْتَنْتَ دِيَنُلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ ٱلْقَالِينَ اللَّهُ

رَبُّ بَعِني وَأَهْلِي مِمَّايَعْمَلُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَنَحِينَهُ وَأَهْلُهُ وَأَجْمَعِينَ ﴿ إِنَّا إِلَّاعَجُوزَافِ ٱلْغَنبِينَ (١١)

مُرِّدُمَّرُ نَا ٱلْآخِرِينَ ٢

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

174. Verily, in this is indeed a sign, yet most of them are not believers.

175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

176. The dwellers of Al-Aikah [near Madyan (Midian)] belied the Messengers.

177. When Shu'aib said to them: "Will you not fear Allâh (and obey Him)?

178. "I am a trustworthy Messenger to you.

179. "So fear Allâh, keep your duty to Him, and obey me.

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

181. "Give full measure, and cause no loss (to others).

182. "And weigh with the true and straight balance.

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

184. "And fear Him Who created you and the generations of the men of old."

185. They said: "You are only one of those bewitched!

186. "You are but a human being like us and verily, we think that you are one of the liars!

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"

188. He said: "My Lord is the Best Knower of what you do."

وَأَمْطُرْنَاعَلَيْهِم مَطَرًّا فَسَاءَ مَطَرُ ٱلْمُنذَرِينَ الْإِنَّا

إِنَّ فِي ذَٰلِكَ لَا بَدُّ وَمَا كَانَ أَكْثُرُهُم مُّوْمِنِينَ ﴿

وَإِنَّ رَبِّكَ لَمُوَ ٱلْعَهِرُ ٱلرَّحِيمُ ﴿

كَذَّبَ أَصْعَلُ لَنَ كَانِهُ ٱلْمُرْسَلِينَ اللَّهُ

إِذْقَالَ هُمُ شُعَيْثُ أَلَانَنَقُونَ اللَّهُ

إِنِّي لَكُمْ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ ٱللَّهُ وَأُطِيعُونِ الآ

وَمَآ أَسْتُلُكُمْ عَلَيْهِ مِنْ أَجْرُ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبّ ٱلْعَالَمِينَ اللهُ

ا أَوْفُوا ٱلْكَيْلَ وَلَا تَكُونُواْ مِنَ ٱلْمُخْسِرِينَ اللَّهُ

وَزِنُواْ بِٱلْقِسْطَاسِٱلْمُسْتَقِيمِ ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله

وَلَا تَبِحُسُواْ النَّاسَ أَشْيَاءَ هُرْ وَلَا تَعْثُوَّا فِي ٱلْأَرْضِ مُفْسِدِينَ شَ

وَٱتَّقُواْ ٱلَّذِى خَلَقَكُمْ وَٱلْحِيلَةَ ٱلْأَوَّلِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالُوٓ أَإِنَّ مَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿

وَمَآ أَنْتَ إِلَّا بَشَرُ مِتْ لُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَندِينَ ١

فأسقِط عَلَيْنَا كِسَفَامِنَ ٱلسَّمَآءِ إِن كُنت مِنَ ٱلصَّدِقِينَ اللهُ

قَالَ رَبِّيٓ أَعْلَمُ بِمَا تَعْمَلُونَ إِنَّ

189. But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

- 191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
- 192. And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),
- 193. Which the trustworthy Rûh [Jibrî] (Gabriel)] has brought down
- ملى 194. Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners.

195. In the plain Arabic language.

196. And verily, it (the Qur'an, and its صلرالله عليه revelation to Prophet Muhammad is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)l of former people.

197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm who embraced Islâm)[1] of the Children of Israel knew it (as true)?

198. And if We had revealed it (this Our'an) unto any of the non-Arabs,

199. And he had recited it unto them, they would not have believed in it.

200. Thus have We caused it (the denial of the Qur'an) to enter the hearts of the Mûjrimûn (criminals, polytheists, sinners).

201. They will not believe in it until they see the painful torment.

فَكَذَبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمِ عَظِيمِ ﴿ اللَّهُ عَذَابَ يَوْمِ عَظِيمِ اللَّهُ

إِنَّ فِي ذَٰلِكَ لَا يَهُ وَمَا كَانَ أَكْثَرُهُم مُّوْمِنِينَ ﴿

وَإِنَّ رَبُّكَ لَمُو ٱلْعَرِيزُ ٱلرَّحِيمُ اللَّهِ

وَإِنَّهُ مُكَنِرِفُ رَبِّ ٱلْعَنَامِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿ إِنَّا

بِلِسَانِ عَرَبِي مُبِينِ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال وَإِنَّهُ لَفِي زُبُراً لَأَوَّلِينَ

أُوَلَزِيكُن لَمْمُ اللَّهُ أَن يَعْلَمُهُ عُلَمَتُواْ بَنِيٓ إِسْرَةٍ مِلَ ﴿ اللَّهُ

وَلَوْنَزَّلْنَهُ عَلَى بَعْضِ ٱلْأَعْجَمِينَ ١

فَقَرَأُهُ, عَلَيْهِم مَّاكَانُواْ بِدِء مُؤْمِنِينَ ١

كَنَالِكَ سَلَكُنْنُهُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ﴿

لَا يُؤْمِنُونَ بِهِ عَقَّى مَرُقُ الْفَذَابَ ٱلْأَلْمِدَ اللهِ

[[]رضى الله عنه V.26:197) See the footnote of (V.5:66) [The story about 'Abdullah bin Salam [رضى الله عنه

202. It shall come to them of a sudden, while they perceive it not.

203. Then they will say: "Can we be respited?"

204. Would they then wish for Our Torment to be hastened on?

205. Tell Me, (even) if We do let them enjoy for years,

206. And afterwards comes to them that (punishment) which they had been promised,

207. All that with which they used to enjoy shall not avail them.

208. And never did We destroy a township but it had its warners

209. By way of reminder, and We have never been unjust.

210. And it is not the *Shayâtîn* (devils) who have brought it (this Our'an) down.

211. Neither would it suit them, nor they can (produce it).

212. Verily, they have been removed far from hearing it.

213. So invoke not with Allâh another ilâh (god) lest you should be among those who receive punishment.

214. And warn your tribe (O Muhammad of near kindred.[11] (صلى الله عليه وسلم

فَيَأْتِيهُم بَعْنَةُ وَهُمْ لَا يَشْعُرُونَ

فَيَقُولُواْ هَلَ نَعْنُ مُنظَرُونَ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ١

أَفَرَءَيْتَ إِن مَّتَّعْنَكُهُمْ سِنِينَ ١

ثُرَّجَاءَهُم مَّا كَانُواْ يُوعَدُونَ 📦

مَآأَغَنَىٰعَنَّهُم مَّاكَانُواْيُمَتَّعُونَ ﴿

وَمَآأَهُلَكُنَامِن قَرْبَةِ إِلَّا لَمَا مُنذرُونَ ١

ذِكْرَىٰ وَمَاكُنَّاظُيْلِمِينَ ﴿ ثُنَّا

وَمَانَنَزَلَتْ بِهِ ٱلشَّيَنِطِينُ ﴿

وَمَا يَنْبَغِي لَمُهُمْ وَمَا يَسْتَطِيعُونَ شَ

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ١

فَلَانَدْءُ مَعَ ٱللَّهِ إِلَاهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَأَنْدُرْعَشِيرَيْكَ ٱلْأَقْرَبِينَ

^{[1] (}V.26:214) Narrated Ibn 'Abbâs نرضي الله عنهما : When the Verse: "And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred." (V.26:214) was revealed, Allah's Messenger went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâhî" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So Sûrat Al-Masad"Perish the hands of Abû Lahab!" (V.111:1) was revealed (Sahih Al-Bukhari, Vol.6, Hadîth No.495).

^{* &}quot;Ya Sabahah!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

- 215. And be kind and humble to the believers who follow you.
- 216. Then if they disobey you, say: "I am innocent of what you do."
- 217. And put your trust in the All-Mighty, the Most Merciful.
- ملى الله Who sees you (O Muhammad ملى الله سلم when you stand up (alone at night for Tahajjud prayers).
- 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).
- He, is the **220.** Verily He, only All-Hearer, the All-Knower.
- **221.** Shall I inform you (O people!) upon whom the Shavâtîn (devils) descend?
- **222.** They descend on every lying, sinful person.
- 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.
- 224. As for the poets, the erring ones follow them.
- 225. See you not that they speak about every subject (praising people - right or wrong) in their poetry?
- 226. And that they say what they do not do.
- 227. Except those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱنَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِئَ أُمِّمَاتَعُ مَلُونَ ﴿ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَتَوَكَّلُ عَلَى ٱلْعَرِيزِ ٱلرَّحِيمِ ١

ٱلَّذِي يَرَينكَ حِينَ تَقُومُ ١

وَيَقَلُّكُ فِ ٱلسَّاجِدِينَ اللَّهُ

إِنَّهُ مُوَالسِّمِيعُ ٱلْعَلِيدُ ١

هَلْ أُنبَتُكُمْ عَلَى مَن تَنَزَّلُ ٱلشَّيَطِينُ

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكِ أَشِيرِ

يُلْقُونَ ٱلسَّمْعَ وَأَحْتُرُهُمْ كَنْذِبُونَ ۞

وَٱلشُّعَرَآءُ يَنَيِعُهُمُ ٱلْعَاوُدَ ١

أَلَزِنَرَأَنَّهُمْ فِ كُلِّ وَادٍ يَهِيمُونَ ١

وَأُنَّهُمْ يَقُولُوكَ مَا لَا يَفْعَلُونَ ﴿

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَيمُواْ ٱلصَّيْلِحَيْتِ وَذَّكُرُواْ ٱللَّهَ كَثِيرًا وَٱننَصَرُواْمِنْ بَعَدِ مَاظُلِمُواْ وَسَيَعَكُوُ ٱلَّذِينَ ظَلَمُوا أَيُّ مُنقَلَب يَنقَلُونَ ١

Surat An-Naml (The Ants) XXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Tâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Our'ân, and

These are the Verses of the Qur'an, and (it is) a Book (that makes things) clear:

- 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- 3. Those who perform As-Salât (Iqâmat-as-Salât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
- 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.
- 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
- 6. And verily, you (O Muhammad صلى الله) are being taught the Qur'ân from One, All-Wise, All-Knowing.
- 7. (Remember) when Mûsâ (Moses) said to his household: "Verily I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
- 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be



بِنْ الْرَحِيَةِ الْأَمْزِ الرَّحِيَةِ

طَسَ ۚ قِلْكَ ءَايَنتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ٥

هُدَى وَيُشْرَىٰ لِلْمُؤْمِنِينَ ٢

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْنُونَ ٱلزَّكَوْةَ وَهُمَ بِٱلْآخِرَةِ هُمْ يُوفِئُونَ ۞

إِنَّ اَلَٰذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ زَيَّنَا لَمُمْ أَعْسَلَهُمْ فَهُمْ يَعْمَهُونَ ۞

اُوْلَتِيكَ اَلَيْنِ هَثُمُّ سُوَّهُ اَلْعَكَذَابِ وَهُمْ فِي ٱلْآخِرَةِ هُمُّ اَلْآخِرَةِ هُمُّ اَلْآخِرَةِ هُمُ اَلْآخَسُرُونَ ۞

وَإِنَّكَ لَنْكُفُّ ٱلْقُرْءَ اكْمِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿

إِذْ قَالَمُوسَىٰ لِأَهْلِهِ ۚ إِنِّ اَنَسْتُ نَازَاسَتَاتِيكُمْ مِنْهَا بِعَبَرٍ أَوْءَاتِيكُمْ بِشِهَابٍ فَلَيِس لَعَلَّكُورَ نَصْطَلُون ﴾

فَلَمَّاجَآءَ هَانُودِىَ أَنْ بُورِكِ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَشُبْحَنَ ٱللَّهِ رَبِّ ٱلْعَلَيِينَ ۞ Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

- 9. "O Mûsâ (Moses)! Verily it is I, Allâh, the All-Mighty, the All-Wise.
- 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily the Messengers fear not in front of Me.
- 11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.
- 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily they are a people who are Fâsiqûn (rebellious, disobedient to Allâh).
- 13. But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."
- 14. And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Muſsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.).
- 15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"
- 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said:

يَنْمُوسَىٰۤ إِنَّهُۥ أَنَا ٱللَّهُ ٱلْعَرِيزُ ٱلْحَكِيمُ

وَٱلْنِ عَصَالاً فَلَمَّارَءَاهَا تَهُنَّرُ كَأَنَّهَا جَآنٌّ وَكَى مُدْمِرًا وَلَرْ يُعُقِّبُ يَمُوسَىٰ لاَنَّغَفْ إِنِى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ۞

إِلَّامَنظَلَرَثُرَّ بَدُلَ حُسْنَابَعْدَ سُوٓءِ فَإِنِي عَفُورٌ وَحَيِّمُ اللَّهِ وَمُ اللَّهِ عَفُورٌ المَّدِيمُ اللَّ

ۅؘٲڐڿڷؽۮڬ؈ٚڿۧۑؚڮۼۜڠؙڔۼۘؠێۻٵۤ۽ڡۣڽ۫ۼؙؠۣؗڛؗۅٙڐٟۜ ڣۣؿۺۼۦؙٳێٮؾٟٳڮٙڣۯۼۅۜؽؘۅؘڣٚۄ؞ڐٛٳڹۜۿؠػڶۊؙٳڣٙۄؙٵ ڡٚڛڣؚؽڶ۞۫

فَلَمَّاجَآءَتُهُمْ ءَايَنْنَامُبْصِرَةً قَالُواْ هَذَاسِحْرٌ مُبِيثُ (اللهِ)

وَحَصَدُوا بِهَا وَاسْنَيْقَنَتْهَاۤ أَنفُسُهُمْ ظُلْمًا وَعُلُوّاً فَٱنظُــزَكَيْفَ كَانَعَقِبَةُ ٱلْمُفْسِدِينَ ﴿

ۅؘڷڡؘۧڐٵؘؽؘێٵۮٲۅؙۮۅؘڛؙڶێؽڒؘۼڷڡٵؖٚۅؘڡٞٵڵٵڂۛڡ۫ڎؙؽڷؚڡ ٱڵٞؽؚؽڣؘڞؘۘڶٮؘٵۼڶػؿؠڔۺٙۼٵڍۄٱڵڡؙۊ۬ڡۣڹڹ۞

وَوَرِثَ سُلَيْمَنُ دَاوُدِّ وَقَالَ يَثَأَيُّهَا ٱلنَّاسُ عُلِمْنَا

"O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

- 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
- 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."
- 19. So he [Sulaimân (Solomon)] smiled, amused at her speech^[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
- 21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
- 22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
- 23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

مَنطِقَٱلطَّيْرِ وَأُوتِينَامِنَكُلِّ شَيَّةٍ إِنَّ هَاذَا لَمُوَ ٱلْفَضْلُ ٱلْمُدِينُ

وَحُيثِرَ لِسُلَيْمُنَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنِسِ وَالطَّيْرِفَهُمْ تُوزَعُونَ ١

حَةً ﴿إِذَا أَنَّوْا عَلَى وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَكَأَيُّهَا ٱلنَّمْلُ أذخُلُواْ مَسَنِكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُوَ لَا يَشْعُرُونَ ١

فَنَبَسَّمَ صَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيّ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيَّ أَنْعَمْتَ عَلَى وَعَلَى وَلَدَيَّ وَأَنْ أَعْمَلُ صَلِحًا مَّرْضَنْهُ وَأَدْخِلْنِي بِرَحْمَتِكَ في عِبَادِكَ ٱلصَّيْلِمِينَ ١

وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَالِى لَآ أَرَى ٱلْهُدْهُدَ أُمْ كَانَمِنَ ٱلْعُكَآمِدِيكَ ١

> لَأُعُذَنَّهُ مُ عَذَاكًا شَكِدِيدًا أَوْلَأَ أَذْ يَحَنَّهُ أَوْلِيَا أَتِينَى بِسُلْطَانِ مُبِينِ ١

فَمَكَتَ غَيْرَ بَعِيدِ فَقَالَ أَحَطَتُ بِمَالَمْ يُحِطُّ بِهِ -وَجِنْتُكُ مِن سَبَابِنَبَايِقِينِ ١

إِنِّي وَجَدتُ أَمْراً ةَ تَمْلِكُهُمْ وَأُوتِيتَ مِنكُلِّ شَيْءِ وَلَمْاعَرْشُ عَظِيمٌ شَ

^{[1] (}V.27:19) See the footnote of (V.6:143).

- found her and her people 24. "I worshipping the sun instead of Allah, and Shaitân (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."
- 25. [As Shaitan (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabarî]
- 26. Allâh, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- 28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- 29. She said: "O chiefs! Verily! Here is delivered to me a noble letter.
- 30. "Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful:
- 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."
- 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
- 33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

وَحَدِثُهَا وَقَوْمَهَا سَنْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَتَنَ لَهُمُ ٱلشَّيْطَانُ أَعْمَالُهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمُ لَا يَهْمَدُونَ ١

أَلَّا يَسْجُدُواْ بِلَّهِ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ فِٱلسَّمَوَتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُحْفُونَ وَمَا تُعْلِنُونَ ١

اللهُ لَا إِللهَ إِلَّا هُوَرَبُّ الْعَرْشِ الْعَظِيمِ ١١١٠

* قَالَ سَنَظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَندِبِينَ

ٱذْهَب بِكِتَ بِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَأَنظُرْ مَاذَا بَرْجِعُونَ ١

قَالَتْ يَتَأَمُّا ٱلْمَلَوُّ إِنَّ ٱلْفِي إِلَّ كِنَبُّ كَرِيمُ اللهِ

إِنَّهُ وَمِن سُلَيْمَنَ وَإِنَّهُ وبِسْعِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيعِ ۞

أَلَاتَعْلُواْ عَلَى وَأَنْوُنِي مُسْلِمِينَ ﴿

قَالَتْ يَنَأَيُّهُ ٱلْمَلَوُّا أَفْتُونِ فِي أَمْرِي مَاكُنتُ قَاطِعَةً أَمْرُاحَتَّىٰ تَشْهَدُونِ

فَالُواْ نَحَنُ أُولُواْ فُوَةٍ وَأُولُواْ بَأْسِ شَدِيدٍ وَٱلْأَمْرُ لِلَيْكِ فَأَنظُري مَاذَاتَأْمُرِينَ ٢

- 34. She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.
- 35. "But verily! I am going to send him a present, and see with what (answer) the messengers return."
- 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- 37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the presentl: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
- 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
- 39. A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am strong, and trustworthy for such indeed work."
- 40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."
- 41. He said: "Disguise her throne for her that we may see whether she will be guided

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَحَكُواْ فَرْكَةً أَفْسَدُوهَا وَجَعَلُوا أَعَزَهَ أَهْلَهَا أَذِلَّهُ وَكَذَلِكَ يَفْعَلُونَ ١

وَإِنِّي مُرْسِلَةً إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةُ إِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ١

فَلَمَّا جَآءَ سُلَيْمُنَ قَالَ أَتُعِدُّونَنِ بِمَالِ فَمَآءَاتَىٰنِ ٓ ٱللَّهُ خَيْرٌمْمًا ءَاتَسْكُم مِلْ أَنتُوبِهَديَّت كُونَفْرَحُونَ

> أرْجِعْ إِلَيْهِمْ فَلَنَأْ لِيَنَّهُم بِحُنُودِلَّا قِبَلَ لَهُمْ بَهَا وَلَنْخُرِجَنَّهُم مِنْهَا أَذِلَّهُ وَهُمْ صَغِرُونَ ١

قَالَ يَنَأَيُّهُا ٱلْمَلَوُّا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِ مُسْلِمِينَ ﴿ اللَّهُ
قَالَ عِفْرِيتُ مِّنَ ٱلْجِنَّ أَنَا عَإِنِيكَ بِهِ = قَبْلَ أَن تَقُومَ مِن مَقَامِكَ وَإِنِّي عَلَيْهِ لَقُويُّ أَمِينٌ ﴿ إِنَّ

قَالَ أَلَّذِي عِندُهُ وَعِلْرُ مِن ٱلْكِنْبِ أَنَّا عَالِيكَ بِهِ عَبْلَ أَن مَرْتَدَ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُ وَقَالَ هَنذَا مِن فَضْل رَبِّي لِيَبْلُونِيٓ ءَأَشْكُوْأَمْ أَكُفُرٌّ وَمَن شَكَّمَ فَانَّمَا يَشَكُّرُ لِنَفْسِهِ أَ وَمَن كَفَرَ فَإِنَّ رَبِي غَيُّ كُرِيمٌ ٢

قَالَ نَكُرُ وَالْمَاعَرْشَهَا نَنظُرْ أَنْهَنَدىٓ

(to recognise her throne), or she will be one of those not guided."

- 42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."
- 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.
- 44. It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."
- 45. And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
- 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"
- 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ١

فَلَمَّاجَآءَتْ قِبلَ أَهَنكَذَاعَ شُكِّقًا لَتْ كَأَنَّهُ رهُو وأوتنا ٱلْعِلْمَ مِن قَلْهَا وَكُنَّا مُسْلِمِينَ ١

> وَصَدَّهَامَا كَانَت تَعْبُدُمِن دُون ٱللَّهِ إِنَّهَا كَانَتْ مِنقُومِ كَنفرينَ ﴿

فِيلَ لَمَا ٱدْخُلِي ٱلصَّرْحُ فَلَمَّا رَأَتُهُ حَسِبَتُهُ لُجَّةً وَكَشَفَتْعَن سَاقَيْهَأْقَالَ إِنَّهُ ,صَرْحٌ مُّمَرَّدٌ مِّن قَوَّادِيرٌ قَسَالَتْ رَبِّ إِنِّي ظُلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَنَ لِلَّهِ رَبِّ ٱلْعَنَلَمِينَ ﴿

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَيٰلِحًا أَنِ ٱعْبُدُواْ أَللَّهُ فَإِذَا هُمْ فَرِيقَ إِن يَغْتَصِمُونَ (١)

قَالَ يَنقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّنَةِ قَبْلَ ٱلْحَسَنَةَ لَوْلَاتَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿ إِنَّا

> قَالُواْ ٱظَيَرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَتَ بِرُكُمْ عِندَاللَّهِ بَلْ أَنتُم فَوْمٌ تُفْتَنُونَ ﴿ اللَّهُ عِندَاللَّهِ مَلْ اللَّهُ عِندَاللَّهِ مَا اللَّهُ

- 48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
- 49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily we are telling the truth."
- 50. So they plotted a plot, and We plotted a plot, while they perceived not.
- 51. Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
- 52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.
- 53. And We saved those who believed. and used to fear Allâh, and keep their duty to Him.
- 54. And (remember) Lût (Lot)! When he said to his people.[11] Do you commit Al-Fâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
- 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

وَكَاكِ فِي ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلأَرْضِ وَلَا يُصْلِحُونَ ١

فَالُواْ تَقَاسَمُواْ بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُعَرَّلَنَهُ وَلَا لَهُ ثُعَرَّلَنَهُ ولَنَّ لوَلْيَهِ عَاشَهِ ذَنَا مَهْلِكَ أَهْلِه ، وَإِنَّا لَصَيْدِقُونَ شَا

وَمَكَرُواْ مَضَرًّا وَمَكَرْ يَامَكُمُ وَهُمْ لَا يشْعُرُونَ ١ فَأَنظُرُكَيْفَ كَانَ عَنِقَبَةُ مَكْرِهِمْ أَنَّ ادَمَّرْنَ هُمْ وَقَوْمَهُمْ أَمْعِينَ ﴿ اللَّهُ اللَّهُ مُعِينَ ﴿ اللَّهُ

فَتِلْكَ بُيُوتُهُمْ خَاوِيكَةَ لِمَاظَلَمُوٓأَ إَنَ فَ ذَلِكَ لَأَبُ أَلِيَ لِقُوْمِ مِعَلَمُونَ ١

> وَأَنِجَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَنْقُونَ شَ

وَلُوطًا إِذْ فَكَالَ لِفَوْمِهِ إِنَّ أَتُونَ ٱلْفَاحِشَةَ وَأَنتُهِ تُبْصِمُ ونَ ١

أَبِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِٱلنِّسَآءِ ۚ بَلْأَنتُمْ قَوْمٌ تَجَعَهَلُوك ٥

^{[1] (}V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by Ibn Kathir 'The Stories of the Prophets'). (كتاب التاريخ لابن) (کثیر

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- 56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city Verily, these are men who want to be clean and pure!"
- 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.
- **58.** And We rained down on them a rain (of stones). So evil was the rain of those who were warned.
- 59. Say (O Muhammad صلى الله عليه وسلم): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better).
- 60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees.

فَمَاكَاتَ جَوَابَ قَوْمِهِ ٤ إِلَّا أَن قَالُواً أَن قَالُواْ أَخْرِجُواْ وَاللَّهُ مَا أَنَاسٌ أَخْرِجُواْ وَاللَّهُ مُونَ أَنَاسٌ يَنَطَهَ رُونَ إِنَّى
 يَنَطَهَ رُونَ إِنَّ إِنَّى

فَأَجَيْنَنَهُ وَأَهَلَهُ إِلَّا ٱمْرَأَتَـهُ,قَدَّرَنَهَا مِنَ ٱلْغَنْدِينَ ﴿ ﴾

وَأَمْطُرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ ٱلْمُنذَدِينَ

قُلِ الْخَمَّدُ لِلَّهِ وَسَلَمُ عَلَىٰ عِبَادِ وِالَّذِينَ ٱصَّطَفَىًّ ءَاللَّهُ خَيْرُ أَمَّا يُشْرِكُونَ ﴿

أَمَّنْ خَلَقَ السَّكَوْتِ وَالْأَرْضَ وَأَنزَلَ لَكُمُ مِّنَ السَّمَاءِ مَاءً فَأَنْبَقْنَا بِهِ عَدَابِقَ ذَاك بَهْ جَاءِ مِّا صَّالَ لَكُوْ أَنْ تُنْبِيْتُوا شُجَرَهَا ۖ أُولَكُ مِّمَّا لَلَهُ بِلْ هُمْ قَوْمٌ يُعَدِلُونَ ﴿

^[1] (V. 27:59)

A) Narrated Anas صلى الله عليه وسلم The Prophet مسلى الله عليه said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

The one to whom Allâh عز و جل and His Messenger (Muhammad ملى الله عليه وسلم become dearer than anything else.

²⁾ Who loves a person and he loves him only for Allah's sake.

³⁾ Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire."

⁽Sahih Al-Bukhari, Vol. 1, Hadith No. 15)

B) Narrated Abû Hurairah صلى الله عليه وسلم Allâh's Messenger على الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عزو جل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihâd (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (pilgrimage to Makkah) Mabrûr (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet (صلى الله عليه وسلم)." (Sahih Al-Bukhari, Vol. 1, Hadith No. 25)

C) Narrated 'Abdullâh ضي الله عنه. When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh.)..." (V.6:82), the Companions of Allâh's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done Zulm (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed." (V.31:13) (Sahih Al-Bukhan, Vol. 1, Hadith No. 31)

Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

- **61.** Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allâh? Nay, but most of them know not!
- 62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!
- 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!
- 64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."
- 65. Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."
- 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
- 67. And those who disbelieve say: "When we have become dust — we and our fathers - shall we really be brought forth (again)?
- 68. "Indeed we were promised this we and our forefathers before (us), verily, these are nothing but tales of ancients."

أَمَّن جَعَلَ ٱلأَرْضَ قَرَازًا وَجَعَكَ خِلَالَهَ ٱ أَنْهِكُرًا وَجَعَلَ لَمَارُواسِي وَجَعَلَ بَيْنِ ٱلْبَحْرَيْنِ حَاجِزًا أَءِ لَكُ مُعَ اللَّهِ بَلَ أَكُ ثُرُهُمْ لَايَعْلَمُونَ ١

أَمَّن يُحِيثُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْيِشُفُ ٱلسُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ ٱلْأَرْضِ أَءِلَكُ مَّعَ ٱللَّهِ قُلِيلًا مَّالْذَكِّرُونَ ١

أمَّن يَهْدِيكُمْ فِي ظُلُمَنتِ ٱلْبَرِّوَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيكَ مَ بُشْرًا بَيْنَ يَدَى رَحْمَتِهِ ۗ أَءِكَهُ مَّعَ ٱللَّهِ تَعَلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ٢

أَمَّن سَدَوُا ٱلْخَلْقَ ثُمَّ تُعبدُهُ وَمَن مَرْزُقُكُم مِنَ السَّمَاءِ وَٱلْأَرْضُ أَءِلَكُ مَعَ ٱللَّهِ قُلْ هَاتُوا بُرْهَا مَكُمْ إن كُنتُ مُ صكدة يك

قُل لَّا يَعْلَرُ مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ وَمَا رَشُّعُونِ أَنَّانَ مُنْعَثُونَ إِنَّانَ مُنْعَثُونَ

بَلَ أَذَرَكَ عِلْمُهُمْ فِي ٱلْآخِرَةَ بَلَهُمْ فِي شَكِي مِنْهَا ۗ بَلْهُم مِنْهَاعَمُونَ ١ وَقَالَ ٱلَّذِينَ كَفَرُوۤ إِلَهِ ذَاكُنَّا ثُرَاكًا وَءَابَآ وُنَا أَبِنَا لَمُخْرَجُونَ ﴿

لَقَدْهُ عِدْنَا هَٰذَا نَحِنُّ وَءَابَ آَوُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّا أَسْطِيرًا لِأَوَّلِينَ ١١٠

- وسلم الله عليه Travel in the land and see how has been the end of the *Mujrimûn* (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."
- 70. And grieve you not over them, nor be straitened (in distress) because of what they plot.
- 71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
- 72. Say: "Perhaps that which you wish to hasten on, may be close behind you.
- 73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
- 74. And verily, your Lord knows what their breasts conceal and what they reveal.
- 75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfûz).
- 76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.
- 77. And truly, it (this Qur'an) is a guide and a mercy for the believers.
- 78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
- 79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم) are on manifest truth.
- 80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.
- 81. Nor can you lead the blind out of their error. You can only make to hear those who

قُلْسِيرُوافِي ٱلأَرْضِ فَانظُرُواكَيْفَكَانَ عَقِبَهُ ٱلْمُجْرِمِينَ ۞

وَلاَ تَعْزَنْ عَلَيْهِمْ وَلَاتَكُن فِيضَيْقِ مِّمَا يَـمْكُرُونَ ﴿ ﴾

وَيَقُولُونَ مَنَىٰ هَنَذَا ٱلْوَعَدُ إِن كُنتُمْ صَلِدِ قِينَ ﴿

قُلْ عَسَىٰ آن يَكُونَ دَوفَ لَكُمُ بِعَشُ ٱلَّذِى تَسْتَعْجِلُونَ ۞ كَانَّ مَانَ أَنُّ ذَا مَا كَانًا سَلَكُمْ أَعْشَلُكُمْ أَعْشَلُكُمْ عَلَىٰ مَا أَنَّا مِنْ أَنْ مُ

وَإِنَّ رَبَّكَ لَدُوفَضْ لِعَلَ ٱلنَّاسِ وَلَكِكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿

وَإِنَّ رَبِّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿ اللَّهِ مَا يُعْلِنُونَ ﴿ اللَّهِ

وَمَامِنْ غَآيِبَةِ فِي ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِي كِنْبٍ مُبِينِ ﴿ اللَّهُ عَلَيْهِ السَّمَآءِ وَالْأَرْضِ إِلَّا فِي كِنْبٍ

إِنَّ هَلَا ٱلْقُرُوانَ يَقْضُ عَلَى بَنِي إِسْرَوَ مِلَ الْمَا الْقُرْدَ اللَّهِ الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي اللَّهِ الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي الْمُعْرِدِي اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُنْ الْمُنْلِيلِي الْمُنْ الْمُنَالِي الْمُنَالِي الْمُنَالِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُل

وَإِنَّهُ لَمُدَّى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿

إِنَّ رَيَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِ ۚ وَهُوَٱلْعَرِيزُ ٱلْعَلِيمُ ۞

فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ١

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْنَى وَلِا شَّعِعُ ٱلصُّمَّ الدُّعَآءَ إِذَا وَلَوْا مُدْبِرِينَ ﴿ ﴾

وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْيِعَن ضَلَالَتِهِمْ إِن تُسْمِعُ

believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

- 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast^[1] for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad صلى الله عليه وسلم).
- 83. And (remember) the Day when We shall gather out of every nation a troop of who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning),
- 84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"
- 85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- 87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

إِلَّا مَن نُوْمِنُ عَايِئِتِنَا فَهُم مُّسْلِمُوكَ ١

﴿ وَإِذَا وَقَعَ ٱلْقُولُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَةُ مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُواْ بِحَايَدِينَا لَادُ فِنْدُنَ اللَّهُ

وَيَوْمَ نَحْشُرُمِن كُلِّ أُمَّةٍ فَوْجَامِّمَن يُكَذِّبُ بِعَايَنتِنَافَهُمْ يُوزَعُونَ ٢

حَتَّى إِذَاجَآءُو قَالَ أَكَذَّ بِتُمْ بِنَايِنِي وَلَرْتُحِيطُواْ بَهَاعِلْمًا أَمَّا ذَاكُنُمُ تَعْمَلُونَ ١

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَاظُلَمُواْفَهُمْ لَا يَنطِقُونَ ۞

أَلَهُ يَرَوْا أَنَّا جَعَلْنَا الَّتَلَ لِلسَّكُنُواْ فِيهِ وَٱلنَّهَارَ مُنِصرًا أَبِي فِي ذَلِكَ لَأَيْنَتِ لِقَوْمِ يُؤْمِنُونَ ﴿ أَنَّا

وَيُومَ يُنفَخُ فِ ٱلصُّورِ فَفَرِعَ مَن فِي ٱلسَّمَوَتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَكَآءَ ٱللَّهُ وَكُلُّ ٱتَوْهُ دَخرينَ ﴿ ﴿

^{[1] (}V.27:82) See the footnote of (V.6:158).

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- 88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily He is Well-Acquainted with what you do.
- 89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.
- 90. And whoever brings an evil deed (i.e. Shirk — polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"
- 91. I (Muhammad صلى الله عليه وسلم) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).[1]
- 92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners "
- صلى الله عليه O Muhammad صلى الله عليه وسلم) to these polytheists and pagans.]: "All the praises and thanks be to Allâh. He will show you His Ayât (signs, in yourselves, and in the universe or punishments), and you shall them. And your Lord is not recognise unaware of what you do."

وَنَرَى ٱلِحْبَالَ تَعْسَبُهَاجَامِدَةً وَهِى نَمُرُمَزَ ٱلسَّحَ صُنْعَ ٱللَّهِ ٱلَّذِيٓ أَنْقُنَ كُلُّ شَيْءٍ

مَنجَاءَ بِٱلْحَسَنَةِ فَلَهُ, حَيْرُمْنَهَا وَهُم مِن فَرَعٍ

وَمَن جَاءَ بِٱلسَّيِّئَةِ فَكُبَّتَ وُجُوهُهُمْ مِي النَّارِ هَلْ تَجُنْزُونِكَ إِلَّا مَا كُنتُهُ نَعْمَلُونَ ۞

إِنَّمَآ أَمُوتُ أَنْ أَعْبُدَ رَيِبَ هَاذِهِ ٱلْبِلْدَةِ ٱلَّذِي حَرِّمَهَا وَلَهُ,كُلُّ شَيْءٍ وَأُمَرِثُ أَنَّ أَكُوكُ مِنَ ٱلْمُسْلِمِينَ ١

وَأَنْ أَتْلُوا ٱلْقُرُ ءَانَّ فَمَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لنَفْسه ورَّهُ مَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا مِنَ ٱلْمُنذِدِينَ الْ

وَقُلِا لَحَمَدُ لِلَّهِ سَيُرِيكُمُ ءَايَكِيهِ ء فَنَعْرِفُونَهَ أُومَارَتُكَ بغَيْفِلِ عَمَّاتَعْمَلُونَ ١

^[1] (V.27:91)

a) Narrated Ibn 'Abbâs رضي الله عنهما. On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly "(Sahih Al-Bukhari, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

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Surat Al-Oasas (The Narration) XXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
- 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'an, and in the Oneness of Allâh).
- 4. Verily. Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants).
- 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.
- 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.
- 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi]
- household of Fir'aun 8. Then the (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.



وألله ألتخفز الزيجيك

طسته 🛈

تِلْكَ ءَايَنتُ ٱلْكِنْبِٱلْمُبِينِ ﴿ اللَّهِ اللَّهُ الْمُبِينِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ ا

نَتْلُواْ عَلَيْكَ مِن نَبَا مُوسَىٰ وَفرْعَوْكَ بِٱلْحَقِّ لِقَوْمِ يُؤْمِنُونَ ٢

إِنَّ وْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيعًا يَسْتَضْعِفُ طَآيِفَةُ مِنْهُمْ يُذَيِّحُ أَبْنَاءَ هُمْ وَيَسْتَحْي دِنِسَاءَ هُمَّ أَنَّهُ كَاكِ مِنَ ٱلْمُفْسِدِينَ (أَنَّ)

وَيُرِيدُأَن نَمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُواْ فِٱلْأَرْضِ وَجَعَلَهُمْ أَبِمَّةً وَجَعَلَهُمُ ٱلْوَرِثِينَ ٢

وَنُمَكِّنَ لَمُمُّ فِي ٱلْأَرْضِ وَنُرِى فِرْعَوْنِ وَهَدَمَدَنَ وَجُنُودَهُ مَامِنْهُم مَاكَانُواْ يَعْذَرُونَ ٢

وَأَوْحَيْنَا إِلَىٰ أُمِرُمُوسَىٰ أَنْأَرْضِعِيةٌ فَإِذَاخِفْتِ عَلَيْهِ فَكَأَلْقِيهِ فِي ٱلْمُدِّوَلِاتَحَافِي وَلَاتَحَزَنَيُّ إِنَّا رَآدُوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿ اللَّهِ مِنْ الْمُرْسَلِينَ ﴿ اللَّهُ ال

فَأَلْنَقَطَهُ: وَاللَّهِ مُعَوِّنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنَّأُ إِنَّ وَعُوْرِ وَهَنِمَنَ وَجُنُودَهُمَا كَانُواْخَنطِينَ ﴿

- 9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).
- 10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.
- 11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.
- 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"
- 13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.
- 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukm (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the Muhsinûn (i.e. good doers. See the footnote of V.9:120).
- 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy."
- 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنِ قُرَّتُ عَيْنِ لِي وَلَكَّ لَانَقْتُلُوهُ عَسَى أَن يَنفَعَنَا ٓ أَوۡ نَتَجٰذَهُۥولَدَا وَهُمْ لَا يَشْعُرُونَ ١

وَأَصْبَحَ فَوَادُ أُمِّرِ مُوسَىٰ فَدِيغًا إِن كَادَتَ لَنْبُدِي بِهِ - لَوْ لَا أَن رَّبِطْنَا عَلَى قَلْمِهَا لتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

وَقَالَتْ لِأُخْتِهِ عَنْجُنُهِ وَهُمْ لَا يَشْعُرُونَ ١

﴿ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتَ هَلْأَدُلُّكُو عَلَيْ أَهْلِ بَيْتِ يَكُفُلُونَهُ لَكُمُ وَهُمْ لَهُ وَنَصِحُونَ ١

فَرَدَدْنَهُ إِلَىٰٓ أُمِّهِ ، كَيْ نَقَرَّعَيْنُهُ كَا وَلَاتَحْزَكَ وَلِتَعْلَمُ أَنَّ وَعْدَاللَّهُ حَوُّكُ وَلَكِكِنَّ أَكْثُرُهُمْ لَانْعَلَمُونَ ١

وَلَمَّا بَلَغَ أَشُدَّهُ وَأُسْتَوَيَّ ءَانَيْنَهُ حُكْمًا وَعَلْمَا وَكَذَالِكَ نَعْزِى ٱلْمُحْسِنِينَ ﴿ اللَّهُ

وَدَخَلُ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةِ مِنْ أَهْلِهَا فَوَجَدُ فَهَا رَجُكَيْنَ يَقْتَئِلَانِ هَنذَا مِن شِيعَيْهِ ، وَهَنذَا مِنْ عَدُوِّةٍ * فَٱسْتَغَنْتُهُ ٱلَّذِي مِن شِيعَيْهِ عَلَى ٱلَّذِي مِنْ عَدُوِّهِ ـ فَوَكَزَ مُرْمُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَاذَا مِنْ عَمَلِ ٱلشَّيْطَانُ إِنَّهُ عَدُوُّ مُضِلٌّ مُّبِينٌ ﴿ اللَّهِ مِنْ عَمَلِ ٱلشَّيْطُ اللَّهِ ا

قَالَ رَبِّ إِنِّي ظُلَمْتُ نَفْسِي فَأُغْفِرْ لِي فَغَفَ رَلُهُ ۗ

forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

- 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn (criminals, disbelievers, polytheists, sinners)!"
- 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"
- 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
- 20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel about you, to kill you, escape. Truly, I am one of the good advisers to you."
- 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!"
- 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."
- 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."
- 24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"

إِنْكُهُ مُو ٱلْغَفُورُ ٱلرَّحِيمُ ١

قَالَ رَبِيمَا أَنْعَمْتَ عَلَى فَلَنْ أَكُونَ ظَهِيرًا للمُجرمين 🐑

فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآبِفَايَتَرَقَّبُ فَإِذَا ٱلَّذِي أَسْتَنْصَرَهُ بِأَلْأَمْسِ يَسْتَصْرِخُهُ وَالْ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿

فَلَمَّآ أَنْ أَزَادَأَن يَبْطِشَ بِٱلَّذِى هُوَعَدُوٌّ لَّهُ مَا قَالَ يَعُوسَينَ أَتُرِيدُ أَن تَقْتُلَني كَمَا قَنَلْتَ نَفْسَا بِالْأَمْسِ إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّازًا فِي ٱلْأَرْضِ وَمَاتُر مِدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿

وَجَآءَ رَجُلُ مِنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَنْمُوسَى إن ٱلْمَلَا يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجَ إِنَّى لَكُ مِنَ ٱلتَّصِحِينَ ٢

فَخَرَجَ مِنْهَا خَآيِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِني مِنَ ٱلْقَوْمِرِ الظُّلِلمِينَ ١

وَلَمَّاتُوَجَّهُ تِلْقَاءَ مَذْيَكَ قَالَ عَسَىٰ رَفِّ أَن يَهْدِينِي سَوَآءَ ٱلسَّكِيلِ أَنَّ وَلَمَّا وَرَدَمَآءَ مَذَيَكَ وَجَدَعَلَيْهِ أُمَّةً مِّرِي ٱلنَّاسِ يَسْقُونَ وَوَجَكَدَمِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانَّ قَالَ مَاخَطْبُكُمْ آَقَالَتَ الْانسَقِي حَنَى يُصْدِرَ ٱلرَّعَاءُ وَأَبُونَ اشَيْخُ كَبِيرٌ ١

فَسَقَىٰ لَهُمَاثُدَّ تَوَلَّى إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لمَا أَنْزَلْتَ إِلَى مِنْ خَيْرِفَقِيرٌ ١

- 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)."
- 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
- 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."
- 28. He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."
- 29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."
- 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily I am Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!
- 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
- 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs,

فَهَآءَ ثُهُ إِحْدَنَهُمَا تَعْشِي عَلَى ٱسْتِحْيَآءِ قَالَتْ إِكَ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَاسَقَيْتَ لَنَا فَلَمَّا جَآءَ هُ، وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَغَفَّ خُوْتَ مِنَ ٱلْقَوْمِ ٱلظَّلِمِينَ ۞

قَالَتْ إِحْدَنَهُمَا يَتَأْبَتِ ٱسْتَغْجِرَّةٌ ۚ إِكَ خَيْرَ مَنِ ٱسْتَغْجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿

قَالَ إِنِّ أُرِيدُ أَنْ أَنكِحَكَ إِحْدَى أَبْنَقَ هَنتَيْنِ عَلَىٰ أَن تَأْجُرُ فِي ثَمَنِي حِجَجٌّ فَإِنْ أَتْمَمْتَ عَشْرًا فَحِنْ عِندِكٌ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكُ سَتَعِدُ فِي إِن شَاءَ أَللهُ مِنَ الصَّكِلِعِينَ ﴿

> قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيِّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدُوَكَ عَلَّ وَٱللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۞

﴿ فَلَمَا قَضَىٰمُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ: عَانَسَ مِنجَانِ الطُّورِ يَكَارًا قَالَ لِأَهْلِهِ الْمَكْثُوّا إِنَّ عَانَسَتُ نَازًا لَعَلِيَ مَاتِيكُمْ مِنْهَكَا يِحَبَرٍ أَوْجَدُووَ مِنَكَ النَّارِلَهَلَكُمْ تَصْطَلُوكَ ﴿ الْ

فَلَمَّا أَتَىٰهَا نُودِى مِن شَطِي الْوَادِ الْأَيْعَنِ فِي الْفُعَةِ الْمُبَرَكَةِ مِنَ الشَّجَرَةِ الْنَهُمُوسَىٰ إِنِّ أَنَا اللَّهُ رَبُ الْعَلْمِينِ ﴿ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا أَهَا أَزُكَا أَنَّهَا جَانَّ وَلَىٰ مُدْيِرًا وَلَوْ يُعَقِّبُ يَنْمُوسَىٰ أَفِيل وَلَىٰ مُدْيِرًا وَلَوْ يُعَقِّبُ يَنْمُوسَىٰ أَفِيل

ٱسْلُكْ يَدَكَ فِيجَسِكَ غَنْرُجَ يَضَاّ عَمِنْ غَيْرِسُوَءِ وَٱصْمُمْ إِلِيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَنِكَ مُرْهَا عَانِ مِن رَّبِكَ إِلَى فِرْعُوْكِ وَمَلَإِيْدٍ ۚ Part 20

miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh).

- 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill
- 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me."
- 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."
- 36. Then when Mûsâ (Moses) came to them with Our Clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
- 37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) will not be successful."
- 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the *Ilâh* (God) of Mûsa (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."
- **39.** And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
- 40. So We seized him and his hosts, and We threw them all into the sea (and drowned othem). So behold (O Muhammad صلى الله عليه وسلم) what was the end of the Zâlimûn wrong-doers, polytheists and those who

إِنَّهُمْ كَانُواْ قَوْمَافَىٰسِقِينَ ﴿ إِنَّا

قَالَ رَبِّ إِنِّي قَنَلْتُ مِنْهُمْ نَفْسُا فَأَخَافُ أَن يَقْتُلُون شَ

وَأَخِي هَـُـرُونُ هُوَ أَفْصَحُ مِنّي لِسَكَانًا فَأَرّبِ لَهُ مَعِيَ رِدْءَا يُصَدِّقُنِي إِنِّ أَخَافُ أَن يُكَذِّبُونِ ﴿

قَالَ سَنَشُدُ عَضُدَكَ بِأَخِيكَ وَيَجْعَلُ لَكُمَا سُلْطَنُنَا فَلَا يَصِلُونَ إِلَيْكُمَّا بِنَايَنِيَآ أَنتُمَا وَمَن أَتَبَعَكُمُا ٱلْغَدِلُونَ ١

فَلَمَّاجَآءَ هُم مُوسَى بِثَايَنِيْنَا بَيِّنَاتٍ قَالُواْ مَاهَٰذَاۤ الَّاسِحُ " مُفْتَرَى وَمَاسَمِعْنَابِهِنَذَا في عَابِكَ إِنَّا ٱلْأُوَّلِينَ ١

وَقَالَ مُوسَىٰ رَبِّيٓ أَعْلَمُ بِمَنجَآ ءَ بِٱلْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَنِقبَهُ ٱلدَّارَ إِنَّهُ لَا يُفْلِحُ ٱلظَّلِيمُونَ ١

وَقَالَ فِرْعَوْنُ يَتَأَيُّهُا ٱلْمَلَأُ مَاعَلِمْتُ لَكُم مِنْ إِلَى مِغَيْرِي فَأُوقِدُ لِي يَنْهَامَنُ عَلَى ٱلطِّين فَأَجْعَكُ لِي صَرْحًا لَعَكِيٍّ أَظَّلِعُ إِلَى إِلَهِ مُوسَون وَ إِنِّي لَأَظُنُّهُ مِنَ ٱلْكَنَّدِينَ ﴿ اللَّهُ مِن الْكَنَّادِينَ إِنَّ اللَّهُ

وَٱسۡ يَكۡبَرُ هُوَ وَجُـنُودُهُۥفِ ٱلْأَرْضِ بِعَـٰيُرِٱلۡحَقِّ وَظَنُّوٓ أَأَنَّهُمْ إِلَّتِ نَالَا يُرْجَعُونَ ﴿

> فَأَكَذْنَكُهُ وَجُنُودَهُ, فَنَسَذْنَهُمْ فِٱلْمِيرِّ فَأَنظُرُكَيْفَكَاكَ عَنِقَبَةُ اَلظَّلمانُ ١

disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام].

- 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.
- 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented from receiving Allah's Mercy or any good; despised or destroyed).
- 43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture [the Taurât (Torah)] as enlightenment for mankind, guidance and a mercy, that they might remember (or receive admonition).
- 44. And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.
- 45. But We created generations [after generations i.e. after Mûsâ (Moses) إعليه ألسلام[عليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
- 46. And you (O Muhammad صلى الله عليه وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the and , صلى الله عليه وسلم Muhammad , صلى الله عليه وسلم they answered His Call, or that Allah called Mûsâ (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsir At-Tabarî].
- 47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur'ân) and would have been among the believers."

وَجَعَلْنَاهُمْ أَبِمَّةً كِنْعُونَ إِلَى ٱلنَّارُّ وَيَوْمَ ٱلْفِيكَمَةِ لَا يُنصَرُونَ ١ وَأَتْبَعْنَكُهُمْ فِي هَلَذِهِ ٱلدُّنْيَا لَعْنَكُةٌ وَيَوْمَ ٱلْفِيكُمَةِ هُم مِن ٱلْمَقْبُوحِينَ ١

وَلَقَدْءَانَيْنَا مُوسَى ٱلْكِتَنَ مِنْ يَعْدِ مَآ أَهْلَكُنَا ٱلْقُرُوكِ ٱلْأُولَىٰ بَصَكَ آبِرَ لِلنَّاسِ وَهُدَى وَرَحْمَةً لَّعَلَّهُمْ يَنَذَكَّرُونَ ١

وَمَا كُنتَ بِجَانِبِ ٱلْفَرْبِي إِذْ قَضَيْنَ آ إِلَىٰ مُوسَى ٱلْأَمْرَوَمَاكُنتَ مِنَ ٱلشَّنهدينَ ﴿ اللَّهُ مُواكِمًا كُنتَ مِنَ ٱلشَّنهدينَ ﴿ اللَّهُ مَا

وَلَئِكِنَّآ أَنشَأْنَا قُرُونًا فَنَطَىا وَلَ عَلَيْهِمُ ٱلْعُمُرُ وَمَاكُنتَ ثَاوِيًا فِي أَهْلُ مَذَيَكَ تَنْلُواْ عَلَيْهِمْ ءَايِنِينَا وَلَنكِنَاكُنَا كُنَّا مُرْسِلِينَ

وَمَاكُنتَ بِحَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَئِكِن رَّحْمَةُ مِن زَيِك لِتُنذِرَ قَوْمُامَّا أَنسَاهُم مِن نَذيرِ مِن قَلْكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ١

وَلَوْلَآ أَن تُصِيبَهُم مُصِيبَ أُ بِمَافَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْسَارَسُولَا فَنَتَّبِعَ ءَايَكُنْكُ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

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- **48.** But when the truth (i.e. Muhammad with his Message) has come to صلى الله عليه وسلم them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Our'an], each helping the other!" And they say: "Verily in both we are disbelievers."
- ملى الله 49. Say (to them, O Muhammad عليه وسلم): "Then bring a Book from Allah, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."
- **50.** But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists).
- 51. And indeed now We have conveyed the Word (this Our'an in which is the news of everything) to them, in order that they may remember (or receive admonition).
- 52. Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur'ân).
- 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (liķe 'Abdullâh bin Salâm and Salmân Al-Farisî).
- 54. These will be given their reward twice over, ^[2] because they are patient, and repel

فَلَمَّا جَاءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُواْ لَوْلَآ أُونِي مِثْلَ مَآ أُوقِتِ مُوسَىٰٓ أَوَلَمْ يَكَفُرُواْ بِمَآ أُوقِيَ مُوسَىٰ مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَاهِرَا وَقَالُوٓ أَإِنَّا بِكُلِّكُ فَرُونَ ١

قُلُ فَأَتُواْ بِكِئْكِ مِنْ عِندِ ٱللَّهِ هُوَاً هَٰدَىٰ مِنْهُمَاۤ أَتَبَعْهُ إِن كُنتُرْصَدِقِينَ اللهُ

فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَأَعْلَمْ أَنَّمَا يَشِّعُونَ أَهُوَاءَهُمْ وَمَنْ أَصَلُّ مِمِّنِ ٱبُّهَ هُوَىٰهُ بِغَيْرِ هُدَى مِنَ ٱللَّهُ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّالِمِينَ (١٠)

﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَنَذَّكُّرُونَ ﴾

ٱلَّذِينَ ءَانَيْنَكُهُمُ ٱلْكِئْنَ مِن قَبْلِهِ، هُم بِهِ، ئۇمئون 🟐

وَإِذَا يُنْلَىٰ عَلَيْهِمْ قَالُوٓ أَءَامَنَّا بِهِ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ انَّاكُنَّا مِن قَبْله ، مُسْلِمِينَ (أَنَّ)

أُوْلَتِكَ نُوْبَوْنَ أَجْرَهُم مَرَّ تَن بِمَاصَبُرُواْ وَيَدْرَءُونَ

^{[1] (}V.28:53): See the footnote of (V.5:66).

a) Narrated Abû Burdah's father: Allah's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and صلى الله عليه believes in his own Prophet and then believes in me (Muhammad صلى الله عليه

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evil with good, and spend (in charity) out of what We have provided them.

- 55. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."
- صلى الله عليه 56. Verily you (O Muhammad وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. [1]
- 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not. [2]
- 58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and

وَإِذَا سَكِمِعُواْ ٱللَّغُو ٱغْرَضُواْ عَنْهُ وَقَالُواْ لَنَآ أغمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَمٌ عَلَيْكُمْ لَا نَبْنَغِي ٱلْجَاهِلِينَ (٥٠)

إِنَّكَ لَا تَمْدِي مَنْ أَحْبَبْتَ وَلَيْكِنَّ أَلِلَّهُ مَهْدِي مَن يَشَآا أُوهُوا أَعَلَمُ بِٱلْمُهَتَدِينَ ۞

وَقَالُوَاْإِن نَتَّبِعِ ٱلْحُدَىٰ مَعَكَ نُنْخَطَّفْ مِنْ أَرْضِنَأَ أوَلَمْ نُمُكِّن لَّهُمْ حَرَمًا ءَامِنَا يُجْبَى إِلَيْهِ ثَمَرَتُ كُلِّ شَيْءٍ رِزْقَامِنلَدُنَّا وَلَكِكِنَ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١

وَكُمْ أَهْلَكُ نَامِن قَرْبِيةٍ بَطِرَتْ مَعِيشَتُهُ فَيْلَكَ مَسَاكِنُهُمْ لَرْتُسْكُن مِنْ بَعْدِهِرْ

b) See the footnote of (V.3:85).

صلى (V.28:56) Narrated Al-Musayyab: When Abû Tâlib was on his death bed, the Prophet صلم، الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet الله عليه وسلم said: "O my uncle! Say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abû Jahl and 'Abdullâh bin Umayyah said: "O Abû Tâlib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet صلى الله عليه وسلم said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)."

The other Verse was also revealed: "Verily, you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allah guides whom He wills." (V.28:56). (Sahih Al-Bukhari, Vol.5, Hadîth No.223).

^[2] (V.28:57)

رسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahih Al-Bukhari, Vol.7, Hadîth No.20).

a) Narrated Ibn 'Abbâs رضي الله عنهما. On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahih Al-Bukhari, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

- 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allah, oppressors and tyrants).
- 60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?
- 61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world. then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
- 62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"
- 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from before You. It was not us they worshipped."
- 64. And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
- 65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"
- 66. Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

اللَّا قَلِيلًا وَكُنَّا نَعَنُ ٱلْوَرِثِينَ

وَمَاكَانَ رَبُّكَ مُهٰلِكَ ٱلْقُرَىٰ حَتَّى يَبْعَثَ فِي أَمِهَا رَسُولًا يَنْلُواْ عَلَيْهِمْ ءَايَنتِنَأْ وَمَا كُنَّا مُهْلِكِي ٱلْقُرَى إِلَّا وَأَهْلُهَا ظَلْلِمُونَ ٥

وَمَآ أُوتِيتُ مِنْ شَيْءٍ فَمَتَ عُٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَاْ وَمَاعِنَدَ ٱللَّهِ خَنْرٌ وَأَنْقَىٰ ۚ أَفَلَا يَعْقِلُونَ ۞

> أَفَهَن وَعَدْنَهُ وَعِدًا حَسَنًا فَهُو لَنقِيهِ كُمَن مَنَعَنَّهُ مَتَعَ ٱلْحَيَوةِ ٱلدُّنْيَاثُمُ هُونُومَ ٱلْقِيَّمَةِ مِنَ ٱلْمُحْضَرِينَ ١

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِ ىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ١

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبِّنَا هَنَوُلَاءٍ ٱلَّذِينَ أَغْوَيْنَا أَغْوَيْنَ لَهُمْ كُمَاغُوَيْنَا َّنَبَرَأَنْآ إِلَيْكَ مَاكَافُوٓا إِيَّانَا يَعْمُدُونَ شَ

وَقِيلَ أَدْعُواْ شُرِكَآ عَكُمْ فَدَعَوْهُمْ فَلَرْ يَسْتَجِيبُواْ لَهُمُ وَرَأُواْ ٱلْعَذَابُ لَوَأَنَّهُمْ كَانُواْ يَهْ نُدُونَ ١

وَبَوْمَ يُنَادِهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسِلِينَ ﴿

فَعَمِيَتْ عَلَيْهُمُ الْأَنْبَآءُ يَوْمَبِدِ فَهُمْ لَا مُنْسَاء كُونَ ١

67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.

68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).

- 69. And your Lord knows what their breasts conceal, and what they reveal.
- 70. And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
- 71. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you light? Will you not then hear?"
- 72. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?"
- 73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.
- 74. And (remember) the Day when He (your Lord — Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"

فَأُمَّا مَن تَابَوَءَامَنَ وَعَملَ صِكِلِحًا فَعَسَى أَن مَكُوكِ مِنَ ٱلْمُفْلِحِيكِ ﴿

وَرَ ثُكَ يَغْلُقُ مَا يَشَآءُ وَيَغْتَارُ مَاكَاكِ لَهُ وَالْخِيرَةُ مِنْ حَنَ اللَّهِ وَيَعَلَىٰ عَمَّا يُثْرِكُونَ 🕲

> وَرَيُّكَ يَعْلَوُمَانُكِنُّ صُدُورُهُمْ وَمَايُعْلِنُوكَ ۞ وَهُوَ ٱللَّهُ لَا إِلَاهُ إِلَّا هُوَّلَهُ ٱلْحَمْدُ فِي ٱلْأُولَى وَٱلْأَخِرَةِ وَلَهُ ٱلْحُكُمُ وَالَّيْهِ تُرْجَعُونَ ٢

قُلْ أَرَهَ يُشَمِّ إِن جَعَلَ اللَّهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيْمَةِ مَنْ إِلَّهُ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَّأَةٍ أَفَلَا تَسْمَعُونَ ﴿

قُلْ أَرَءَ يَتُمْ إِن جَعَكُ أَللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَكْرُمَدًا إِلَى يَوْمِ ٱلْقِيْكُمَةِ مَنْ إِلَنَّهُ عَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْل نَسْكُنُون فية أَفَلا تُبْصِرُونَ ١

وَمِن زَحْمَتِهِ جَعَلَ لَكُمُ ٱلْثَلُ وَٱلنَّهَارَ لِتَسْكُنُواْ فيه وَلتَيْنَغُواْ مِن فَضِله عَوَلَعَلَّكُوْ تَشَكُّرُونَ ١

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِ ىَ ٱلَّذِينَ كُنتُورَةُ عُمُوكِ ١

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But Mujrimûn (criminals, disbelievers. polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily he is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better وَيْزَعْنَامِن كُلِّأُمَّةِ شَهِيدًا فَقُلْنَا هَاتُواُ بُرْهَانِكُمْ فَعَالِمُوٓ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّعَتْهُم مَّاكَانُواْ يَفْتَرُونَ ١

﴿ إِنَّ قَنْرُونَ كَاكَ مِن قَوْ مِمُوسَىٰ فَبَغَىٰ عَلَيْهِمٍّ وَءَانَيْنَكُ مِنَ ٱلْكُنُوزِ مَآإِنَّ مَفَاتِحَهُ,لَنَـنُوٓأُ بِٱلْعُصْبِ إِنَّ فِي ٱلْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحُ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

> وَٱبْتَغِفِيمَآءَاتَىٰكَٱللَّهُٱلدَّارَٱلْآخِرَةً وَلَاتَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَاۗ وَٱحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْعِ الْفَسَادَ فِي ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِتُ ٱلْمُفْسِدِينَ ١

قَالَ إِنَّمَآ أُوتِيتُهُ مَكَىٰ عِلْمِ عِندِيَّ أُولَمْ يَعْلَمْ أَكَ ٱللَّهُ قَدْأَهْلَكَ مِن قَبْلِهِ عِ مِنَ ٱلْقُرُونِ مَنْ هُوَأَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُهُمْعًا وَلَا يُسْتَلُعَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ 🕲

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ ٱلَّذِيكِ يُرِيدُونَ ٱلْحَيَّوٰةَ ٱلدُّنْيَا يَكَلَّتَ لَنَا مِثْلُ مَاۤ أُوفِ قَدُونُ انَّهُ الدُوحَظِ عَظِيمِ ١

وَقَكَالَ ٱلَّذِينَ أُوثُواْ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُٱللَّهِ خَيْرُلِّمَنْ ءَامَنَ وَعَملَ صَلْحًا

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for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sâbirûn (the patient in following the truth)."

- **81.** So We caused the earth to swallow him^[1] and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.
- 82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.
- 83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[2] and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious See V.2:2).

وَلَا يُلَقَّ مُهَآ إِلَّا ٱلصَّكِيرُونَ ٥

فَسَفْنَا بِهِ وَبِدَارِهِ ٱلْأَرْضَ فَمَاكَانَ لَهُ مِن فِثَةٍ يَنصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَاكَاتَ مِنَ ٱلْمُنتَصِرِينَ ۞

وَأَصْبَحُ ٱلَّذِينَ تَمَنَّواْ مَكَانَهُۥ فِالْأَمْسِ يَقُولُونَ وَيْكَأَكَ ٱللَّهَ يَبْشُطُ الرِّزْفَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقَدِرُّ لَوْلَا أَن مَنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيُكَأَنَّهُ لِا يُقْلِحُ ٱلْكَيْفِرُونَ ۞

تِلكَ ٱلدَّارُ ٱلْآخِرَةُ جَعَعَ لُهَا لِلَّذِينَ لَايُرِيدُونَ عُلُوًّا فِ ٱلْأَرْضِ وَلَا فَسَاذًّا وَٱلْعَلِقِيةُ لِلْمُنَّقِينَ ﴿ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ

^[1] (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah صلى الله عليه وسلم said, "Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his *lzâr** (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

b) Narrated Abu Hurairah صلى الله عليه The Prophet صلى الله عليه (or Abul-Qasim) عليه said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullâh (bin 'Umar رضى الله عنها): Allâh's Messenger صلى الله عليه وسلم): Allâh's Messenger صلى الله عليه وسلم): Allâh's Messenger على الله عليه وسلم): a man was dragging his <code>Izâr*</code> on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (Sahih Al-Bukhari, Vol. 7, Hadith No. 679, 680, 681).

^{*} Izâr: Lower-half bodycover.

^{[2] (}V.28:83) See the footnote of (V.22:9)

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to Ma'âd (place of return, either to Makkah or Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the Ayât (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad . (صلى الله عليه وسلم

88. And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

مَنْ جَاءً بِٱلْحُسَنَةِ فَلَهُ, خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِٱلسَّيِّنَةِ فَكَا يُعِزَى ٱلَّذِينَ عَمِلُواْ ٱلسَّيَّاتِ إِلَّا مَا كَانُواْ يَعْمَلُونَ ١

إِنَّ ٱلَّذِي فَرَضَ عَلَيْكَ ٱلْقُرْءَاكِ لَرَّاذُكَ إِلَىٰ مَعَادِ قُل رَقِيٓ أَعْلَمُ مَن جَآءَ بِٱلْمُدَىٰ وَمَنْ هُوَفِي ضَلَالِ مُبِينِ

وَمَاكُنُتَ مَرْجُوٓا أَن ثُلْقَحِ إِلَيْكَ ٱلْكِتَكُ إلَّارَحْمَةُ مِن رَّبِّكُ فَلَاتَكُونَنَّ ظَهِيرًا لِلْكُنفرينَ (١٠)

وَلَا يَصُدُّدُنَكَ عَنْ ءَايَنتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكُ وَأَدْعُ إِلَىٰ رَبِكُ وَلَاتَكُونَنَ مِنَ ٱلْمُشْرِكِينَ ﴿

وَلَاتَدْعُ مَعَ اللَّهِ إِلَاهًا ءَاخَرُ لَآ إِلَاهُ إِلَّا هُوُّكُلُ شَيْءٍ هَالِكُ إِلَّا وَجَهَهُ لَهُ ٱلْحُكُرُ وَإِلَيْهِ تُرْجَعُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْم

⁽V.28:87) i.e: in the Oneness (Tauhîd) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah.

Sûrat Al-'Ankabût (The Spider) XXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

- 2. Do people think that they will be left alone because they say: "We believe," and will not be tested.
- 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).
- 4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!
- 5. Whoever hopes for the Meeting^[1] with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.
- 6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).
- 7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad ملى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them



خِلْقَةِ الرَّغَزِ الرَّحِيَةِ

الَّدّ 🕲

ٱحَسِبَٱلنَّاسُ أَن يُقْرَكُوٓ أَأَن يَقُولُوٓا ءَامَكَ اوَهُمُ لَا يُفتَننُونَ۞

وَلَقَدْ فَتَنَا ٱلَٰذِينَ مِن مَبْلِهِمٌ فَلَيْعْلَمَنَ ٱللَّهُ ٱلَّذِيك صَدَقُواْ وَلَيْعْلَمَنَّ ٱلْكَذِبِينَ ۞

أَمْ حَسِبَ ٱلَّذِينَ يَعْسَلُونَ ٱلسَّيِّعَاتِ أَن يَسْمِفُوناً سَكَاءَ مَا يَعْكُمُون (أَنَّ)

مَن كَانَ يَرْجُواْ لِقَاآهَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَآتَ ۚ وَهُوَ ٱلسَّكِيمُ ٱلْعَكِيدُ ۞

وَمَن جَنهَدَ فَإِنَّمَا يُجَلِهِ ذُلِنَفْسِيهِ ۚ إِنَّ اللَّهَ لَغَنَّ عَنِ ٱلْمَعْلَمِينَ ۞

ۅؘٲڵؘؽۣڹؘ؞ؘٵڡؘٮؙؙۅ۬ٲۅٛۼؚؠڷۅٲٲڶڞٙڸٳڂٮ۪ٙڶؿٛػڣؚۯڹؘٞۜۼڹ۫ۿؙڔ۫ سَيِّتَاتِهِمْ وَلَنَجْزِينَهُمْ أَحْسَنَٱلَّذِى كَانُوا يَعْسَلُونَ ۞

^{[1] (}V.29:5) See (V.6:31) and its footnote.

according to the best of that which they used to do. [1]

- 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.
- 9. And for those who believe (in the Oneness of Allâh and the other articles of Faith)^[2] and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).
- 10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Âlamîn (mankind and jinn).
- 11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].
- 12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.
- 13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

وَوَصَّيْنَا ٱلْإِنسَنَ بِوَلِدَيْهِ حُسْنَاً وَإِن جَهَدَاكَ لِتُشْرِكَ بِى مَالَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَاً إِلَىَّ مَرْجِعُكُمْ فَأَنْيِقَكُمْ بِمَاكُسُتُوتَعْ مَلُونَ ﴿

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّلِحَتِ لَنُدُ خِلَنَّهُمُ فِٱلصَّلِحِينَ ﴾

وَمِنَ النَّاسِ مَن يَقُولُ اَمْتَ الْإِلَّهِ فَإِذَا أُوذِي فِ اللَّهِ جَعَلَ فِتْنَةَ اَلْتَ اسِ كَعَذَابِ اللَّهِ وَلَمِن جَاءَ نَصْرُّ قِن زَيِّك لَيَقُولُنَّ إِنَّاكُنَا مَعَكُمُّ أَوَلَيْسَ اللَّهُ إِنَّامَكُمْ مِمَا فِي صُدُورِ الْفَكِينَ الْآَيْ

> وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ اَلْمُنَافِقِينَ ۞

وَقَالَ اَلَّذِينَ كَفُرُواْ لِلَّذِينَ ءَامَنُواْ اَتَبِعُواْ سَبِيلَنَا وَلْنَحْمِلْ خَطَيْنَكُمْ وَمَاهُم عِمَمِلِينَ مِنْ خَطَلَيْهُم مِّن شَيْءٌ إِنِّهُمْ لَكَذِبُونَ ۞ وَلَيَحْمِلُ اَنْقَاهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِمْ مَّ وَلَيُسْتَلُنَّ يَوْمَ الْقِيكَمَةِ عَمَّا كَانُواْ يَفْتَرُونَ ۞

^{[1] (}V.29:7) See the footnote of (V.9:121).

^{[2] (}V.29:9) See the footnote (b) of (V.3:85)

- 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).
- 15. Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the 'Âlamîn (mankind, jinn and all that exists).
- 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.
- 17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
- 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."
- 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.
- 20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."
- 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.
- 22. And you cannot escape in the earth or in the heaven (from Allah). And besides

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ عَلَيْثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّاخَسِيبَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَاتُ وَهُمْ ظَلِمُونَ ۞

> فَأَجَيْنَكُ وَأَصْحَبَ ٱلسَّفِينَةِ وَجَعَلْنَهُكَ ءَاكِةً لِلْعَنَلِينِ ﴿

ۅٙٳڹڒۿۑٮؘۮٳۮ۬ڡؘٵڶڸڡۜٙۅڡؚۄٵۼؠؙٛۮۅٲٲٮۜڎۅؘٲؾؘڠۛۅؖؗؖ ڎؘڸڡؙٛ؞ٞڂؘؿڒٞڶػؙؠ۠ٳڹ؎ؙٛڹؾؙ۫ۯؾۼۜڶڡۘۅ؊۞

إِنّمَا تَعْبُدُونِكِمِن دُونِ اللّهِ اَوْتُننَا وَتَخَلُقُونَ إِفْكًا إِنَّ اللّذِينَ نَعْبُدُونِكِمِن دُونِ اللّهِ لاَيَمْلِكُونَ كَاكُمْ رِزْقًا فَابْنغُواْ عِندَاللّهِ الرِّزْقَ وَاعْبُدُوهُ وَالشّكُرُواْ لَهُۖ إِلَيْهِ تُرْجَعُونَ ۖ ﴿

> وَإِنْ تُكَذِّبُواْ فَقَدْ كَنَّبَ أُمَدُّ مِّن فَيْلِكُمُّ وَمَاعَلَى ٱلرَّسُولِ إِلَّا ٱلْلَكُ ٱلْمُبِيثُ ۞

ٱوَلَمْ يَرُواْكَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُكَرٌ يُعِيدُهُ: إِنَّ ذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ اللَّ

قُلْسِيرُوافِ ٱلأَرْضِ فَانظُرُواكَيْفَ بَدَأَالْخَلْقَ ثُمَّ ٱللَّهُيُشِيُّ ٱلنَّشْأَةَ ٱلْآخِرَةَ إِنَّاللَهَ عَلَىكُلِ شَىءٍ فَدِيرٌ ﴾

يُعُذِّبُ مَن يَشَآءُ وَيَزَحَمُ مَن يَشَآءٌ وَ إِلَيْهِ تُقَلَبُون ﴿

وَمَا أَنتُم بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآةُ

Allâh you have neither any Walî (Protector or Guardian) nor any Helper.

- 23. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.
- 24. So nothing was the answer of [Ibrahîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. [1]
- 25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."
- 26. So Lût (Lot) believed in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise. [2]."
- 27. And We bestowed on him [Ibrâhîm (Abraham)], Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ Moses), the Injeel (Gospel) (to 'Îsâ Jesus), and the Qur'ân (to Muhammad مالية عليه وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.
- 28. And (remember) Lût (Lot), when he said to his people: "You commit Al-Fâhishah

وَمَالَكُم مِّن دُونِٱللَّهِ مِن وَلِيَّ وَلَا نَصِيرٍ ۞

ۅؘؙٲڶٙڍؠؗػۘڡؘٛڡؙڔۘۅٳ۫ڽؚٵؽٮؾؚٲٮڷۑۅٙڸڡٙٵۧۑڡٟ؞ؖٲۏڵؾٟڬ ؽڛؚۛٮۅ۬ٳڡڹڒؘڂڡؘؾؚۄٲؙٛۏڵؾڽؚڬۿؙؠٚؗؗؗۼۮؘٲڹؙٛٲڸڽڗٞ۠

فَمَاكَانَ جَوَابَ فَوْمِهِ ٤ إِلَّا أَنَ قَالُواْ اَفْتُلُوهُ أَوْحَرِّقُوهُ فَأَنِحَىنَهُ اللَّهُ مِنَ النَّارِّ إِنَّ فِي ذَلِكَ لَاَيُنَتِ لِفَوْرِ يُؤْمِنُونَ ۞

وَقَالَ إِنَّمَا أَخَذَ ثُرُ مِن دُونِ اللّهِ أَوْثَنَا مُودَةً

بَيْنِكُمْ فِ الْحَيَوْةِ الدُّنْكَ أَثُدَ يَوْمَ الْقِينَمَةِ

يَكُفُرُ يَمْضُكُم بِبَعْضِ وَيَلْعَنُ

بَعْضُكُم بَعْضًا وَمَأُونِكُمُ النَّارُ

وَمَا لَكُم مِن نَّصِرِينَ
فَ فَنَا مَن لَلُهُ لُوطٌ وَقَالَ إِنِّ مُهَاجِرً إِلَى دَيِّةً

إِنَّهُ وَهُوا لَهَ مَن أَلُهُ لُوطٌ وَقَالَ إِنِي مُهَاجِرً إِلَى دَيِّةً

إِنَّهُ وَهُوا لَهَ مِنْ أَلْهُ كُولُولُ وَقَالَ إِنِي مُهَاجِرً إِلَى دَيِّةً

ۅؘۘۅؘۿڹٮؘالَهُۥ إِسْحَقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَتِهِ ٱلنُّهُوَّةَ وَٱلْكِتَلِبَ وَءَانَيْنَهُ أَجْرُهُ، فِي ٱلدُّنْيَ^ا وَإِنَّهُ فِي ٱلْآخِرَةِ لَكِنَالُصَلِاحِينَ ۞

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ٤ إِنَّكُمْ لَتَأْتُونَ

^{[1] (}V.29:24) See the footnote of (V.3:173).

⁽V.29:26) See the footnote of (V.9:121).

(sodomy — the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."

- 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."
- **30.** He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).
- 31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been Zâlimûn [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."
- 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
- 33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).
- 34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."

ٱلْفَنجِشَةَ مَاسَبَقَكُم بِهَامِنْ أَحَدِ مِنَ الْعَلَيِبِ فَيُ

أَيِنَكُمُ لَتَأْتُوكَ الرِّجَالَ وَتَقَطَعُونَ السَّكِيلَ وَتَأْتُوكَ فِي َكَادِيكُمُ ٱلْمُنكِّرِ فَمَاكَاك جَوَابَ قَرْمِهِ ﴿ إِلَّا أَن قَـالُوا الْثَيْنَابِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّلَاقِينَ ۞

> قَالَ دَتِّ أَنصُرُنِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِين ۞

وَلَمَّاجَآءَتْ رُسُلُنَآ إِنْهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا إِنَّامُهْلِكُوۡا أَهۡلِ هَٰذِهِٱلۡقَرْبَةِ ۚ إِنَّاهُمْلَهَا ڪَانُواطُٰلِدِينَ ۞

قَالَ إِنَّ فِيهَا لُوطَأَقَا لُواْ خَنُ أَعَلَّهُ مِنَ فِيهَا لَنُنَجِّنَنَهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ ٱلْغَنِدِينَ

وَلَمَاۤ أَنْ جَكَآءَتْ رُسُلُنَا لُوطَاسِتَ ، بِهِمْ وَضَافَ بِهِمْ ذَرْعَا وَقَالُواْ لَا تَخَفْ وَلَا تَحَزَنَّ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا أَمْرَأَتَكَ كَانَتْ مِنَ أَلْغَكِيرِينَ

إِنَّامُنزِلُوكَ عَلَىٓأَهْلِ هَنذِهِ ٱلْقَرْكِةِ رِجُزًا مِّكَ السَّمَآءِ بِمَاكَانُواْ يَفْسُقُوك ۞

35. And indeed We have left thereof an evident Ayâh (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)^[1] for a folk who understand.

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as Mufsidûn (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). [TafsirAt-Tabari

37. And they belied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitan (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

40. So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some وَلَقَد تَرَكَنَا مِنْهَآءَاكِةُ بِيَنَكَةً لِقَوْمِ تعفد ک

وَإِلَىٰ مَذَيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنقُومِ أغبُدُوا ٱللَّهَ وَٱرْجُوا ٱلْيَوْمَ ٱلْآخِرَ وَلَا تَعْثَوْا في ٱلْأَرْضِ مُفْسِدِينَ ١

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُواْ فِ دَارِهِمْ جَائِمِينَ 🕲

وَعَادًا وَثَكُمُودَاْ وَقَد تَبَيَّنَ لَكُمُ مِّن مَّسَكِنِهِمٌّ وَزَيَّكَ لَهُمُ ٱلشَّيْطَانُ أُعْمَالُهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسْتَبِصِهِ بِنَ ١

وَقَنْرُونَ وَفِرْعَوْنَ وَهَنْمَانِ ۖ وَلَقَدْ جَآءَ هُم مُّوسَىٰ بِٱلْبِيَنَاتِ فَأَسْتَكَبِرُوا فِي ٱلْأَرْضِ وَمَاكَانُواْسَلَمَةَ لَيْ السَّلَمَةُ السَّلَمَةُ السَّالَةُ السَّلَمَةُ السُّلَقَاتُ اللَّهُ

فَكُلًّا أَخَذُنَا بِذَنْبِةِ فَمِنْهُم مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبُا وَمِنْهُ مِنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُ مِمَّنْ أَغْرَقْنَا وَمَاكَانَ ٱللَّهُ لِيَظْلِمَهُ وَلَنَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ١

⁽V.29:35) See the book of history كتاب التاريخ لابن كثير "Stories of the Prophets" by Ibn (حبه الله) Kathir

whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.

- 41. The likeness of those who take (false deities as) Auliva' (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew.
- **42.** Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. [1]
- **43.** And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).
- 44. (Allâh says to His Prophet Muhammad صلى الله عليه وسلم): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.
- what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.

مَثُلُ الَّذِيكَ اَتَّخَ لُوا مِن دُونِ اللَّهِ اَوْلِكَ آءَ كَمَثُلِ الْمَنكَبُوتِ التَّخَذَتْ بَيْتُ أَ وَإِنَّ أَوْهَكَ الْبُيُونِ لَبَيْثُ الْعَنكَبُوتِ لَوْكَ الْوَايْعَ لَمُوْكِ ۞

إِنَّ ٱللَّهَ يَعْلَمُ مَايَدْعُوك مِن دُونِيهِ مِن شَّئَءٍ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

> وَيْلُكَ ٱلْأَمْثُنَالُ نَضْرِبُهُكَ الِلنَّاسِّ وَمَايَعْقِلُهُكَ إِلَّا ٱلْعَسَلِمُونَ ۞

خَلَقَ اللَّهُ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ اللَّهُ السَّمَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ الْمِثْ

ٱقْلُ مَآ أُوْجِىَ إِلَيْكَ مِنَ ٱلْكِنْبِ وَآفِهِ الصَّكَاوَةُ إِنَّ ٱلصَّكَاوَةَ تَنْهَىٰ عَنِ ٱلْفَحْشَكَاءِ وَٱلْمُنْكِرُّ وَلَذِكُو ٱللَّهَ اَحْبَرُّ وَاللَّهُ يَعْلَمُ مَانَصَّنَعُونَ ۞

^{[1] (}V.29:42) See the footnote of (V.2:165).

^{[2] (}V.29:45) It is said by Ibn Abbâs and Abdullâh bin Mas'ûd زص الله عنهم If the Salât (prayer) of anyone does not prevent him from Al-Fâhshâ' and Al-Munkar (all kinds of evil, illegal and sinful deeds), then his Salât (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [Tafsir Al-Qurtubî].

^{[3] (}V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad (اصلى الله عليه وسلم), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm)[1] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

- 48. Neither did you (O Muhammad صلى انه) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
- 49. Nay, but they, the clear Ayât [i.e. the description and the qualities of Prophet Muhammad ملي الله عليه written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). 121
- 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."
- 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'an)

﴿ وَلَا نَجُندِلُواۤ اَهۡلَ الْصِحَتٰبِ اِلَّا بِالَّقِيهِ هِى أَحۡسَنُ إِلَّا الَّذِينَ ظَلَمُواْ مِنْهُمٌّ وَقُولُوۤا ءَامَنَا بِالَّذِينَ أُنزِلَ اِلنِّنَا وَأُنزِلَ إِلَيْكُمْ وَ اِللَّهُنَا وَ إِلَنْهُكُمْ وَحِدُّونَحُنُ لَهُ مُسْلِمُونَ ۞

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ ٱلْكِتَبَ فَالَّذِينَ الْكَتَبُ فَالَّذِينَ الْكَتَبُ فَالَّذِينَ الْكَتَبُ فَوْمَنُونَ بِدِّ وَمِنْ هَتَوُلَا قِمَن مُن يُؤْمِنُ بِدِّ وَمِنْ هَتُولَا قِمَن يُؤْمِنُ بِدِّ وَمَا يَجْحَدُ وَعَا يَنْ يَنَا الْكَنْفُرُونَ اللَّهِ الْكَالُفِ عَلَيْهِ الْكَالُفِ الْكَالُفِ الْكَالُفِ الْكَنْفُرُونَ اللَّهُ الْكَالُفِ الْكَلْفُونُ اللَّهُ الْمُعَالَةُ اللَّهُ الْكَالُفُ الْكَالُفِ الْكَالُفِ الْمُعَالِقِ اللَّهُ الْمُعَالِقِ اللَّهُ الْمُعَالَقِ اللَّهُ الْمُعَالَقُولُ اللَّهُ اللَّهُ الْمُعَالِقُ الْمُعَالَقِ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالَةُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَلِقُ الْمُعَالِقُ الْمُعَالَةُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالُونُ اللَّهُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالَقِ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعْلِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِي الْمُعَالِقِي الْمُعَالِقِ الْمُعَالِقِي الْمُعَالِقِ الْمُعِلَّذِي الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِي الْمُعَالِقِ الْمُعَلِّقِ الْمُعَالِقِ الْمُعَالِقُ الْمُعَلِقِ الْمُعَلِقِ الْمُعَلِّذِي الْمُعَلِقِ الْمُعَالِقِ الْمُعَلِقُ الْمُعَالِقُ الْمُعَلِّقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَلِقُ الْمُعَالِقُ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِي الْمُعَالِمِ الْمُعَالِقُ الْمُعَالِقِ الْمُعَالِقِي الْمُعَالِقِي الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعِ

وَمَاكُنْنَ اَمْتَالُواْ مِن قِبْلِهِ عِن كِنْنَبِ وَلَا تَخْطُهُ, بِيمِينِكَ ۖ إِذَا لَازْتَابَ ٱلْمُبْطِلُونَ ﴿ إِنَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

> بَلْ هُوَ ءَايَتُ بَيِّنَتُ فِيصُدُودِ ٱلَّذِينَ أُوتُواْ ٱلْعِلْزُ وَمَا يَخْصَدُ بِثَايَانِيْنَا إِلَّا ٱلظَّلِمُونَ ۞

وَقَالُواْ لَوْلَاۤ أُنزِكَ عَلَتِهِ ءَايَنتُّ مِّن رَبِّهِ؞ُ قُلْإِنَّمَا الْأَيْنَثُ عِندَاللَّهِ وَإِنْمَا أَنَّا نَذِيرٌ مُّيِدَثُ ۞ أَوَلَمْ يَكُفِهِ مِّا أَنَّا أَنزَلْنَا عَلَيْكَ ٱلْكِتْبُ

^{[1] (}V.29:47) See the footnote of (V.5:66).

^{[2] (}V.29:49) See the footnote of (V.2:76)

which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe^[1].

- 52. Say (to them O Muhammad صلى الله عليه): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Bâtil (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.
- 53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
- **54.** They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.
- 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."
- **56.** O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)^[2].

يُتْنَى عَلَيْهِمْ إِكَ فِى ذَالِكَ لَرَحْكَةً وَذِكْرَىٰ لِفَوْمِ يُؤْمِنُوكَ ۞ قُلْ كَفَى بِاللهِ بَيْنِ وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَافِ السَّمَوَنِ وَالْأَرْضِ وَالْذَيكَ عَامَنُواْ بِالْنَطِلِ وَكَفَرُواْ بِاللَّهِ أُولَتِهِكَ هُمُ الْخَلِيرُونَ ۞ هُمُ الْخَلِيرُونَ ۞

ۅؘؠۺؾ۬ۼڿؚڶؙۅڹؘڬ بۣٲڵڡؘۮؘٳٮ۪۠ۯڵٷڵۜٲٵؘٛۻڷؙٞۺۘڝٙؽ ڲؙؚٵٙءٞۿؙۯؙٲڵڡؘۮؘٲڔۘۅؘڲؽۧڵؽؚڹؠؙۜٞؠۼ۫ٮٙڎؘۅۿؠۛڵٳؽۺ۫*ڞؙٷ*ڎ۞

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَ إِنَّ جَهَنَّمَ لَمُحِيطَةُ الْمِلْكُونِ فَيَالِكُونِ فَيْ الْمَحْدِينَ فَي بِالْكَفِرِينَ فِي يَوْمَ يَغْشَدُهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ اَزْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُنُمُ تَعْمَلُونَ فَيْ

ينعِبَادِىَ الَّذِينَ ءَامَنُوٓ ا إِنَّ أَرْضِى وَسِعَةٌ فَإِيّنى فَاعْبُدُونِ ۞

a) Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'ân in a nice, loud and pleasant tone." Sufyân said, "This saying means: The Prophet regards the Qur'ân as something that makes him dispense with much worldly pleasure." (Sahih Al-Bukhari, Vol.6, Hadîth No.542.).

^[1] (V.29:51)

b) Narrated Abû Hurairah صلى الله عنه بالله عنه said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'ân and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allah has given wealth and he spends it (according to what Allâh has ordained) in a just and right manner, whereupon another man may say,'I wish I had been given what so-and-so has been given, for then I would do what he does.' " (Sahih Al-Bukhari, Vol.6, Hadîth No.544).

صلى الله عليه: While I was riding behind the Prophet وسلم, as a companion rider, he said, "O Mu'âdh!" I replied, Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'âdh!", I replied, "Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join

- **57.** Everyone shall taste death. Then unto Us you shall be returned.
- 58. And those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.
- 59. Those who are patient, and put their trust (only) in their Lord (Allâh). [1]
- **60.** And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.
- 61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?
- **62.** Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything.
- 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense.
- **64.** And this life of the world is only an amusement and a play! Verily, the home of the Hereafter that is the life indeed (i.e. the eternal life that will never end), if they but knew^[2].

كُلُّ نَفْسِ ذَآيِقَةُ ٱلْمَوْتِ ثُمِّ إِلَيْنَا تُرْجَعُوكَ ۞

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُوا ٱلصَّلِحَتِ لَنُبُوَّنَهُمُ مِّنَ ٱلْخَنَةِ غُرَفًا تَجْرِي مِن تَعْفِهَا ٱلْأَنْهَ لُرُخَلِدِينَ فِهَأَنِعْمَ ٱجْرُالْعَلِمِلِينَ ﴿

ٱلَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَنُوَّكُلُونَ ٥

وَكَأَيْنَ مِن دَآبَةِ لَا نَعْدِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

وَلَيِن سَأَلَتُهُمْ مََنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَسَخَرَ ٱلشَّمْسَ وَٱلْفَمَرَ لِيَقُولُنَ ٱللَّهُ مَّاَكَ يُؤْفِكُونَ ۞

ٱللَّهُ يَشُطُ ٱلزِزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ، وَيَقْدِرُلُهُۥ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيدُ اللَّ

وَلَين سَأَلْتَهُمُ مَنَ نَزَّلَ مِنَ السَّمَاءَ مَاءَ فَأَحْيا بِهِ ٱلأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ قُلُ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْنُرُهُمْ لَا يَعْقِلُونَ ۞

وَمَا هَٰذِهِ ٱلْحَيَوةُ ٱلدُّنِيَّا إِلَّا لَهُوَّ وَلَعِثُّ وَإِتَ ٱلدَّارَ ٱلْآخِرَةَ لَهِى ٱلْحَيَوانُّ لَوَكَانُولُكِانُولُكِ

none in His worship)? It is that He will not punish them." (Sahih Al-Bukhari, Vol. 8, Hadîth No.283).

^{[1] (}V.29:59) See the footnote (A) of (V.12:67).

^{[2] (}V.29:64) Narrated Abû Hurairah على الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the

- 65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold they give a share of their worship to others [1].
- 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
- 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtil* (falsehood—polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?
- 68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم)?
- 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good doers)."^[3]

فَإِذَا رَكِبُواْ فِ ٱلْفُلْكِ دَعُواْ ٱللَّهَ تُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا بَخَـنْهُمْ إِلَى ٱلْمَرِّ إِذَاهُمْ يُشْرِكُونَ ۞

> لِيكَفُرُواٰبِمَاءَاتَيْنَهُمْ وَلِينَمَنَّعُواَّفَسُوفَ يَعْلَمُونَ ۞

ٱۅۘۘڵؘمۜؠڒۘۅٝٳ۬ٲٚڶۜٲڿڡۘڵڹٵڪڒڡؖٵۼٵۅؽؙڵۅؽڂٛڟڡؙٛ ٱڶڹٵۺڡۣڹ۫ڂۅڸڡۣۣڂ ۅؘؠڹۼ؞ٙۊؚٳڷؿۘڮػؙٛڡؙؗۯۏ؞ؘ۞

وَمَنْ أَظْلَمُ مِمَّنِ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْكَذَّبَ بِالْحَقِّ لَمَّاجَآءَهُۥ ۚ ٱلنَّسَ فِجَهَنَّمَ مَثْوَى لِلْصَّفِرِينَ ﴿ لَيُ

> ۉۘڵڶؘڍڹؘ جَنهَدُواْفِينَالنَّهْدِيَنَّهُمْ سُبُلَنَا ۅَإِنَّالَيَة لَمَعَٱلْمُحْسِنِينَ ۞

flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (Sahih Al-Bukhari, Vol. 4, Hadîth No.468).

^[1] (V.29:65) See (V.17:67) and its footnote.

⁽V.29:68) See the footnote of (V.3:85).

^{[3] (}V.29:69) See the footnote of (V.9:120).

Sûrat Ar-Rûm (The Romans) XXX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. The Romans have been defeated.
- 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
- 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —
- 5. With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.
- 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.
- 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
- 8. Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an



الَّةِ ١

غُلِبَتِ اَلْوُمُ ۞ فِنَآدَنَ اَلْأَرْضِ وَهُم مِّراً بَعْدِ غَلِيهِ مِّرْسَبَغْلِبُورِک ۞

فِيضْع سِنِينَ لِلْهَ ٱلأَمْسُرُ مِن فَبْلُ وَمِنْ بَعْدُ وَيُومَمِ لِإِيَفْسَرَ عُ ٱلْمُؤْمِنُونَ ﴾

يِنَصْرِاللَّهِ يَنصُرُ مَن يَشَكُّ أُ وَهُوَ الْعَكَزِيزُ الرَّحِيمُ ۞ وَعْدَاللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ, وَلَكِئَ أَكُمْرَ النَّاسِ لَا يَعْلَمُونَ ۞

يَعْلَمُونَ ظَنِهِزَا مِّنَ ٱلْحَبَوْةِ الدُّنِيَا وَهُمْ عَنِ ٱلْآخِرَةِ هُرْعَنِهُونَ ﴿ ﴾

أُوَلَمْ يَنْفَكَّرُواْ فِي آَفَهُ بِهِمَّ مَّاخَلَقَ ٱللَّهُ ٱلسَّمَوْتِ وَالْأَرْضُ وَمَا بَيْنَهُمَا إِلَّا بِٱلْحَقِّ وَأَجَلِ مُسَنَّى وَإِنَّ كَذِيرُكِينَ ٱلنَّاسِ بِلِقَآيِ دَيْبِهِمْ لَكَنِيرُونَ ۞ appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsir At-Tabarî].

- 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- 10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them.
- 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.
- 13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- 14. And on the Day when the Hour will be established that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).
- 15. Then as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
- 16. And as for those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, Allâh's

ٱۅۘۘڶۄٚڔڛؠۯۅٳ۬ڣۣٵڵٲڗ۫ۻؚڡؘؽؘڟ۠ڔۅؖٳػؿڡۜػٲڹۘۘۘۘۘۼڣٙ؞ ٱڵؘڐؚڽڹؘڡۣڹڡٞڸؚۼؠؙۧ۠ٛ۠ٛٛ۠ڝٵۨٷٵڷۺؘۮٙڡؚؠ۫ؠؗٛؠۿۊٛۊٞۅۧٲؿٵۯۅؙٳ ٵڵٲ۠ڗۻۘۅۼۘڝۘۯۅۿٵٞٲڝ۫ؗؠٛٞڝڡۘٵۼۘؠۯۅۿٳۅؘؠٵٙؿڷ۬ۿ ۯۺڷۿؠ۩ؚ۪ٲؽۭڹٮؙؾؖڡٚڡؘٲػٲٮٵؖۺؙڎڸؾڟٚڸڡۘۿؠ ۅؘڵڮۘڹػٲۏٞٳٲؿؙۺؙۿؠؠٞڟڸڡۘۅڹ۞ٛ

ثُمُّرُكَانَ عَنِقِبَةَ الَّذِينَ أَسَّتُوا الشُّوَاَيَّ أَن كَذَّبُواْ بِعَايَنتِ اللَّهِ وَكَانُواْ بِهَا بَسْتَهْ زِهُ ونَ ٢

> ٱللَّهُ يَبْدُوُّا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ مُّ مَّ إِلَيْهِ تُرْجَعُونَ ﴿ ﴿ ﴾

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١

وَلَمْ يَكُنْ لَهُم مِّن شُرَكَآيِهِ مِ شُفَعَتْوُا وَكَانُوا شِرُكَآيِهِ مِ كَنفِرِين ﴿

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَ إِذِينَافَرَّقُوكَ ۞

فَأَمَّا الَّذِيكَ ءَامَنُواْ وَعَكِيلُواْ الصَّكِلِحَتِ فَهُمْ فِي رَوْضَكِةٍ يُحْبَرُونَ ﴿

وَأَمَّا الَّذِينَ كَفَرُواْ وَكَذَبُواْ بِحَايَنتِنَا وَلِقَآ مِي ٱلْآخِرَةِ فَأُوْلَتَهِكَ فِي ٱلْعَذَابِ مُحْضَرُونَ ۞

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Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

- 17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fair) morning prayer].
- 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). said: "These are the five (Ibn 'Abbâs compulsory congregational pravers mentioned in the Qur'an)." [Tafsir At-Tabari]
- 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- 20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered!
- 21. And among His Signs is this, that He wives from among created for vou yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

فَسُمْحَانَ اللَّهِ حِينَ تُمسُونَ وَحِينَ تُصْبِحُونَ ﴿

وَلَهُ ٱلْحَمْدُ فِٱلسَّمَا وَسِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ١

يُخْرِجُ ٱلْحَيِّ مِنَ ٱلْمَيْتِ وَيُخْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيِّ وَيُحْى ٱلْأَرْضَ بَعْدَ مَوْتِهَا أَوْكَذَلِكَ تُخْرَجُونَ ﴿ اللَّهُ اللَّهُ مَا لَهُ اللَّهُ اللَّهُ

وَمِنْءَايَنتِهِءَأَنْ خَلَقَكُم مِّن تُرَابِثُمَّ إِذَآ أَنْتُم نَشُرٌ تَنتَثُمُ وَكَ ١

وَمِنْ ءَايَننِهِ اللَّهِ عَلَقَ لَكُرِ مِنْ أَنفُسِكُمْ أَزْوَيْجًا لِتَسَكُنُوٓ اللَّهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيِئتِ لِقَوْمِ سَفَكَّرُونَ (أَنَّ)

وَمِنْ ءَايَكِيْهِ ، خَلْقُ ٱلسَّمَوَيْتِ وَٱلْأَرْضِ وَٱخْيِلَكُ أَلْسِنَنِكُمْ وَأَلْوَنِكُمْ إِنَّا فِي ذَٰلِكَ لَآيَاتِ لِلْعَالِمِينَ شَ

- 23. And among His Signs is your sleep^[1] by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
- 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
- 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
- 26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
- 28. He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense. [2]

وَمِنْ ءَايَنِهِ ۽ مَنَامُكُو إِلَيّْلِ وَالنَّهَارِ وَٱبِيْغَاۤ وُكُمُ مِن فَضْلِهِ ۚ إِنَ فِى ذَلِكَ لَاَيْتِ لِقَوْمِ يَسْمَعُونَ ۞ وَمِنْ ءَائِنْهِ ءِ رُبِكُمُ الْأَرْقَ خَوْ فَاوَطَمَعًا

يَعُومِيسَمَعُوبَ ﴿ وَمِنْ اَلْسُوهِ ، ثُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَا ٓهَ فَيُحْي ، بِهِ ٱلأَرْض بَعْدَ مُوْتِهَا أَبِكِ فِي ذَلِكَ لَآيَنَتِ لِقُوْمِ يُعْقِلُونَ ﴾ يَعْقِلُونَ ﴾

وَمِنْ ءَايندِهِ ۚ أَن تَقُومَ ٱلسَّمَآ ءُ وَٱلْأَرْضُ بِأَ مُرِهِ ۚ ثُمَّ إِذَا دَعَاكُمُ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَا ٱشْمُ تَخْرُجُونَ ۞

وَلَهُ مَن فِي السَّمَوَتِ وَالْأَرْضِّ كُلُّهُ لَهُ مُ

وَهُوَالَذِى يَبْدَوُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُواَهُوَثُ عَلَيْءٌ وَلَهُ ٱلْمَثْلُ ٱلْأَعْلَىٰ فِالسَّمَوَتِ وَٱلْأَرْضِ وَهُوَالْعَزِيزُ ٱلْحَكِيدُ ۞

ضَرَبَ لَكُمْ مَشَلَا مِنْ أَنفُسِكُمُّ هَلَ لَكُمُ مِن مَّا مَلَكَتْ أَيْمَنُكُمْ مِن شُرَكَاءَ فِي مَا رَزَقْنَكُمْ فَأَنتُمْ فِيهِ سَوَآةٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ صَكَذَلِكَ نُفَصِّلُ ٱلْآيِنَ لِقَوْمِ يَعْقِلُونَ ۞ ٱلْآيِنَ لِقَوْمِ يَعْقِلُونَ ۞

(V.30:28) That is: How do you join to Us partners of that which We created, while you for

yourselves will not accept partners from your slaves?.

^[1] (V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only theories. So this Qur'ân is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) arque.

- 29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.
- ملى الله عليه 30. So set you (O Muhammad وسلم) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh — Islâmic Monotheism): that is the straight religion, but most of men know not. [1] [Tafsir At-Tabarî\
- 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salât (Igâmat-as-Salât) and be not of Al-Mushrikûn (the polytheists, idolaters. disbelievers in the Oneness of Allah).
- 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it. [2]
- 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.
- 34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

بَلِٱتَّبَعَٱلَّذِينَ ظَلَمُوٓا أَهْوَآءَهُم بِغَيْرِعِلْمِ فَمَنَ يَهْدِي مَنْ أَضِكَ لَّ ٱللَّهُ وَمَا لَكُم مِّن نَّلصرينَ شَ

فأقتروجهك للدن حنيفا فطرت ألله ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْماً لَانَيْد مَلَ لِخَلْقِ ٱللَّهِ ذَيْكُ ٱلدِّبُ ٱلْقَيْمُ وَلَيْكِي أَكْثَرُ ٱلتَكاسِ لَانَعْلَمُونَ ٢

الله مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوْةَ السَّلَوْةَ وَلَاتَكُونُواْ مِنَ ٱلْمُشْرِكِينَ ١

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًّا كُلُّحِزْبِ بِمَالَدَتْهِمْ فَرِجُونَ شَيَ

وَإِذَامَسَ ٱلنَّاسَ ضُرُّدَعُواْ رَبَّهُم مُّنِيبِينَ إِلَيْ ثُمَّ إِذَآ أَذَا فَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم رَيِّهِمْ نُشْرِكُونَ 📆

لِيَكُفُرُواْ بِمَآ ءَانَيْنَاهُمُ فَتَمَتَّعُواْ فَسَوْفَ

^[1] (V.30:30) See the footnote of (V.10:19). ^[2] (V.30:32) See the footnote of (V.3:103).

- 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
- 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth. behold, they are in despair!
- 37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
- 38. So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance: and it is they who will be successful.
- 39. And that which you give in gift^[1] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh, but that which you give in Zakât (sadaqa - charity etc.) seeking Allâh's Countenance, then those, they shall have manifold increase.
- 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- 41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَنَا فَهُوَيَتَكَلَّمُ بِمَا كَانُواْبِهِ عِيْشُرِكُونَ ٢

وَإِذَآ أَذَفَٰكَ ٱلنَّاسَرَحْمَةُ فَرِحُواْ بِهَٓ ۚ وَإِن تُصِبْهُمْ سَتَتُهُ مِا قَدَّمَتُ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ١

أَوَلَمْ مَرُواْ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَنَقَدِرُ أِنَّ فِي ذَٰ إِلَى لَا يَنتِ لِقَوْ مِ ثُوْمِنُونَ ﴿

فَتَاتِ ذَاٱلْقُرْبَىٰ حَقَّهُ، وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ذَلِكَ خَتْرٌ لِلَّذِينَ بُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُولَٰئِكَ هُمُ ٱلْمُفْلِحُونَ

وَمَآءَاتَيْتُم مِّن رَبًا لَيَرْيُواْ فِي أَمْوَال ٱلنَّاس فَلا يَرْبُواْ عِندَاللَّهُ وَمَآءَانَيْتُ مِن زَكُوةٍ تُريدُون وَجَهَاللَهِ فَأُولَتِكَ هُمُ ٱلْمُضْعِفُونَ ٢

ٱللَّهُ ٱلَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُعَيُجِيدِ يَكُمُّ هَلَ مِن شُرَّكَآبِكُمْ مَن يَفْعَلُ مِن ذَلِكُم مِّن شَيْءٍ سُبْحَننَهُ وَتَعَلَىٰ عَمَّا يُشْرِكُونَ ٢

> ظَهَرَ ٱلْفَسَادُ فِي ٱلْبِرَوَ ٱلْبَحْرِبِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِي عَمِلُواْ

^{[1] (}V.30:39) See Tafsîr Ibn Kathir.

done, in order that they may return (by repenting to Allâh, and begging His Pardon).

- 42. Say (O Muhammad صلى الله عليه وسلم):
 "Travel in the land and see what was the end of those before (you)! Most of them were
 Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allah)."
- 43. So set you (O Muhammad صلى الله عليه) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- 44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).
- 45. That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- 47. And indeed We did send Messengers before you (O Muhammad صلى الله عليه وسلم) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

قُلْسِيرُواْفِ ٱلأَرْضِ فَأَنظُرُواْ كَيْفَ كَانَ عَنِقِبَةُ ٱلَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمُ مُنْفُرِكِينَ ۞

فَأَقِرْوَجْهَكَ لِلدِّينِ ٱلْقَيِّـــِمِينَ فَبْلِ أَن بَأْقِيَ يَوْمُّ لَا مَرَدَّلَهُ مِنَ اللَّهِ يَوْمَيِذِ يَضَّدَّعُونَ ﴿

> مَن كَفَرَفَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَلِحًا فَلِأَنفُسِمْ يَمْهَدُونَ اللهَ

لِيَجْزِىَ ٱلَّذِينَ ءَامَنُواْ وَعَيلُواْ ٱلصَّلِحَتِ مِن فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ ٱلْكَنْفِرِينَ ۞

ۅؘڡؚڹ۫ٵؽڬۑۅ؞ٲؘڹ؉۫ڛڶٲڶڒۣؽؘۘۘۘڂۘڡؙۺۜۯ۫ؾؚۅؘڶۣؽؗڋۑڤػؖۯ ڡۣٞڹڗؘۜڡ۫ؠٙؽؚۅۦۅؘڸؾؘۼڕػٲڶڡٛ۠ڶڰؙۑٲؙڡڕۣڡ ۅؘڸٮؘۜڹٮٛۼؙۅ۬ٳ۫ڡڹۏؘڞٝڸؠۦۅؘڶڡؘڶػؙڗؘۺ۫ػؙۯؙۅۮؘ۞

وَلَقَدُ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ هَٰٓآ اُوهُمِ بِٱلْبَيِّنَتِ فَأَنْفَصْنَا مِنَ ٱلَّذِينَ أَجْرَمُوۤ أَوَّكَاكَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿ ﴾

- 48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!
- 49. And verily before that (rain) just before it was sent down upon them — they were in despair!
- 50. Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow - behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [Tafsir At-Tabaril
- صلى الله So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.
- (صلى الله عليه وسلم 53. And you (O Muhammad cannot guide the blind from their straying; you can make to hear only those who believe Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

ٱللَّهُ ٱلَّذِي يُرْسِلُ ٱلرِّيْحَ فَنُشِيرُ سَحَابًا فَيَبْسُطُهُ. فِ السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ. كِسَفًا فَتَرَى ٱلْوَدْقَ يَغْرُجُ مِنْ خِلَالِهِ أَفَإِذَآ أَصَابَ بِهِ عَن يَشَآهُ مِنْ عِبَادِهِ ٤ إِذَا هُرْ يَسْتَبْشِرُونَ ١

وَ إِنْ كَانُواْ مِن قَبْلِ أَن يُنزَّلُ عَلَيْهِ مِين قَبْلِهِ ـ لَمُنْ لَسِينَ اللهِ اللهِ

فَٱنظُرْ إِلَىٰٓ ءَاثُنْرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْمِى ٱلْأَرْضَ بَعْدَمَوْتِهَأَ إِنَّ ذَلِكَ لَمُحْى ٱلْمَوْتَيْ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

وَلَهِنْ أَرْسَلْنَا رِيحًا فَرَأُوْهُ مُصْفَرًّا لَّظَلُّواْ مِنْ بَعْدِهِ -يَكْفُرُونَ ١

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَى وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا مُدِّينَ ٢

وَمَآ أَنتَ بِهَٰ دِٱلْعُمْيِ عَنضَلَالَئِهِمُّ إِن تُسْمِعُ إِلَّا مَن بُوْمِنُ بِنَايَٰ نِنَا فَهُم مُسْلِمُونَ ﴿ إِنَّا

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِن ضَعْفِ ثُعَجَعَلَ مِنْ بَعْدِ ضَعْفِ قُوَّةَ ثُمَّجَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَ يَخْلُقُ مَايِشَاء وهُوَ ٱلْعَلْمُ ٱلْقَدِيرُ ١

55. And on the Day that the Hour will be established. the Mujrimûn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour - thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not."

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): nothing "You follow but falsehood, and magic."

59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them1.

صلى الله 60. So be patient (O Muhammad عليه وسلم). Verily, the Promise of Allâh is true: and let not those who have no certainty of faith discourage you from conveying Allâh's Message (which you are obliged to convey).

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَالِسِثُواْ غَنرَسَاعَةً كَذَلِكَ كَانُواْنُوْفَكُونَ ١

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَٱلْإِيمَانَ لَقَدْ لَبَثْتُدُ فِي كِنَا ٱللَّهِ إِلَى بَوْمِ ٱلْبَعْثِ فَهَكَذَا يَوْمُ ٱلْبَعْثِ وَلَنِكِنَكُمْ كُنتُولَا تَعْلَمُونَ ١

> فَيَوْمَهِ ذِلَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعْذِرَتُهُمْ وَلَاهُمْ يُسْتَعْتَبُوكِ۞

ۅؘڸقَدْضَرَبْنَالِلنَّاسِ فِي هَنذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍْ وَلَيِن جِنْنَهُم بِثَايَةِ لَيَّقُولَنَّ ٱلَّذِينَ كَفُرُّواْ انَأْنَتُمْ الَّامْتِطِلُونَ ٢

> كَذَلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ اللَّهُ

فَأَصْبِرْ إِنَّ وَعْدَاللَّهِ حَقُّ ۖ وَلَا يَسْتَحْفَّنَّكَ ٱلَّذِينَ لَا يُوقِينُونَ ٢

Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. These are Verses of the Wise Book (the Qur'ân).
- 3. A guide and a mercy for the *Muhsinûn* (good-doers). [1]
- **4.** Those who perform As-Salât (Iqamat-as-Salât) and give Zakât and they have faith in the Hereafter with certainty.
- 5. Such are on guidance from their Lord, and such are the successful.
- 6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).



بِنْ الْحَفِرَ الْرَحِيَةِ

التر(١)

يِلْكَ ءَايَنتُ ٱلْكِنْبِ ٱلْحَكِيمِ

هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ

ٱلَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْثُونَ ٱلزَّكُوٰةَ وَهُمَ بِٱلْآخِرَةِ هُمْ يُوقِنُونَ ۞

أُولَتِكَ عَلَىٰ هُدُى مِن دَّيِهِمٌّ وَأُولَتِكَ هُمُ ٱلْمُفْلِحُونَ ۞ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْ وَٱلْحَدِيثِ لِيُصِلَّ عَن سَيِيلِ ٱللَّهِ بِفَيْرِعِلْ وَيَتَخِذُ هَا هُذُوًا أَوْلَتِكَ هُمُّ عَذَابٌ مُّهِ بِنَّ ﴾

^{[1] (}V.31:3) See the footnote of (V.9:120).

^[2] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet مثلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (Sahih Al-Bukhari, Vol. 7, Hadith No. 494B)

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- 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, [1] as if he heard them not as if there were deafness in his ear. So announce to him a painful torment.
- **8.** Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).
- 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.
- 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
- 11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.
- 12. And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.
- 13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. [2]

ۅٙڸؚۮؘٲڎ۫ؾؙڶ؏ؘؾڮٵؽٮٚٛڹؙٵۅؘڬؙٞٙٛٛٛڡٛۺؾٙڝٙؠؘؚؚۘڬ ڬٲۜڽڷڐؽۺڡڠۿٵػٲڹٞ؋ۣٲٛۮؙڹؽٞۅۏؙٙۯؙؖڰؘڹۺٙۯؖ ڽؚعَذَابٍٱلِيدٍ ۞

إِنَّالَةِينَ- َامَثُواْ وَعَمِلُواْ الصَّلِحَتِ لِمُهُجَنَّتُ التَّعِيمِ ۞

خَلِدِينَ فِيهَا ۗ وَعَدَاللَّهِ حَقّاً وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

خَلَقَ السَّنَوَتِ بِغَيْرِ عَدِ تَوَّجَاً وَٱلْقَى فِي ٱلْأَرْضِ رَوَسِى أَن تَعِيدَ بِكُمْ وَيَثَ فِيها مِن كُلِّ دَاتَةً وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءَ فَأَنْبَنْنَا فِيها مِن كُلِّ دَقِّج كَرِيمٍ ۞

> هَنَدَاخَلَقُ ٱللَّهِ فَأَرُّونِ مَاذَا خَلَقَ ٱلَّذِينَ مِن دُّونِدِ عَبِي ٱلظَّلِلْمُونَ فِي ضَلَالٍ مُّبِينِ ﴿

> > وَلَقَدْءَالَيْنَا لُقْمَنَ الْخِكُمَةَ أَنِّ الشَّكُرِ لِلَّهِ وَمَن يَشْكُرُ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ * وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِّيًّ حَمِيثُدُ ﴿

وَإِذْ قَالَ لُقْمَنُ لِإِنْنِهِ وَهُوَ يَعِظُهُ وَيَبْنَ َلاَثَثْمِكِ وِاللَّهِ إِنَّ الشِّرْكَ لَظُلُوعَظِيمُ ۞

^{[1] (}V.31:7): See the footnote of (V.22:9).

^[2] (V.31:13)

a) See the footnote (C) of (V.27:59).

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14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final destination. [17]

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place).

17. "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf — (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the

وَوَصَّيْنَا ٱلْإِنسَنَ بِوَلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنَاعَكَ وَهْنِ وَفِصَلُهُ فِي عَامَيْنِ أَنِ ٱشْڪُرْ لِي وَلِوَلِدَيْكَ إِلَى ٱلْمَصِيرُ ﴿

ۅٙٳڹۘڿۘۿۮۘۘۘڵػٷٙڷؙڽۘؿؙۺٝڔۣڮٙۑؚڡٵڸٚۺڵۘۘۘۘڬۑڣۦۼؚڷٞٞ ڣؘڵٲؿؙڟؚڡ۫ۿڡؖٵؖۅڝٵڿؚڣۿڡٵڣۣٵڷڎ۫ڹۑٵڡؘڡ۫ۯؙۅڡؙٵؖ ۅٲؾؘۜڽۼڝڽؚڶڡٞڹٲڹٵڽڶٞؿؙؖڞۘٳڶؽؘڡۯڿڠػٛؗؗؗؠ ڡ۬ٲؙڹۘؽؿؙٛٛٛٛٛٛٛػؙؠؽػؙؿؙڎڒٙۼ۫ڡۘڶؙۅڹٙ۞ٛ

يئبُنَّ إِنَّمَا إِن تَكُ مِثْفَ الَحَبَّ ذِمِّنْ خُرْدُلِ فَتَكُنْ فِ صَخْرَةٍ أَوْفِ ٱلسَّمَوَتِ أَوْفِ ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهَ إِنَّ ٱللَّهَ لَطِيفُ خَبِيرٌ ۞

> يُنْبُنَّ أَقِيرِ الصَّكَلَوْةَ وَأَمُرٌ بِالْمَعْرُوفِ وَانْهُ عَنِ الْمُنكُرِ وَأُصْبِرْ عَلَى مَا أَصَابِكُ إِنَّ ذَلِك مِنْ عَزْمَ الْأُمُورِ ﴿﴾

ۅؘۘڲڒؿۘڝؘۼۣڔۣ۫ڿؘڐؘڬ<u>ڸ</u>ڶێؘٳڛۅؘۘڲڬڡ۫ۺۣڣۣٱڵٲۯۻ مَرَعًؖٳٳ۫نَّٱلۡذَيۡ لَايُحِبُۢكُلَّ ثُخۡنَالِ فَخُورٍ۞

b) See the footnote of (V.2:22).

^[1] (V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Àishah رضى الله عنها (that she said), "O Allah's Messenger! We consider Jihâd as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihâd (for women) is Hajj-Mabrur [i.e. Hajj (pilgrimage to Makkah) which is performed according to the Prophet's Sunnah (legal ways), and is accepted by Allah]." (See Sahih Al-Bukhari, Vol.3, Hadîth No.84." and Sahih Al-Bukhari, Vol.4, Hadîth No.43).

earth. Verily, Allâh likes not any arrogant boaster [1]

- 19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."
- 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon (both) apparent (i.e. Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden si.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!
- 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire?
- 22. And whosoever submits his face (himself) to Allâh, [2] while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in with the Sunnah of Allâh's accordance Messenger Muhammad صلى الله عليه وسلم), then has grasped the most trustworthy hand-hold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكُرُ ٱلْأَصْوَاتِ لَصَوْتُ ٱلْخَمِيرِ ١

أَلَهٰ تَرَوْأَ أَنَّاللَّهُ سَخَّرَكُكُم مَّافِي ٱلسَّمَوْتِ وَمَافِي ٱلْأَرْضِ وَأَسْبَعَ عَلَيْكُمْ نِعَمَهُ وظَلِهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَدِلُ فِ ٱللَّهِ بِغَيْرِعِلْمِ وَلَاهُدُى

> وَإِذَا قِيلَ لَهُمُّ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَا وَحَدُنَا عَلَيْهِ ءَا بَآءَ نَأَ أُولُو كَانَ ٱلشَّيْطَنُ يَدْعُوهُمْ إِلَى عَذَابِ ٱلسَّعِيرِ ﴿

> ﴾ وَمَن يُسَلِمُ وَجَهَهُ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَداً سَتَمْسَكَ بِٱلْعُرْ وَوَٱلْوَثْقَيُّ ا وَ إِلَى ٱللَّهُ عَنْقَبَةُ ٱلْأُمُورِ ١

^{[1] (}V.31:18): See the footnote of (V.22:9).

⁽V.31;22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism, worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

- 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad صلى الله الله عنه). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men).
- 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
- 25. And if you (O Muhammad صلى الله عليه) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.
- 26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise.
- 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.
- 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.
- 29. See you not (O Muhammad وسلم الله عليه) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

وَمَن كَفَرَفَلا يَحْزُنك كُفُرُهُۥ إِلَيْنَا مَرْجِعُهُمْ فَنُنِيَّتُهُم بِمَا عَبِلُوَأَ إِنَّاللَّهَ عَلِيمٌ لِذَاتِ ٱلصُّدُودِ ۞

> نُمْنِعُهُمْ قَلِيلَاثُمُّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ ﴿ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِمُ اللَّهُ عَذَابٍ

وَلَيِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلُ الْحُمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَايَعْلَمُونَ ۞

لِلهِ مَافِى ٱلسَّمَوَتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَٱلْغَنِيُّ الْحَمِيدُ ﴿ اللَّهِ مَالُغَنِيُ

وَلُوَّانَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةِ أَفَلَدُّ وَٱلْبَحْرُ يَمُذُّهُ مِنْ بَعْدِهِ - سَبْعَةُ ٱلْمُحُرِ مَّانفِدَتْ كَلِعَتُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزُُ عَكِيدٌ ۗ

مَّاخَلْقُكُمْ وَلَابَعْثُكُمُ إِلَّاكَنَفْسِ وَحِدَةٍ إِنَّاللَّهُ سَمِيعٌ بُصِيرٌ ۞

ٱلْوَتَرَأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِ ٱلَّيْلِ وَسَخَرَّ ٱلشَّمْسَ وَٱلْقَمَرُكُُّ يَجْرِيَ إِلَىٰٓ أَجَلِ مُسَمَّى وَأَكَ ٱللَّهَ بِمَاتَعْمَلُونَ خَبِيرٌ ۗ

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- 30. That is because Allah, He is the Truth, and that which they invoke besides Him^[1] is Al-Bâtil (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.
- 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
- 32. And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate. [2]
- 33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.
- 34. Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things). [3]

ذَالِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقِّ وَأَنَّ مَا يَدْعُونَ مِن دُو نه ٱلْبَطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلَيُّ ٱلْكَبِيرُ إِنَّ

ٱلْهُرَأَنَّ ٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِيعْمَتِ ٱللَّهِ لمُرِيكُمُ مِّنْءَ إِينَتِهِ اللَّهِ فِي ذَلِكَ لَأَينَتِ لِّكُلِّ صَبَّارِشَكُورِ ١ وَإِذَاغَشِيَهُمْ مَّوْجٌ كَٱلظُّلَلِ دَعَوُا ٱللَّهَ مُغْلِصِينَ

لَهُ ٱلدِّينَ فَلَمَّا خَعَّنهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّمَّنَّهُ وَمَا يَجْحَدُ بِعَا يَكِنِنَآ إِلَّا كُلُّ خَتَى ارِكَ فُورِ ۞

يَثَأَتُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْ وَٱخْشُواْ يَوْمًا لَا يَجْزِى وَالِّذُ عَنَ وَلَدِهِ ـ وَلَا مَوْلُودٌ هُوَجَازِعَنَ وَالِدِهِ ـ شَيْئًا إِنَّ وَعْدَاللَّهِ حَقَّ فَلَا نَعْزَنَّكُمُ ٱلْحَيَاوَةُ ٱلدُّنْ اَوَلَا يَغُرَّنَكُم بِٱللَّهِ ٱلْغَرُورُ ١

إِنَّ ٱللَّهُ عِندُهُ، عِلْمُ ٱلسَّاعَةِ وَثُنَزِّكُ ٱلْغَيْثَ وَيَعْلَوُمَا فِي ٱلْأَرْجَامِ وَمَاتَدُرِي نَفْسُ مَّاذَا تَكِيبُ عُدًّا ۗ وَمَا تَدَّرِي نَفْسُ مِأْيِّ أَرْضِ تَمُوتُ إِنَّ ٱللَّهُ عَلِيمُ خَيِيرٌ اللَّهُ

^[1] (V.31:30) See the footnote of (V.2:165).

^{[2] (}V.31:32) See the footnote of (V.17:67).

^{[3] (}V.31:34) See the footnote of (V.7:187).

Sûrat As-Sajdah (The Prostration) XXXII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!
- 3. Or say they: "He (Muhammad عليه وسلم) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad صلى الله عليه وسلم): in order that they may be guided.
- 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
- 5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- 6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
- 7. Who made everything He has created good and He began the creation of man from clay.



بِنْ إِلَيْ إِلَيْكِ
التر 🕲

تَنزِيلُ ٱلْكِتَابِ لَارَيْبَ فِيهِ مِن رَّبِ ٱلْمَالَمِينَ ۞

أَمْ مِثُولُوكِ آفَتَرَنهُ بَلْهُوَالْحَقُّ مِن زَيِّكَ لِتُنذِرَقَوْمًا مَّا أَشَهُم مِّن نَذْ يَرِمِّن فَبْلِكَ لَعَلَّهُمْ يَهْ تَدُوكَ ۞

ٱللهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِ سِتَّةِ أَيَّامِ ثُرَّاسَتَوَىٰعَلَى ٱلْعَرْشِّ مَالَكُمُ مِّن دُونِهِ عِن وَلِمِّ وَلَاشَفِعَ أَفَلاَ نَتَذَكَّرُونَ ۞

بُدِيِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَاءِ إِلَى ٱلْأَرْضِ ثُمَّرَ يَعْرُجُ إِلَيْهِ فِي وَمِرِكَانَ مِقْدَادُهُۥ ٱلْفَ سَنَةِ مِمَّاتَعُدُّونَ ۞

ذَلِكَ عَلِمُ ٱلْغَيْبِ وَٱلشَّهَا دَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ۞

ٱلَّذِيَ أَحْسَنَ كُلُّ شَيْءٍ خَلَقَكُّ وَبَدَأَخَلْقَ ٱلإِنسَنِ مِن طِينِ ﴿

- 8. Then He made his offspring from semen of despised water (male and female sexual discharge).
- 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
- 10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
- 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."
- 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily! We now believe with certainty."
- 13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
- 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do.
- 15. Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud. [1]

نُوْجَعَلَ نَسْلَهُ مِن سُلَالَةِ مِن مَّآءِ مَّهِينِ

ثُمَّ سَوَّدِهُ وَنَفَخَ فِسِهِ مِن زُّوجِةٍ ۚ وَحَعَلَ لَكُمُّ ٱلسَّمْعَ وَٱلْأَبْصَنرَ وَٱلْأَفْئِدَةً فَلِيلًا مَّانَشْكُرُورِكِ ۞

وَقَالُوٓا أَءِذَاصَلَلْنَافِي ٱلأَرْضِ أَءِنَّا لَفِي خَلْقِ جَدِيدٍ بَلْ هُمِ بِلِقَآءِ رَبِّهِمْ كَفِرُونَ ۞

﴿ قُلْ يَكُوفَنَكُم مَلَكُ ٱلْمَوْتِ ٱلَّذِي ثُوكِلَ بِكُمْ مَلُكُ ٱلْمَوْتِ ٱلَّذِي ثُوكِلَ بِكُمْ تُرْجَعُون ﴿ اللَّهِ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّا

وَلُوْتَرَىؒ إِذِآلْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَاۤ أَبْصَرْنَا وَسَمِعْنَا فَالْجِعْنَا نَعْمَلْصَلِحًا إِنَّامُوفِنُونَ ۞

وَلَوْشِنْنَا لَاَ نَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَكِيْنَحَقَّ ٱلْقَوْلُ مِنِيَ لَأَمْلَأَنَّ جَهَنَّمَ مِكَ ٱلْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿

> فَذُوقُوا بِمَانَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَلَاً آ إِنَّانَسِينَكُمْ وَدُوقُواْعَذَابَ الْخُلْدِ بِمَاكُنتُمْ تَعْمَلُونَ ﴿

إِنَّمَا يُؤْمِنُ بِنَايَنِينَا الَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُواْ سُجَدًا وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لاَيَسْتَكْيِرُونَ ﴿ ۞

^{[1] (}V.31:15): See the footnote of (V.22:9).

- Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. [1]
- 17. No person knows what is kept hidden for them of joy as a reward for what they used to do [2].
- 18. Is then he who is a believer like him who is a Fâsia (disbeliever and disobedient to Allâh)? Not equal are they.
- 19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.
- 20. And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."
- 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- 22. And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the Muirimûn (criminals, disbelievers, polytheists, sinners).

لْتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَفَنَكُمْ مُنْفِقُونَ شَ

> فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِي لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَّاءً بِمَاكَانُواْ نَعْمَلُونَ ١

> > أَفَمَنَكَانَ مُؤْمِنًا كُمَن كَاكَ فَاسِقًا لَّا يَسْتَوُرُنَ هُ

أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَيِلُواْ ٱلصَّكِلِحَنْتِ فَلَهُمَّ جَنَّتُ ٱلْمَأْوَىٰ نُزُلَّا بِمَا كَانُواْ يَعْمَلُونَ ١

وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأْوَنِهُمُ ٱلنَّآرُكُلُّمَآ أَرَادُوٓ أ أَن يَغْرُجُواْمِنْهَآ أُعِيدُواْفِيهَا وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ النَّارِ الَّذِي كُنتُ ربهِ - تُكَذَّبُون ﴾

> وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ۞

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَبِئايَئتِ رَبِّهِ - ثُمُّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنلَقِمُونَ ١

صلى الله The Prophet (Allah's Messenger رضى الله عنه The Prophet (Allah's Messenger ملى الله الله الله الله ال عليه وسلم said to him: "May I show you the gates of goodness? (They are). (1) Fasting is a screen from Hell. (2) As-Sadaqâh (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salât (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet صلى recited: "Their sides forsake their beds." (V.32:16) (Abû Dâwûd and Tirmidhi) (Tafsîr Al-Qurtubî)

^{[2] (}V.32:17) See the footnote (b) of (v.51:30).

- 23. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of Al-Isrâ' and Al-Mi'râj^[1] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning that wherein they used to differ.
- 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
- 27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
- 28. They say: "When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- 29. Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."
- 30. So aside from turn them (O Muhammad صلى الله عليه وسلم) and await: verily, they (too) are awaiting.

وَلَقَدْءَانَيْنَا مُوسَى ٱلْكِتَبَ فَلَا تَكُن فِي مِنْ يَةٍ مِن لَقَاآيةً وَجَعَلْنَهُ هُدًى لَبَيّ إِسْرَو مِلْ ١٠٠

وَجَعَلْنَامِنْهُمْ أَبِمَّةً يَهْدُونَ بِأُمْرِنَا لَمَّاصَبُرُواٞ وَكَانُواْبِئَايَلِنِنَايُوقِنُونَ ﴿

> إِنَّ رَبَّكَ هُوَيَفْصِلُ بَيْنَهُمْ مَوْمَ ٱلْقِيْحَةِ فِيمَا كَانُواْفيه يَغْتَلِفُونَ

أُوَّلُمْ يَهْدِ لَمُنْمُ كُمْ أَهْلَكَنَامِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِي مَسَاكِنهِمْ إِنَّ فِي ذَالِكَ لَاَّيْنَةً أَفَلَا يَسْمَعُونَ ٥

أَوَلَمْ مَرَوْا أَنَّانَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِ ِ زَرْعَا تَأْكُلُ مِنْهُ أَنْعَكُمُهُمْ وَأَنفُسُهُم أَفَلا يُتَصِرُونَ ١

وَيَقُولُونَ مَنَىٰ هَنَا ٱلْفَتْحُ إِن كُنتُمُ صَندِقِينَ ٢

قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوۤ الْإِيمَـنُهُمْ وَلَاهُمْ يُنظُرُونَ ١

> فَأَعْرِضَ عَنْهُمْ وَأَنْكَظِرُ إِنَّهُم مُنتَظِرُونَ ١٠٠٥

^{[1] (}V.32:23): [Al-Mi'râj المعراج — See the footnote of (V.53:12), Hadith No. 429].

Sûrat Al-Ahzâb (The Confederates) XXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O Prophet (Muhammad الملى الله عليه وسلم! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.
- 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.
- 3. And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee or Disposer of affairs).
- 4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], [1] nor has He made your adopted sons your real sons. That is but your saying with your But Allâh says the truth, and He mouths. guides to the (Right) Way.
- 5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake^[2], except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.



يَتَأَيُّهَا ٱلنَّبِيُّ ٱتَّقِىٱللَّهَ وَلَا تُطِعِ ٱلْكَيْفِينَ وَٱلْمُسَفِقِينَّ اِتُ ٱللَّهُ كَانَ عَلِيمًا هُكِيمًا اللَّهُ

وَٱنَّبِعْ مَايُوحَى إِلَيْكَ مِن رَّبِّكَ إِكَ ٱللَّهَ كَانَ بِمَاتَعْمَلُونَ خَيِيرًا ١

وَتَوَكَّلُ عَلَى لَلَهِ وَكَنِي اللَّهِ وَكِيلًا ﴿

مَّاجَعَلَ ٱللَّهُ لِرَجُّلِ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا أَزْوَاجَكُمُ ٱلَّتِي تُظَامِهُ رُونَ مِنْهُنَّ أُمَّهَا يَكُو وَمَاجَعَلَ أَدْعِيآءَكُمْ أَبْنَآءَكُمُّ ذَٰلِكُمْ فَوْلُكُمْ بِأَفْوَهِكُمُّ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَيَهْدِى ٱلسَّكِيلَ ١

> ٱدْعُوهُمْ لِأَكِآبِهِمْ هُوَأَقْسَطُ عِندَاللَّهِ فَإِن لَّمْ تَعْلَمُواْ ءَابَآءَ هُمَّ فَإِخْوَنُكُمْ فِي ٱلدِّينِ وَمَوْلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُهُ بِهِ وَلَكِينِ مَّاتَعَمَّدَتْ قُلُوبُكُمُّ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ١

^{[1] (}V.33:4) See the Qur'an (V.58:3 & 4).

^[2] (V.33:5) See the footnote of (v.18:73).

6. The Prophet is closer to the believers than their ownselves, [1] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when joined them in صلى الله عليه وسلم brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees -(Al-Lauh Al-Mahfûz)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. [2]

- 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the

ٱلنَّبِيُّ أَوْلَى بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمُّ وَأَزْوَجُهُ، أُمَّهَانُهُمَّ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَكَ بِبَعْضِ في كِتَابِٱللَّهِ مِنَٱلْمُؤْمِنِينَ وَٱلْمُهَاجِرِينَ إلَّا أَن تَفْعَلُواْ إِلَىٰ أَوْلِيَا يَكُم مَّعَرُوفًا كَانَ ذَلِكَ فِي ٱلْكِتَبِ مَسْطُورًا ١

وَلِبْرُهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمٌ وَأَخَذْنَا مِنْهُم

لِيَسْنَلَ ٱلصَّدِيْنِ عَنصِدْقِهِمْ وَأَعَدَّ لِلْكَنفِرِينَ عَذَابًا أَلِمُا ١

يَّنَأَتُهَا ٱلَّذِينَ ءَامَنُواْ ٱذَكُرُ وَانْعَمَةَ ٱللَّهَ عَلَيْكُمْ إِذْ جَآءَ تَكُمُّ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّهْ زَوْهَا وَكَانَ أَلَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ١

(V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely (Muhammad صلى الله عليه وسلم , Nûh (Noah), Ibrāhîm (Abraham), Mûsâ (Moses) and Îsâ (Jesus), son of Maryam (Mary) عليهم السلام.

صلى الله عليه We were with the Prophet رضى الله عليه We were with the Prophet رضى الله عليه We were with the Prophet رضار and he was holding the hand of 'Umar bin Al-Khattâb. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet مثل المادة said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I عليه وسلم am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are said, "Now, O 'Umar, (now you صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (Sahih Al-Bukhari, Vol.8, Hadith No.628).

Confederates)]. And Allâh is Ever All-Seer of what you do.

- 10. When they came upon you from above you and from below you, and when the eves grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.
- 11. There, the believers were tried and shaken with a mighty shaking.
- 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"
- 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of صلى) them ask for permission of the Prophet الله عليه وسلم) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
- 14. And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.
- 15. And indeed they had already made a covenant with Allâh not to turn their backs. and a covenant with Allâh must be answered for.
- to صلى الله عليه وسلم Muhammad صلى الله عليه وسلم these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

إِذْ جَآءُ وَكُمْ مِن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصِرُ وَ بَلَغَتِ ٱلْقُلُوثِ ٱلْحَنَكَ إِجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ١

هُنَالِكَ ٱبْتُلِ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالَا شَدِيدًا (إِنَّا

وَإِذْ يَقُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِ قُلُوبِهِم مَّرَضٌ مَّاوَعَدَنَا ٱللَّهُ وَرَسُولُهُ وَإِلَّاعُرُورًا ١

وَإِذْ قَالَت طَّآبِفَةٌ مِّنْهُمْ يَتَأَهْلَ يَثْرِبَ لَامُقَامَ لَكُرْ فَأَرْجِعُواْ وَنَسْتَعْذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّيَّ مَقُولُونَ إِنَّ بُوو تَنَاعُوْرَةٌ وَمَاهِيَ بِعَوْرَةٌ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿ إِنَّا

وَلُوْدُخِلَتْ عَلَيْهِم مِنْ أَقْطَارِهَا ثُمَّ سُبِهُوا ٱلْفِتْ نَهَ لَانَوْهَاوَمَاتَلَبَنُواْبِهَا إِلَّايَسِيرًا ١

وَلَقَدْكَانُواْ عَنْهَدُواْ ٱللَّهُ مِن قَدْ أَكَانُواْ وَلُونَ ٱلأَذِنَا وَكَانَ عَهْدُ ٱللَّهِ مَسْتُ لَا ١

قُل لَن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّرِكَ ٱلْمَوْتِ أُوالْقَتْ لِ وَإِذَا لَا تُمَنِّعُونَ إِلَّا قَلِيلًا ١

- 17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Walî* (protector, supporter) or any helper.
- 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.
- 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless and that is ever easy for Allâh.
- **20.** They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
- 21. Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.
- 22. And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ملى الله وسلم) had promised us; and Allâh and His Messenger (Muhammad مليه وسلم) had

قُلْ مَن ذَا ٱلَّذِي يَعْصِمُ كُومِّنَ ٱللَّهِ إِنْ ٱَرَادَ بِكُمْ سُوَّاً ٱوَّٱرَادَ بِكُوْرَحْمَةً وَلاَ يَجِدُونَ لَمُم مِّن دُوبِ ٱللَّهِ وَلِتَّا وَلاَنصِيرًا ﴿

قَدْيَعْلَوُ اللّهُ الْمُعَوِّقِينَ مِنكُرُّ وَالْقَآبِلِينَ لِإِخْوَنِهِمْ
 هَلُمَ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسِ إِلَّا قَلِيلًا ﴿

أَشِحَةً عَلَيْكُمْ فَإِذَا جَآءَ الْمُؤَفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ نَدُورُ أَعَيْنُهُمْ كَأَلَزِى يُغْشَىٰ عَلَيْهِ مِنَ الْمُؤْتِ فَإِذَا ذَهَبَ لُلْؤَفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَةً عَلَى الْمُغْزَّ أُولَتِكَ لَوَيُومُ وَا فَأَحْبَطَ اللَّهُ أَعْمَلُهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (اللَّهِ)

يَعْسَبُونَٱلْأَعْزَابَ لَمْ يَذْهَبُواًْ وَإِن يَأْتِ ٱلْأَعْزَابُ يَوَدُّواْ لَوَّاَنَهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْتَلُونَ عَنْ أَنْبَا يَهِكُمُّ وَلَوْكَ انُواْفِيكُمُ مَّا فَنَلُوْاْ إِلَّا قَلِيلًا ۞

لَّقَدَكَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لِّمَنَكَانَ يَرْجُواْ اللَّهَ وَالْنِوْمَ الْآخِرَوذَكَرَاللَّهَ كَثِيرًا ۞

وَلَمَّارَءَاٱلْمُوْمِثُونَاٱلْأَحْزَابَ قَالُواْ هَنذَامَاوَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَازَادَهُمْ إِلَّا إِيمَننَا وَتَسْلِيمًا ﴿ ﴾ spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

- 23. Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allâh] in the least.[1]
- 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Allâh is Oft-Forgiving, Most Verily. Merciful.
- 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against

وَرَدَّاللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيْظِهِمْ لَرَّيَنَا لُواْ خَيْراً وَكَفَى ٱللَّهُ ٱلْمُوْمِنِينَ ٱلْقِتَالَ وَكَابَ ٱللَّهُ فَوِيًّا عَرِيزًا ١

^{[1] (}V.33:23) Narrated Anas زضی الله عنه: My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allah's Messenger (صلی الله علیه رسلم)! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'âdh met him. He said "O Sa'd bin Mu'âdh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

صلى الله عليه وسلم His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger صلى الله والله said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Sahih Al-Bukhari, Vol.4, Hadîth No.61).

the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

- 26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- ملى الله عليه Muhammad صلى الله عليه ارسلم)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).[1]
- 29. "But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared Al-Muhsinât (good-doers) amongst you an enormous reward."
- 30. O wives of the Prophet! Whoever of commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَأَنزَلَ ٱلَّذِينَ ظَاهِرُوهُ مِينَ أَهْلِ ٱلْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعَبُ فَرِيقًا نَقُهُ تُلُوكِ وَتَأْسِرُوكِ فَرِيقًا ۞

وَأُورَثَكُمْ أُرْضَهُمْ وَدِينَرَهُمْ وَأَمْوَالْهُمْ وَأُرْضَا لَهُ نَطَتُوهَا وَكَابَ اللَّهُ عَلَىكُلِّ شَيْءٍ قَدِيرًا ﴿

> يَكَأَيُّهُا ٱلنَّبِيُّ قُل لِأَزْوَكِهِكَ إِن كُنْتُنَّ تُعِيدُ ٱلْحَيَوْةِ ٱلدُّنْيَاوَزِينَتَهَافَنَعَالَيْك أُمَيِّعَكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿

وَلِنَكُنتُنَّ تُردِّكَ ٱللَّهَ وَرَسُولَهُ,وَٱلدَّارَ ٱلْآخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجِرًّا عَظِيمًا ١٠

يَنِسَاءَ ٱلنَّي مَن يَأْتِ مِنكُنَّ بِفَحِشَةٍ مُّبَيِّنَةٍ يُضَنْعَفْ لَهَاٱلْعَذَابُ ضِعْفَيْنَ وَكَابَ ذَلِكَ عَلَى ٱللَّهُ دَسِيرًا ٢

^[1] (V.33:28)

a) Narrated 'Âishah رضى الله عليه وسلم, the wife of the Prophet رضى الله عنها. When Allah's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه والله عليه والله الله knew that my parents would not order me to leave him. Then he said, "Allah says:

[&]quot;O Prophet (Muhammad صلى الله عليه وسلم! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.' " (V.33:28.29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahih Al-Bukhari, Vol. 6, Hadith No. 309)

b) Narrated 'Åishah ضلی الله عنه وسلم ; Allah's Messenger صلی الله عنه وسلم gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahih Al-Bukhari, Vol. 7, Hadith No. 188)

- 31. And whosoever of you is obedient to Allâh and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karım (a noble provision -Paradise).
- 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
- 33. And stay in your houses, and do not display yourselves like that of the times of perform ignorance, and As-Salât (Iqamât-as-Salât), and give Zakât and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification.
- **34.** And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.
- 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord -Allâh), the men and the women who give Sadagât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much

 وَمَن يَقَنُتُ مِن كُنَّ لِلَّهِ وَرَسُولِهِ - وَتَعْمَلُ صَدلِحَانُوْتِهَا آجُرِهَا مَرَّبَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَربِمَا ١

يَنِسَاءَ ٱلنَّبِي لَسْتُنَّكَأَحَدِمِنَ ٱلنِّسَاءِ إِن ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِي فِي قَلْمِهِ مِ مَرْضٌ وَقُلْنَ قَوْلًا مَّعْرُوفَا إِنَّ

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ حَى تَبَرُّجُ ٱلْجَعِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ ٱلصَّلَوْةِ وَءَاتِيكَ ٱلزَّكُوةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُ ۚ إِنَّ مَا يُرِيدُ ٱللَّهُ لِيُذِّهِبَ عَنكُمُ الرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرُكُورُ تَطْهِيرًا ﴿ اللهُ عَلَا اللهُ عَلَى اللّهُ عَلَّا عَلَى اللّهُ عَلَّ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَ

وَٱذْكُرْكَ مَا يُتَلَىٰ فِي يُوْتِكُنَّ مِنْ ءَايَنتِ ٱللَّهُ وَٱلْحِكُمَةُ إِنَّ ٱللَّهُ كَانَ لَطِيفًا خَبِرًا ﴿ اللَّهُ مَا اللَّهُ لَكُمَّ اللَّهُ اللَّهُ

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَيْنِ وَٱلْمُؤْمِنِينِ وَٱلْمُؤْمِنَاتِ وَٱلْقَانِينِ وَٱلْقَانِينَاتِ وَٱلْصَادِقِينَ وَٱلصَّندِقَاتِ وَٱلصَّنبِينَ وَٱلصَّنبِرَتِ وَٱلْخَاشِعِينَ وَٱلْخَاشِعَاتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَاتِ وَالصَّنَبِمِينَ وَٱلصَّنَجِمَاتِ وَٱلْحَافِظِينَ فُرُوجَهُمْ وَٱلْحَافِظَاتِ وَٱلذَّاكِ رِينَ ٱللَّهَ كَثِيرًا وَٱلذَّاكِرَاتِ أَعَدَّ ٱللَّهُ لَهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا ١ with their hearts and tongues [1] Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Harithah رضي الله عنه + the freed-slave of the Prophet صلى الله عليه وسلم) on whom Allah has bestowed Grace (by guiding him to Islâm) and you (O Muhammad صلى الله too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad صلى الله عليه وسلم married وَمَاكَانَ لِمُؤْمِنِ وَلَامُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُ، أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُ فَقَدْضَلَّ ضَلَاكًا مُبِينًا ١

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَلَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَأَتَّقِ ٱللَّهَ وَتُحْفِي فِي نَفْسكَ مَاٱللَّهُ مُبْديه وَتَخْشَى ٱلنَّاسُ وَٱللَّهُ أَحَقُ أَن تَغْشَنْهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرَا زَوَجْنَنَكُهَا لِكُيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجُ فِي أَزْوَجِ أَدْعِيَآيِهِمْ إِذَا قَضَوْأُمِنْهُنَّ وَطَرَأَ وكات أمُ الله مَفْعُولًا ١

^{[1] (}V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said," Allâh has some angels who look for those who remember (glorify the Praises of) Allah on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allah, they call each others, saying, 'Come to the object of your pursuit'." He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allah, and the angels go back to Allah, their asks them (those angles) – though He knows better than them - 'What do My عز وجل slaves say?' The angles reply, 'They say:Subhân Allâh, Allâh Akbar, andAlham-du-lillâh' Allâh then says, 'Did they see Me?' The angles reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angles reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allah says (to the angles), 'What do they ask Me for?' The angles reply, 'They ask You for Paradise.' Allâh says (to the angles), 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angles say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angles reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angles say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them'." Allâh's Messenger صلى الله added, "One of the angles would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery'." (Sahih Al-Bukhari, Vol. 8, Hadîth No.417).

the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

- 38. There is no blame on the Prophet (سلم) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.
- **39.** Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.
- 40. Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.
- 41. O you who believe! Remember Allâh with much remembrance. [2]
- **42.** And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].
- 43. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.
- **44.** Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

مَّاكَانَعَلَ النِّيِّ مِنْحَرِج فِيمَا فَرَضَ اللَّهُ لَهُۥ سُنَّةَ اللَّهِ فِي اللَّذِينَ خَلُوْاُ مِن قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًامَّقَدُورًا ﴿ ﴾

ٱلَّذِينَ يُمَلِغُونَ رِسَلَتِ ٱللَّهِ وَيَخْشُونَهُ, وَلَا يَخْشُونَ أَحَدًّا إِلَّا ٱللَّهُ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ۞ مَّا كَانَ مُحَمَّدُ أَبَّا أَحَدِمِن رِّجَالِكُمْ وَلَكِن رَّسُولَ ٱللَّهِ وَخَاتَمُ ٱلنِّلَيِّتِنُ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۞

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا أَذَكُرُوا ٱللَّهَ ذِكْرَاكِثِيرًا ٥

هُوَٱلَّذِى يُصَلِّي عَلَيْكُمُّ وَمَكَّيٍ كُنُهُ لِيُخْرِعَكُمُ مِّنَ ٱلظُّلُمُنتِ إِلَى ٱلنُّوْدِ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿

> يَحِينَـ تُهُمْ يَوْمَ يَلْقُوْنَهُ,سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرَاكُرِيمًا ﴿

^[1] (V.33:40) See the footnote (B) of (V.2:252).

^{[2] (}V.33:41) See the footnote of (V.13:28).

46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah the legal ways of the Prophet صلى الله عليه وسلم ألاًا).

47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs). [*Tafsir Al-Qurtubi*]

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.

50. O Prophet (Muhammad المناه عليه وسلم! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât aunts) who migrated (from (maternal Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on

يَّاأَيُّهَا ٱلنَّبِيُّ إِنَّا آَرْسَلْنَكَ شَنْهِدًا وَمُبَشِّرًا وَنَدِيرًا ۞

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْ نِهِ ، وَسِرَاجًا مُّنِيرًا ۞

وَيَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ ٱللَّهِ فَضْلَا كَبِيرًا ١

ۅؘڵٳٮؙؙڟۣۼٲڶػٮڣڔۣڽڽؘۅؘٲڶؙڡؙٛٮٚڣڣؚڽڹؘۅؘۮڠٲۮؘٮۿؗؠ ۅؘڹٙۅؘڪٞڶ؏ؘڶۘٵۺؖٷػڣؘؽؠٲؚڷڵڡۣۅؘڪؚؠڵا(۞

يَّتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا نَكَحْتُمُ ٱلْمُؤْمِنَاتِ ثُمَّ طَلَقَتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُو ﴿ فَمَالَكُمْ عَلَيْهِنَّ مِنْ عِذَوْتَغَنَّذُونَهَ آفَمَيَّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمَالًا لِلْنَا

يَتَأَيُّهُا النِّيُّ إِنَّا آَخَلَلْنَا لَكَ أَزُوَجَكَ النِّيِّ ءَاتَيْتَ أَجُورَهُكَ وَمَامَلَكُتْ يَعِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَيْكَ وَبَنَاتِ خَلْنِكَ النِّي هَاجُرْنَ وَمَنَاتِ خَالِكَ وَبَنَاتِ خَلْنِكَ النِّي هَاجُرْنَ مَعَكَ وَآمَلُهُ مُوْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّيِيَ إِنْ أَرَادَ النِّيُّ أَن يَسْتَنَكِحُهَا خَالِصَةً لَكَ مِن دُونِ المُؤْمِنِينُ قَدْ عَلِنَامَا فَوَضْنَا عَلَيْهِمْ فِي الْمُؤْمِنِينُ قَدْ عَلِنَامَا فَوَضْنَا عَلَيْهِمْ فِي الْمُؤْمِنِينُ لَيْكُونَ عَلَيْكَ حَرَاثُ الْمَمْنُهُمْ لِيكِبْلَا يَكُونَ عَلَيْكَ حَرَاثُ

^{[1] (}V.33:46) See the footnote of [(V.3:164), Hadîth No.385 and 387]

you. And Allâh is Ever Oft-Forgiving, Most Merciful.

- can (صلى الله عليه وسلم O Muhammad (صلى الله عليه وسلم) postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.
- **52.** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.
- 53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk, Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.
- 54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.
- 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.
- 56. Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet

﴿ تُرْجِي مَن نَشَآةُ مِنْهُنَّ وَتُغْوِيٓ إِلَيْكَ مَن نَشَآةً وَمَنْ أَبْغَيْتَ مِمَّنَ عَزَلْتَ فَلَاجُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَن تَفَرَّ أَعْيُنُهُنَّ وَلَا يَعْزَكَ وَيَرْضَافِكَ بِمَآءَانَيْتَهُنَّكَأُهُنَّ وَٱللَّهُ يَعْلَمُ مَافِي قُلُوبِكُمْ وَكَانَ أَلِلَّهُ عَلِيمًا حَلِيمًا ﴿ إِنَّ اللَّهُ عَلِيمًا ﴿ إِنَّا لَهُ إِنَّا لَهُ إِنَّا لَهُ إ

لَايَحِلُلَكَ ٱلنِّسَآءُمِنْ بَعْدُ وَلِآ أَن تَبَدَّلَ جِنَّ مِنْ أَزْوَاجٍ وَلُوْ أَعْجَبُكَ حُسَنُهُنَّ إِلَّا مَامَلَكُتْ يَمِينُكُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّفِيبًا ﴿ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّفِيبًا ﴿ اللَّهُ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَانَدْخُلُواْ بِيُوتَ ٱلنَّبِيّ إِلَّا أَن يُؤْذَكَ لَكُمْ إِلَىٰ طَعَامِ غَيْرَنَظِرِينَ إِنَـٰهُ وَلَكِنْ إِذَا دُعِيتُمْ فَأَدْخُلُواْ فَإِذَا طَعِمْتُمْ فَأَنتَشِرُواْ وَلَا مُسْتَغْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي ٱلنَّبِيِّ فَيُسْتَحِي مِنكُمٌّ وَٱللَّهُ لَا يَسْتَحِي -مِنَ ٱلْحَقُّ وَإِذَا سِأَ لَتُمُوهُنَّ مَتَعًا فَسَتَكُوهُمْ بَ مِن وَرَآءِ جِمَابٍ ذَالِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَاكَاكَ لَكُمْ أَن ثُوَّذُواْ رَسُولَ اللَّهِ وَلَا أَن تَنكِحُوا أَزْوَلَجِكُه مِنْ يَعْدِهِ وَأَلدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا اللَّهُ إِن تُبَدُواْ شَيْئًا أَوْتُحْفُوهُ فَإِنَّ ٱللَّهَ كَاكِ بِكُلّ شَيْءِ عَليهًا ١

لَّاجُنَاحَ عَلَيْهِنَّ فِي ءَابَآيِهِنَّ وَلَآ أَبْنَآيِهِنَ وَلَآ إِخْوَانِهِنَّ وَلَآ أَبْنَآهِ إِخْوَانِهِنَّ وَلَآ أَبْنَآهِ أَخُوَتِهِنَّ وَلَانِسَآبِهِنَّ وَلَا مَامَلَكَتْ أَيْمَنُهُنٌّ وَٱتَّقِينَ ٱللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءِ شَهِيدًا (٥٠) إِنَّ ٱللَّهَ وَمُلَبَكِ تَهُ، يُصَلُّونَ عَلَى ٱلنَّيَّ يَـٰٓ أَيُّهُا (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salat¹¹ on (ask صلى الله عليه Allah to bless) him (Muhammad وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).

- 57. Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
- **58.** And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.
- 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.[3]
- **60.** If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall

ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ١١٩

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُ الْعَنَهُمُ ٱللَّهُ فِي ٱلدُّنْيَ ا وَٱلْآخِرَةِ وَأَعَدُ لَمُمْ عَذَابَا مُهِينًا ١

وَٱلَّذِينَ ثُوَّدُوكِ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ بغَيْرِ مَا ٱكْتَسَبُواْ فَقَدِ ٱحْتَمَلُواْ بُهْتَنَا وَإِثْمَامُبِينَا ١

يَتَأَيُّا ٱلنَّيُّ قُلُ لِأَزْوَجِكَ وَبَنَائِكَ وَنسَآءِ ٱلْمُؤْمِنِينَ يُدِّنِينَ عَلَيْهِنَّ مِن جَلَبِيبِهِنَّ ذَٰلِكَ أَدَّنَى أَن يُعْرَفَٰنَ فَلَائُوْذَنْنُ وَكَاكَ ٱللَّهُ عَفُورًا رَّحِيمًا ١١٠

لَن لَوْ يَننَهِ ٱلْمُنَفِقُونَ وَٱلَّذِينَ فِ قُلُوبِهِم

^{[1] (}V.33:56). Narrated 'Abdur-Rahmân bin Abî Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم 'Abdur-Rahmân said, " "Yes, give it to me." I said, "We asked Allah's Messenger" مثلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send *As-Salât* upon you and the *Ahl-al-Bait* اهل the members of the family of the prophet صلى الله عليه وسلم), for Allah has taught us how البيست to greet you?' He said, 'Say Allahumma salli 'alâ Muhammadin wa'âlâ âli Muhammadin, kamâ sal-laita 'alâ Ibrahîma wa 'alâ âli Ibrahîm, Innaka Hamidun Majid. Allahumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm. Innaka Hamidun Majid.' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muhammad and on the family or the followers of Muhammad, as You sent Your Salât (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious. O Allah! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious.' " (Sahih Al-Bukhari, Vol. 4, Hadîth No.589). [2] (V.33:57)

⁽A) By abusing or telling lies against Allâh and His Messenger صلى الله عليه وسلم , by making pictures .. صلى الله عليه وسلم imitating Allāh's creations, and by disobeying Allāh and His Messenger

⁽B) See the footnote of (V.2:278).

⁽V.33:59) See the footnote of (V.24:31).

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- they shall be seized **61.** Accursed. wherever found, and killed with a (terrible) slaughter.
- 62. That was the Way of Allah in the case of those who passed away of old: and you will not find any change in the Way of Allâh.
- 63. People ask you concerning the Hour. say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!"
- 64. Verily, Allâh cursed the has disbelievers, and has prepared for them a flaming Fire (Hell).
- 65. Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.
- 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad سلم الله عليه وسلم)."
- 67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.
- 68. "Our Lord! Give them double torment and curse them with a mighty curse!"
- **69.** O you who believe! Be not like those annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.

مَّرَضُّ وَٱلْمُرْحِفُونَ فِيٱلْمَدِينَةِ لَنُغْرِينَكَ بهم ثُمَّ لَا يُجِاورُونَكَ فَهَا إِلَّا قَلِيلًا ١ مَّلْعُه يندَ إِنَّ أَسْنَمَا ثُقَفُواَ أُخِذُواْ وَقُتْلُواْ تَفْسَلًا ١

سُنَّةَ ٱللَّه فِ ٱلَّذِينَ خَلَوْ أَمِن قَبْلُ وَلَن تَحِدَلِسُ نَّةَ ٱللَّهُ تَبْدِيلًا اللَّ

يَسْتُكُكَ النَّاسُ عَنِ ٱلسَّاعَيَّةُ قُلْ إِنَّمَا عِلْمُهَاعِنِدَ ٱللَّهُ وَمَا يُدْرِيكَ لَعَلَ ٱلسَّاعَةَ تَكُونُ فَرِيسًا ١٠٠

إِنَّ اللَّهَ لَعَنَ ٱلْكَفِرِينَ وَأَعَدُّ لَمُمْ سَعِيرًا ﴿ إِنَّا لَلْهَا لَهُمْ سَعِيرًا اللَّهُ

خَلِدِينَ فَهَآ أَبَداً لَا يَجِدُونَ وَلِيَّا وَلَانَصِيرًا ۞

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِٱلنَّارِ يَقُولُونَ يَكَلَّتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولًا ١

وَقَالُواْ رَبُّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَ نَا فَأَصَلُّونَا ٱلسَّبيلاً ١

رَبَّنَآءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنَّهُمْ لَعْنَاكِيرًا ١

يَتَأْمُ اللَّهُ مَا مَنُوا لَاتَكُونُوا كَالَّذَينَ ءَاذَوْا مُوسَى فَبَرَّأَهُ ٱللَّهُ مِمَّاقَالُواْ وَكَانَ عِندَاللَّهِ وَجِيهَا ﴿ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللهُ وَجِيهَا

said, (V.33:69) Narrated Abû Hurairah رضى الله عنه. Allah's Messenger صلى الله عليه وسلم said, (Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah عز و جل refers to in His Saying:

70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ملى الله عليه رســــم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). [1]

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allâh, and His Messenger Muhammad ملى). And Allâh will pardon (accept the repentance of) the true believers of the

يَّنَأَيُّهَا ٱلَّذِينَءَامَنُواْاَتَّقُواْاَللَّهَوَقُولُواْ قَوْلَاسَدِيدَانِ

يُصْلِحَ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْلَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللّهَ وَرَسُولَهُ, فَقَدْ فَازَ فَزْزًا عَظِيمًا ﴿ اللَّهِ

إِنَّاعَرَضْنَاٱلْأَمَانَةَ عَلَىٓالسَّمُوَّتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْكَ أَن يَعْمِلْنَهَا وَأَشْفَقَنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسُنُّ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۞

لِيُعُذِّبَ اللَّهُ الْمُنَفِقِينَ وَالْمُنَفِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَكَانَ اللَّهُ عَفَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ وَكَانَ اللَّهُ

his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah عزوجا refers to in His Saying:

^{&#}x27;O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' " (V.33:69) (Sahih Al-Bukhari, Vol.4, Hadîth No.616).

^{[1] (}V.33:72): See the footnote of the (V.3:164).

Sûrat Saba' (Sheba) XXXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.
- 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
- 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfūz)."
- **4.** That He may recompense those who believe (in the Oneness of Allâh –Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise).
- 5. But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them those, for them will be a severe painful torment. [1]
- 6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord is



بِنْ إِلَيْ عَالَمُ الْرَحِيَةِ

ٱلْحَمَّدُيلَةِ ٱلَّذِى لَهُ,مَا فِ ٱلسَّمَوَتِ وَمَا فِ ٱلْآرْضِ وَلَهُ ٱلْحَمَّدُ فِي ٱلْآخِرَةَ وَهُوَ ٱلْمَكِيمُ ٱلْخَجِيرُ

يَعْلَمُمَايِكِجُ فِى ٱلْأَرْضِ وَمَايَخْرُجُ مِنْهَا وَمَايَنِولُ مِنَ ٱلسَّمَاءِ وَمَايَعْرُجُ فِيهَاْ وَهُو ٱلرَّحِيـمُ الْغَفُودُ ۞

وَقَالَ الَّذِينَ كُفَرُواْ لَا تَأْتِينَا السَّاعَةُ قُلْ بَكَى وَرَيِّ لَتَأْتِيَنَّكُمْ عَلِمِ الْغَيْبِّ لَايَغَرُبُ عَنْهُ مِثْفَالُ ذَرَّةٍ فِي السَّمَوْتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَـرُ مِن ذَالِكَ وَلَا أَكْبُرُ إِلَّا فِي كِتَنْبِ ثَمْبِينِ ﴾

لِيَجْزِى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ اللَّهِ الْمَصَالِحَتِ الْمَالَوِلَ الْمَصَالِحَتِ اللَّهِ الْمُعَلِّفِ مَنْفِضَةً وَرِزْقٌ كَرِيدٌ ۞

وَٱلَّذِينَ سَعَوْ فِيٓ اَينِنَامُعُجِزِينَ أُوْلَتِهِكَ أَشُمْ عَذَابٌ مِن رَجْزَ الِيرُّ

وَيَرَى ٱلَّذِينَ أُوتُوا ٱلْمِلْمَ ٱلَّذِى ٱلْزِلَ إِلَيْكَ مِن رَبِّكَ هُوَ ٱلْحَقَّ وَيَهْ دِىۤ إِلَىْ صِرُطِ

^[1] (V.34:5) See the footnote of (V.3:91).

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the truth, and that it guides to the Path of the Exalted in Might, Owner of all praise.

- 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad صلى الله عليه) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"
- 8. Has he (Muhammad صلى الله عليه وسلم) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
- 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
- 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
- 11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."
- 12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside

ٱلْعَزِيزِ ٱلْحَمِيدِ ١

ۅؘقالَالَّذِينَ كَفَرُواْ هَلْ نَدُلُكُمْ عَلَى رَجُلٍ يُنَيِّتُكُمْ إِذَامُزِقْتُمُكُلِّ مُمَزَّقِ إِنَّكُمْ لَفِي خَلْقِ جَسدِيدٍ ۞

ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِدِ حِنَّةُ كُلِ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱلْآخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَالِ ٱلْمِيدِ ۞

أَفَانَرَرُواْ إِلَى مَابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ مِّنَ السَّمَآءِ وَٱلْأَرْضِ إِن نَشَأْ أَخْسِفْ بِهِمُ الْأَرْضَ أَوْلُسْ قِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءُ إِنَّ فِى ذَلِكَ لَاَيَةً لِكُلِّ عَبْدِمُ يَسِفًا مِنْ السَّمَاءُ

﴿ وَلَقَدْءَ الْيَنَا دَاوُرَدَمِنَا فَضُلًّا يَنجِبَالُ أَوِي مَعَهُ, وَالطَّيْرِ وَأَلَنَا لَهُ ٱلْحَدِيدَ ۞

أَنِٱعْمَلْ سَنبِغَنتِ وَقَدِّرْ فِي السَّرَدِّ وَٱعْمَلُواْ صَنلِحًا إِنِّ بِمَاتَعْمَلُونَ بَصِيرٌ ﴿

ۅڸۺۘۘڮؽٮؘڹٵؙڶڒۣٮۣۓۼٛۮۘۊؙۘۿٵۺٞؠۯۜۅۯۅٳڂۿٵۺٙؠڒؖ ۅٙٲۺۘڵڹٵڶۿؙۥۼؿ۫ٵڷڣۣڟڔۜۅؘڡڹٵڵڿڹۣۜڡڹێڠڡۘۘۘ ؠؘؿ۫ؽۮؽۮڽڡؚؠٳڋ۫ڮۯڽؚڮٷػۏؽڹڔ۬ۼٝڡۣڹۿؠڠڹٲؙڞ؞ٟڹؘٵ ٮؙؙۮؚڨؙ۫۫ۘ۫ڡؙڡؙؚڽٝ؏ۮؘٵٮؚٵڵڛؘۜۼۣڽڔ۞ from Our Command, We shall cause him to taste of the torment of the blazing Fire.

- 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.
- 14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.
- 15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!
- 16. But they turned away (from the obedience of Allâh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
- 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).
- 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- 19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all

يَعْمَلُونَ لَهُ,مَا يَشَآهُمِن مَّحَنْرِبَ وَتَمَنْثِيلَ وَحِفَانِ كَالْجُوَابِ وَقُدُورِ زَاسِينْتٍ أَعْمَلُواْءَالَ دَاوُدَ شُكَرًا وَقِلِدُ لِّهِنْ عِبَادِى ٱلشَّكُورُ ﴿

> فَلَمَّافَضَيْنَاعَلَيْهِ ٱلْمَوْتَ مَادَفَّمُّ عَلَى مُوْتِهِ = إِلَّادَابَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَّهُ فَلَمَّا خَرِّبَيْنَتِ ٱلْجِنُّ أَن أَوْكَافُوا يَعْلَمُونَ ٱلْغَيْبَ مَالِمِثُوا فِي ٱلْعَذَابِ ٱلْمُهِينِ ﴿

لَقَدْكَانَلِسَبَافِ مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَعِينِ وَشِمَالٍّ كُلُواْمِن رِّزْقِ رَبِيكُمْ وَٱشْكُرُواْلَهُ مَلَّدَةٌ طَيِّبَةٌ وَرَبُّ عَفُورٌ ﴾

فَاغَرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَيَدَّلْنَهُم يِجنَّنَيْهِمْ جَنَّتَيْنِ ذَوَاتَى أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىٰءِمِّن سِدْرِقَايِسلِ ۞

> ذَلِكَ جَزَيْنَهُم بِمَاكَفَرُوآ وَهَلَ بُحَزِيَ إِلَّا ٱلْكَفُورَ ۞

وَجَعَلْنَابَيْنَهُمْ وَيَيْنَ ٱلْقُرَى ٱلَّتِي بَدَرَكَنَا فِيهَا فُرَى ظَنِهِرَةُ وَقَدَّرْنَا فِيهَا ٱلسَّيْرِ سِيرُواْ فِيهَا لِيَــالِيَ وَأَيَّامًا ءَامِنِينَ ۞

فَقَالُواْرَبَّابَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُواْ أَنْفُسَهُمْ فَجَعَلْنَهُمْ أَحَادِيثَ وَمَزَّقْنَهُمُ كُلَّمُمَزَّقٍ إِنَّى ذَلِكَ لَاَيْنَتِ لِكُلِّ صَبَّادٍ شَكُورٍ ۞ totally. Verily, in this are indeed signs for every steadfast, grateful (person).

- 20. And indeed *Iblîs* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).
- 21. And he (*Iblîs* Satan) had no authority over them, except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafīz* (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
- 22. Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
- 24. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."
- 25. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
- 26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He

وَلَقَدْصَدَقَ عَلَيْهِ إِلِيسُ ظَنَّهُ ۥ فَأَتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ۞

وَمَاكَانَ لَهُ عَلَيْهِم مِن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِأَ لَآخِرَةِمِتَنْ هُوَمِنْهَا فِ شَكُِّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيكُ لِ

قُلِاَدْعُواْالَّذِينَ زَعَمْتُمُ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِ السَّمَوَتِ وَلَا فِي اَلْأَرْضِ وَمَا لَمُمَّ فِيهِمَا مِن شِرْكِ وَمَالَهُ مِنْهُمْ مِن ظَهِيرٍ ۞

وَلاَ نَفَعُ ٱلشَّفَعَةُ عِندَهُۥ إِلَّالِمَنْ أَذِكَ لَهُۥ حَقَّ إِذَا فُرِّعَ عَن قُلُوبِهِ مِ قَالُواْ مَاذَا فَالَ رَبُّكُمْۥ قَالُواْ ٱلْحَقِّ وَهُوَ ٱلْعَلِيُّ ٱلْكِيدُ ﴿

﴿قُلْ مَنْ يَرْزُقُكُمُ مِّ السَّمَوَتِ وَٱلْأَرْضِّ قُلِاللَّهُ ۚ وَإِنَّا أَوْلِيَّا كُمْ لَعَلَىٰ هُدَّى أَوْفِ ضَلَالٍ مُّينِ فِي

قُللَاثَنْتُلُوبَ عَمَّآأَجْرَمْنَا وَلَانْتُنْلُعَمَّا تَعْمَلُونَ۞

قُلْ يَجْمَعُ بَيْنَنَارَبُّنَا ثُمَّرَفَفَتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَسَاحُ ٱلْعَلِيمُ ۞

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is the Just Judge, the All-Knower of the true state of affairs [Tafsir Ibn Kathir]

- 27. Say (O Muhammad صلى الله عليه وسلم to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."
- **28.** And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.^[1]
- 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"
- 30. Say (O Muhammad صلى الله عليه وسلم):
 "The appointment to you is for a Day, which
 you cannot put back for an hour (or a
 moment) nor put forward."
- 31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"
- 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

قُلْ أَرُونِ ٱلَّذِينَ ٱلْحَقْتُدِيهِ عِشْرَكَ أَءَّ كَلَّا بَلْ هُوَ ٱللهُ ٱلْمَدِيرُ ٱلْعَكِيمُ ۞

وَمَآأَرْسَلْنَكَ إِلَّاكَآفَةً لِلنَّاسِ بَشِيرًا وَنَكَذِيرًا وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿

> وَيَقُولُونَ مَقَ هَلَاَ الْوَعْدُ إِن كُنتُر صَدِقِينَ ﴿

قُل لَكُرُ مِيعَادُيَوْمِ لَا تَسْتَنْخِرُونَ عَنْدُسَاعَةَ وَلاَ تَسْتَفْخِرُونَ عَنْدُسَاعَةَ وَلا تَسْتَفْغِرُونَ عَنْدُسَاعَةً

وَقَالَ الَّذِيكَ كَفَـُرُواْ لَنَ نُوْمِنَ بِهِكَدَا الْقُرْءَ اِن وَلَا بِالَّذِى بَيْنَ يَدَيْهُ وَلَوْرَى إِذِ الظَّلِيمُوكَ مَوْقُوفُوكَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضِ ٱلْقَوْلَ يَـقُولُ الَّذِينَ اَسْتُضْعِقُواْ لِلَّذِينَ اَسْتَكَبُرُواْ لَوْلَاَ أَنْتُمْ لَكُنَّا مُوْمِنِينَ ۖ

> قَالَ اَلَّذِينَ اَسْتَكْبَرُواْ لِلَّذِينَ اَسْتُضْعِفُوَاْ اَخَنُ صَدَدْنَكُرُّ عَنِ اَلْمُكَنْ بَعْدَ إِذْ جَآءَكُرُ بَلْ كُنْتُدِنِجُوْمِينَ ﴿

^{[1] (}V.34:28) See the footnote of (V.2:252).

- 33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- 35. And they say: "We are more in wealth and in children, and we are not going to be punished."
- 36. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."
- 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.
- **38.** And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.
- 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and

وَقَالَ الَّذِينَ اَسْتُضْعِفُوا لِلَّذِينَ اَسْتَكْبَرُواْ بَلْ مَكْرُ اَتَّيْلِ وَالنَّهَا رِلِذْ تَأْمُرُونَنَاۤ أَنَّ فَكْفُرُ بِاللَّهِ وَجَعَعَلَ لَهُۥ أَنَدَ اذَا وَآسَرُّواْ النَّدَامَةَ لَمَا رَأَوُا الْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَىٰلَ فِي آَعْنَاقِ ٱلَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُولَ يَعْمَلُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ عَلَىٰ اللَّهِ اللَّهِ عَلَىٰ اللَّ

وَمَآ أَرْسَلْنَا فِى قَرْيَةِ مِن نَذيرٍ إِلَّا قَالَ مُتَرَفُوهَآ إِنَّابِمَاۤ أُرْسِلْتُم بِهِ . كَنفِرُونَ ۞

وَقَالُواْ غَنُ أَكَثَرُ أَمُوالُا وَأَوْلِنَدًا وَمَا غَنُ مِمْعَذَيِنَ ﴿

قُلْ إِنَّ رَقِي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقِّدِ رُولَكِكَ ٱكْثَرَائَاسِ لَايَعْلَمُونَ ﴿

وَمَاآَمُواْلُكُوْ وَلِآ أَوْلَدُكُو بِالَّتِي تُقَرِيُكُوْ عِندَاَ زُلْفَحَ إِلَّامَنَ عَامَنَ وَعَمِلَ صَلِحًا فَأُولَئِكَ لَمُهُ جَزَلَهُ الضِّفْ بِمَاعَمِلُوا وَهُمْ فِ ٱلْفُرُفَنَتِ عَامِنُونَ ۞

وَٱلۡذِينَيۡسَعُونَ فِي ءَاينِنَامُعَاجِزِينَ أَوْلَيۡتِكَ فِٱلۡعَذَابِمُحۡضَرُون ﴿

قُلْ إِنَّرَقِيَبْسُطُ الرِّزْقَ لِمَن يَشْأَهُمِنْ عِبَادِهِ. وَيَقْدِرُلُهُ وَمِنَ عِبَادِهِ.

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whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

- **40.** And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
- 41. They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
- **42.** So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie. ^[1]
- 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad صلى الله عليه وسلم) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad صلى الله عليه وسلم when Allâh sent him as a

وَهُوَحَكِيرُ ٱلرَّزِقِينَ ﴿

وَيَوْمَ يَحْشُرُهُمْ جَيِعَاثُمَ تَقُولُ لِلْمَلَتِ كَةِ أَهَنَّوُلَآء إِيَّاكُوْكَ انُواْ يَعْبُدُونَ ۞

قَالُواْسُبْحَنَكَ أَنْتَ وَلِيُّنَامِن دُونِهِمْ بَلْكَانُواْ يَعْبُدُونَ ٱلْجِنَّ أَكَثْرُهُم بِهِم مُّوْمِنُونَ ۞

فَٱلْمُوَّمُ لَايَمْلِكُ بَعْضُكُرُ لِلِعْضِ نَفْعًا وَلَاضَرَّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُواْ عَذَابَ النَّارِ ٱلَّي كُنتُم بِهَا ثَكَيْرِ هُونَ ۞

ۅٳۏؘٲؿ۬ؽ؏ڲؽؠؚؗؗؠٵؽؾؙؽٳڽۜڹٮڗؚۜڡؘٵڷۅٲڡٵۿڬۮٙٳڵؖڒۘڔڿؖڷ ڽؙڔۣۑڎؙٲڽؽڞۘڲػٛۊۼۜٲڬٲؽؘۼڹٛڎٵؠٵٙۊٛػٛؠ۫ۅؘقاڷۅٲ ڡٵۿڬۮٙٳڸۧٚ؆ٙٳڣ۫ڰٞؗؿؙڡٚؠؘؿٷۊٵڶٲڋؚڽڹۘػڡؘۯۅؙ ڸڵڂؚۊڶڡٵۼ؞ۿ؞۫ٳڽۿڬٵٙٳڵڛڂۯؖۺؙڹٛٛ۞

^{[1] (}V.34:42) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *llâh* (God - Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Praise and Glory is to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger ملى الله عليه وسلم was reciting the above Verse, 'Adi bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

Messenger with proofs, evidences, verses of this Qur'an, lessons, signs, etc.): "This is nothing but evident magic!"

- given them We had not **44.** And Scriptures which they could study, nor sent to ملى الله عليه them before you (O Muhammad ملم) any warner (Messenger).
- 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)!
- ملى الله عليه to them O Muhammad ملى الله عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad صلى الله عليه وسلم). He is only a warner to you in face of a severe torment."
- 47. Say (O Muhammad صلى الله عليه وسلم): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."
- 48. Say (O Muhammad صلى الله عليه وسلم): "Verily my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).
- 49. Say (O Muhammad صلى الله عليه وسلم): "Al-Haqq (the truth i.e. the Qur'an and Allâh's Revelation) has come, and Al-Bâtil [falsehood — Iblîs (Satan)] can neither create anything nor resurrect (anything)."
- 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."

وَمَآءَانَيْنَهُم مِن كُتُبِ يَدْرُسُونَهَ أَوْمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلُكُ مِن نَذِيرِ ١

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُواْ مِعْشَارَ مَآءَ انْيِنْنَهُمْ فَكُذُّوا رُسُلِيٌّ فَكَيْفَ كَانَ نَكِيرِ ١

* قُلْ إِنَّمَا أَعِظُكُم بِوَحِدَةً أَن تَقُومُواْ بِلَّهِ مَثْنَى وَفُرَدَىٰ ثُمَّ لَنَفَكَ رُواْ مَابِصَاحِبِكُو مِّنجِنَةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لِّكُم بَيْنَ يَدَىٰ عَذَابِ شَدِيدٍ (إِنَّ اللَّهُ وَ إِلَّا لَا يَدِيدٍ

> قُلْ مَاسَأَلْتُكُمْ مِنْ أَجْرِفَهُ وَلَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهُ وَهُوَعَلَىٰ كُلِّ شَيْءِ شَهِيدٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

قُلْ إِنَّ رَبِّي يَقَذِفُ بِٱلْحَقَّ عَلَّامُ ٱلْغُيُوبِ (﴿ إِنَّ الَّهِ الَّهِ الَّهِ اللَّهِ الْم

قُلْجَاءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَنطِلُ وَمَا يُعِيدُ ﴿ اللَّهِ مِنْ الْمُعِيدُ ﴿ اللَّهُ

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِيٌّ وَإِن الْهُتَدَيْثُ فَبِمَايُوحِيَ إِلَى رَبِّ إِنَّهُ مُ سَمِيعٌ قَرِيبٌ ﴿

- 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
- 52. And they will say (in the Hereafter): "We do believe (now):" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad صلى الله عليه وسلم) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.
- **54.** And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

Surat Fattr or Al-Mala ikah
(The Originator of Creation, or The Angels) XXXV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.
- 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
- 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other

وَلُوْتَرَىٰٓ إِذْ فَزِعُواْ فَلَافَوْتَ وَأُخِذُواْمِن مِّكَانِ فَرِيبٍ ۞

وَقَالُوٓاْءَامَسَّالِهِۦ وَأَنَّى لَمُثُمُّالَتَّىٰاُوُشُ مِن مَّكَانٍ بَعِيدٍ ۞

> وَقَدْ كَفُرُواْ بِدِ مِن فَبْلُّ وَيَقَٰذِ فُونَ بِٱلْفَنْبِ مِن مَّكَانِ بَعِيدِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَحِيلَ بَيْنَهُمْ وَيَثَنَ مَايَشْتُهُونَ كَمَا فُعِلَ بِأَشْبَاعِهِم مِن قَبْلُ إِنَّهُمْ كَانُوا فِ شَكِّ مُّرِيبٍ ۞



بِنْ الْخِيرَالَ خِيرَالِ الْخِيرَالِ الْحِيرَالِ الْحِيرَالِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَوَتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَكَتِبِكَةِ رُسُلا أُولِيَ آخِنِ حَقِمَّ ثَنَى وَلُكَثَ وَرُبَعَ مِزِيدُ فِى ٱلْخَلْقِ مَا بَشَآ أَيْلَ اللّهَ عَلَىٰ كُلِ شَى وِقَدِيرٌ ﴿

مَّايَفَتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةِ فَلاَمْمْسِكَ لَهَا ۖ وَمَايُمْسِكَ فَلاَمُرْسِلَ لَهُ مِنْ بَعْدِهِ : وَهُوَ ٱلْعَرِيْزُ لَلْحَكِيمُ

يَتَأْيُّهُا ٱلنَّاسُأَذُكُرُواْنِعْمَتَٱللَّهِ عَلَيْكُرُهُلِّ مِنْخَلِقٍ

than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

- 4. And if they belie you (O Muhammad صلى الله عليه وسلم), so were Messengers belied before you. And to Allah return all matters (for decision).
- 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
- 6. Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.
- 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
- 8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. صلى So destroy not yourself (O Muhammad in sorrow for them. Truly, Allâh is (الله عليه وسلم the All-Knower of what they do!
- 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
- 10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

غَيْرُ اللَّهِ يَرْزُقُكُم مِنَ السَّمَآءِ وَٱلْأَرْضِ لَآ إِلَّهَ اللَّاهُوُّ فَأَنَّكُ ثُوفَكُوكَ ١

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى ٱللَّهِ تُرجَعُ ٱلْأُمُورُ ١

يَتَأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغْرَبُّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْكَ وَلاَيَغُرَّنَكُم بِٱللَّهِ ٱلْغَرُورُ فِي

إِنَّ ٱلشَّيْطَكِنَ لَكُرْعَدُو ۗ فَٱتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُواْ حِزْبَهُ لِيَكُونُواْمِنْ أَصْعَبِ ٱلسَّعِيرِ ١

ٱلَّذِينَ كَفَرُواْ لَمُمْ عَذَابُ شَدِيدٌ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُمُ مَعْفِرَةً وَأَجْرُ كَبِيرُ ١

ٱفْمَن زُيِّنَ لَهُ سُوءَ عَمَلِهِ ـ فَرَءَاهُ حَسَنَا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَاءُ وَمَهْدِى مَن يَشَاءُ فَلَا نَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ إِنَّ ٱللَّهُ عَلِيمٌ بِمَا يَصْنَعُونَ ١

وَٱللَّهُ ٱلَّذِي ٓ أَرْسَلَ ٱلرِّيْحَ فَتُثِيرُ سَحَابًا فَسُقْنَهُ إِلَّى بَلَدٍ مَّيِّتِ فَأَحْيَيْنَابِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ اَلنُّسُورُ ١

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّدِيحُ يَرْفَعُ ثُرْوَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّئَاتِ لَمُهُمْ عَذَابٌ شَدِيدٌ وَمَكُو أُوْلَتِكَ هُوَسُورُ ١

- 11. And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfûz) Surely, that is easy for Allâh.
- 12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
- 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).
- 14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله like Him Who is the All-Knower (of everything).[1]
- 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.

وَٱللَّهُ خَلَقَكُمُ مِن تُرَابِ ثُمَّ مِن نُطَفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَجًا وَمَا تَحْمِلُ مِنْ أَنْنَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ : وَمَالِعُ مَرْمِن مُعَمَّر وَلا يُنقَصُمِنْ عُمْرِهِ إِلَّا فِي كِنَنْبُ إِنَّ ذَلِكَ عَلَىٰٓ لللَّهِ يَسِيرٌ ١

وَمَايَسْتَوىٱلْبَحْرَانِ هَنذَاعَذَبُّ فُرَاتُّ سَآيِثُ شَرَابُهُ,وَهَاذَامِلْحُ أَجَاجٌ وَمِن كُلِّ تَأْكُلُونَ لَحْمًا طَرِيتَا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَ أَوْتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْنَغُواْ مِن فَصِّلِهِ، وَلَعَلَكُمْ تَشْكُرُونَ ١ يُولِجُ ٱلَّيْلَ فِ ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِ ٱلَّيْلِ وَسَخَّرَٱلشَّمْسَ وَٱلْفَكْرَكُلُّ يَجْرِي لِأَجَلَ مُسَمِّي ۚ ذَٰ لِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِ عَمَايَمْلِكُونَ من قطمير (الله

> ان تَذْعُوهُمْ لَانَسْمَعُواْ دُعَآءَ كُمْ وَلُوْسَمِعُواْ مَا ٱسْتَجَابُواْ لَكُوْ ۗ وَيَوْمَ ٱلْقِينَمَةِ يَكُفُرُونَ ىنىرْكِكُمْ وَلَا يُنْبَعُكَ مِثْلُخَبِيرِ اللهِ

ا نَا أَيُّ النَّاسُ أَنتُمُ ٱلْفُ فَرَآءُ إِلَى ٱللَّهِ وَٱللَّهُ هُوَالْغَنَّ ٱلْحَمِيدُ ١

^{[1] (}V.35:14) See the footnote of (V.2:165).

16. If He willed, He could destroy you and bring about a new creation.

- 17. And that is not hard for Allâh.
- 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform As-Salât (Iqâmat-as-Salât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all).
- 19. Not alike are the blind (disbelievers in Monotheism) seeing Islâmic and the (believers in Islâmic Monotheism).
- 20. Nor are (alike) darkness (disbelief) and light (Belief in Islâmic Monotheism).
- 21. Nor are (alike) the shade and the sun's heat.
- 22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.
- are (صلى الله عليه وسلم O Muhammad صلى الله عليه وسلم) only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).
- 24. Verily We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.
- 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
- 26. Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!

إِن يَشَأَيْذُ هِبْكُمْ وَيَأْتِ بِخَلْقِ جَدِيدٍ (إِنَّا

وَمَاذَالِكَ عَلَى ٱللَّهِ بِعَرْبِيزِ ۞

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أَخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةً إِلَى حَمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَاقُهُ مِنَّةً إِنَّمَانُنذِرُٱلَّذِينَ يَخْشَوْنِ رَبُّهُم بِٱلْغَيْبِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَمِن تَرَكَّىٰ فَإِنَّمَا يَتَزَّكَّىٰ لِنَفْسِهِ * وَإِلَى اللَّهِ ٱلْمُصِيرُ ١

وَمَايَسْتَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ اللَّا

وَلَا ٱلظُّلُمَاتُ وَلَا ٱلنُّورُ ١

وَلَا الظُّلُ وَلَا أَخْرُورُ ١

وَمَايَسْتَوى ٱلْأَحْيَآةُ وَلَاٱلْأَمْوَاتُ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآَّةُ وَمَآأَنَتَ بِمُسْمِعِ مِّن فِي ٱلْقُبُورِ ١

إِنْ أَنتَ إِلَّا نَذِيرُ ١

إِنَّا أَرْسَلْنَكَ بِٱلْحُقِّ بَشِيرًا وَنَذِيرًا وَإِن مِنْ أُمَّةٍ إِلَّاخَلَافَهَانَدُيُّ اللَّهِ

وَ إِن مُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِيكِ مِن قَمْلِهِمْ جَآءَ تَهُمَّ رُسُلُهُم بِٱلْبَيْنَتِ وَيِٱلزُّبُرُ وَبِٱلْكِتَىٰ

ثُهُ ٓ أَخَذْتُ ٱلَّذِينَ كَفَرُوآ فَكَنْفَ كَانَ نَكْرِ ١

- 27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
- 28. And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily. Allâh is All-Mighty. Oft-Forgiving.
- 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Igâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
- 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 31. And what We have revealed to you (O Muhammad صلى الله عليه وسلم), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ملے) اللہ علیہ وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allâh is indeed All-Aware, and All-Seer of His slaves.
- 32. Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom صلى We chose (the followers of Muhammad الله عليه وسلم). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'an) — that is indeed a great grace.
- 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

أَلَوْتَرَأَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَابِهِ-ثَمَرَتٍ تُخْلِفًا ٱلْوَ نُهَا ْوَمِنَ ٱلْحِبَالِ جُدَدُا بِيضٌ وَحُمْرٌ مُعْتَكِفُ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ١

وَمِرِ ﴾ َالنَّاسِ وَٱلدَّوَآبِ وَٱلْأَنْعَـُمِ مُعْتَلَفُ أَلُو نُهُ كُذَ لِكُ إِنَّمَا يَعْشَى اللَّهُ مِنْ عِبَادِهِ ٱلْعُلَمَةُ أَ إِنَ ٱللَّهَ عَن بِزُّغَفُورٌ ١

إِنَّ ٱلَّذِينَ يَتْلُوكَ كِنْكِ ٱللَّهِ وَأَقَامُوا ٱلصَّلَوْةَ وَأَنفَقُواْ مِمَّارَزَقْنَاهُمْ سِرًّا وَعَلانِيـةً نَرْجُونَ تِحِنْرَةً لَنْ تَكُورُ ١

لِيُوفِيهُ مَ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضَالِهِ : اتَّهُ عَفُرٌ شَكُورُ اللهِ

وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِنَّبِ هُوَٱلْحَقُّ مُصَدِّقًا لْمَا بَيْنَ يَدَيْدُ إِنَّ ٱللَّهُ بِعِبَادِهِ - لَخَبِيرُ ابْصِيرٌ (١٠)

ثُمُّ أَوْرَثَنَا ٱلْكِئَنِ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۗ فَمَنْهُ مَظَالْاً لِنَفْسِهِ - وَمِنْهُم ثُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِٱلْخَيْرَتِ بِإِذْنِ ٱللَّهِ ذَلِكَ هُوَ ٱلْفَصْلُ ٱلْكَبِيرُ ٢

جَنَّتُ عَدِّنِ يَدْخُلُونَهَا يُحَلَّوْنَ فَهَامِنَ أَسَاوِرَ مِن ذَهَبٍ وَلُوْلُوا ۗ وَلِيَا اللَّهُمْ فِهَا حَرِيرٌ ١

- 34. And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."
- 36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
- 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."
- 38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.
- 39. He it is Who has made you successors generations after generations in the earth, so disbelieves whosoever (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. [1]
- 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof

وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِيَّ أَذْهَبَ عَنَّا ٱلْحَزَنَّ اك رَبَّنَا لَغَفُورٌ شَكُورٌ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

ٱلَّذِيّ أَحَلُّنَا دَارَا لُمُقَامَةٍ مِن فَصْلِهِ عَلَا يَمَسُّنَا فهَانَصَبُّ وَلَا يَمَسُّنَافِهَا لُغُوبٌ ١

وَٱلَّذِينَّ كَفَرُواْ لَهُمْ نَارُجَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُواْ وَلَا يُحْفَقُفُ عَنْهُم مِنْ عَذَابِهَا كَذَالِكَ نَعْزِي كُلِّ كَفُورِ ١

وَهُمْ يَصْطَرِخُونَ فِهَا رَبِّنَآ أَخْرِجْنَانَعْ مَلْ صَلِحًا غَيْرَالَٰذِى كُنَّانَعْمَلُ أَوَلَوْنُعُمِّرَكُم مَّايَتَذَكَّرُفِيهِ مَن تَذَكَّرُوجَاءَكُمُ ٱلنَّذِيرُّ فَذُوقُواْ فَمَا لِلظَّالِمِينَ مِن نَصِيرٍ ﴿ اللَّهُ

إن الله عَلِمُ غَيْبِ السَّمَوَتِ وَالْأَرْضُ إِنَّهُ ، عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ١ هُوَٱلَّذِي جَعَلَكُمْ خَلَتِهِ فَ فِي ٱلْأَرْضِ فَمَن كَفَرَفَعَلَيْهِ كُفْرُهُ أَوْلَا يَزِيدُ ٱلْكَفِرِينَ كُفْرُهُمْ عِندَرَيِّهِمْ إِلَّا مَقْنَأْ وَلَا يَزِيدُ ٱلْكَنِهِ بِنَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿

قُلْ أَرَءَيْثُمْ شُرِّكَاءَكُمُ ٱلَّذِينَ نَدَّعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكُ فِي ٱلسَّمَوَتِ أَمْءَاتَيْنَهُمْ كِئَبَافَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ بَلْ إِن يَعِدُ ٱلظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا عُرُورًا ﴿ اللَّهِ

^[1] (V.35:39) See the footnote of (V.3:85).

therefrom? Nay, the *Zâlimûn* (polytheists and wrong-doers) promise one another nothing but delusions."

- 41. Verily! Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.
- 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلى الله عليه وسلم) came to them, it increased in them nothing but flight (from the truth).
- 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah (way of dealing).
- 44. Have they not travelled in the land, and seen what was the end of those before them though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
- 45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوٰتِ وَالْأَرْضَ أَن تَرُولًا وَلَهِن زَالْتَا إِنْ أَمْسَكُهُمَا مِنْ أَحَدِيْنَ بَعْدِهِ عَ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿ اللَّهِ

ۅؘٲڡٚٙڛۘڡؙۅٲؠؚڷڵڡؚڿۘۿۮٲؽڝٛؠۣؠٝڮٮڿٲ؞ٙۿؗؠٞڹۮڕٞ ڷؘڽۘػؙۅؙۺؗٵۿۮڬڡڹٝٳڂۮؽٲڵٲٛٛڡؠۜۜڟؘڡٵۼٲ؞ٞۿڗڹۮؚڕٞ ڡۜٵڒؘٳۮۿؗؠٞٳڵؖڒؿٛڡؙؗۅٵ۞ٛ

ٱۺؾ۬ڬڹۘٵۯٙٳڣۣٱڵٲڒۻؚۅۘڡۘٮڬۯۘٲڶۺۣؠۧ۫ۅؘڵٳڝؚۘڨۛ ٱڵٮػؙۯؙٲڶۺٙؿؙؙٳڵٳٮٲۿڸڋٷؘۿڵ؞ٮڟؙۯؙۅٮؼٳڵٲۺڶٞؾ ٱڵٲۊٙڸؽؘ۠۫ڟؘڶۼؚٙۮڸڞؙؾۧؾٲڶؽؖۏۺٚڍۑڶٲٚۅؙڶڹۼٙۮڸۺؙؾؘ ٱڛٞۼٚۅۑڵٳ۞ٛ

أُوَلَرْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنْظُرُوا كَيْفَكَانَ عَنِقِبَهُ اللَّذِينَ مِن قَبْلِهِمْ وَكَانُواْ الشَّدَ مِنْهُمْ قُوَّةً وَمَاكَات الشَّدُلِيْعَ جِزَهُ مِن شَيْءٍ فِي ٱلسَّمَـٰ وَرَتَ وَلَا فِي ٱلْأَرْضِ إِنَّهُ وَكَاتَ عَلِيمًا قَدِيرًا ﴿ وَلَوْ يُؤَاخِدُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْ هِ هِمَامِن دَاجَةٍ وَلَكِن فَوْخِرُهُمْ إِلَىٰ أَجَلِمُسَمَّى فَإِذَا كَا أَعَلَمُهُمْ فَإِنَّ اللَّهُ كَانَ بِعِبَادِهِ عَبِصِيرًا ﴿

ال (V.35:41) Narrated Abû Hurairah صلى الله عنه وسلم I heard Allah's Messenger صلى الله عليه وسلم saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?" ' (Sahih Al-Bukhari, Vol.6, Hadîth No.336).

Sûrat Yû-Sîn XXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),
- 3. Truly, you (O Muhammad صلى الله عليه ملك) are one of the Messengers,
- 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).
- 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,
- 6. In order that you may warn a people whose forefathers were not warned, so they are heedless.
- 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
- 8. Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
- 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
- 10. It is the same to them whether you warn them or you warn them not, they will not believe.
- 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to



بِنْ إِلَيْجَارِ اللَّهِ الْخَفْرِ الرَّجَاءِ

يس 🗘

وَٱلْقُرْهَ انِ ٱلْحَكِيمِ ۞

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ۞

عَلَىٰ صِرَطِ مُسْتَقِيدٍ ۞

تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ

لِنُنذِرَقَوْمَامًا أَنذِرَ ءَابَآ وَهُمْ فَهُمْ عَنفِلُونَ ٢

لَقَدْحَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ١٠

ٳڹۜٵڿۘڡڷڶٵڣۣڗٲؙۼٮٛۼڡۣؠ؋ٲۼٛڶڬۘڵ؋ؘڡ۪ؽٳڶٙؽؖٵٞڵٲڎٙڡۧٳڹ ڣؘۿؠمؙٞڡۛڝۘڂۅؽڒ۞

وَجَعَلْنَامِنْ بَيْنِ أَيْدِيهِمْ سَكَا وَمِنْ خَلْفِهِمْ سَدًا فَأَغْشَيْنَهُمْ فَهُمْ لَايْتِهِمُونَ ۞

> وَسَوَآءُ عَلَيْهِمْ ءَأَنَذَرْتَهُمْ أَمْلَمُرْتُنذِرْهُمْ لاَيُوْمِنُونَ ۞

إِنَّمَالُنْذِرُ مَنِ اتَّبَعَ الذِكْرُوحَشِى الرَّمْنَ الْمَالُذِرُ مَنِ التَّبِعَ الذِكْرُوحَدِيمٍ اللَّ

such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

- 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces^[1] and all things We have recorded with numbers (as a record) in a Clear Book.
- 13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.
- 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily we have been sent to you as Messengers."
- 15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."
- 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
- 17. "And our duty is only to convey plainly (the Message)."
- 18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."
- 19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing

إِنَّاغَنْ نُغْيِ ٱلْمَوْنَ وَنَكْتُبُ مَاقَدَّمُوا وَءَاثَنَرَهُمُّ وَكُلَّ شَيْءٍ أَحْصَيْنَهُ فِرَ إِمَارِمُّيِينٍ ﴿

> وَأَضْرِبْ لَمُمْ مَّنَكُا أَضْعَنْبَ ٱلْفَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ۞

إِذْ أَرْسَلْنَاۤ إِلْيَهِمُ ٱثَنَيْنِ فَكَذَّبُوهُ مَا فَعَزَّزْنَا بِشَالِثِ فَقَ الْوَّاٰلِثَاۤ إِلْيَتَكُمُ مُرْسَلُونَ ۞

> قَالُواْمَآأَنَتُهُ إِلَابَشَرُّ مِثْلُثَ اوَمَاۤأَنَزُلَ ٱلرَّحۡنَ ُمِن شَيْءٍ إِنْ أَسَرُ إِلَّا تَكَذِبُونَ ۞

قَالُواْرَبُّنَايَعْكُرُ إِنَّاۤ إِلَيْكُرُ لَمُرْسَلُونَ ۞

وَمَاعَلَيْنَاۤ إِلَّا ٱلْبَكَثُ ٱلْمُبِيثُ ۞

ڡٞٵڷُۅٙٳڹۜٵٮٙڟێٙۯٵۑػٛؠؖٙؖڮڽڶٞڗٮؘڹۿۅٲڵڗؘڿٛڡؙڹٛػٛڗ ۅؘڮؽۜٮۜۺۜڶػؙٛڕؠٙڹٞٵۼۮؘٲڋؙٲڸڽڒٞ۞

قَالُواْطَةِ رُكُمُ مَعَكُمُّ أَيِن ذُكِّ رَقُّ بَلَ أَنتُمْ قَوَّمٌ مُّسْرِفُون ﴾

^{[1] (}V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

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all bounds by committing all kinds of great sins, and by disobeying Allâh).

- 20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.
- 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.
- 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.
- 23. "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
- 24. "Then verily, I should be in plain error.
- 25. "Verily! I have believed in your Lord, so listen to me!"
- **26.** It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew^[1]
- 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

وَجَآءَمِنْ أَقْصَا الْمَدِينَةِ رَجُلُّ يَسْعَىٰ قَالَ يَنْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ۞

ٱتَّىبِعُواْ مَن لَايسَّنَكُ كُوْ أَجْرًا وَهُم مُّهْنَدُونَ شَ

وَمَالِى لَآ أَعْبُدُ ٱلَّذِى فَطَرَ فِي وَإِلَيْهِ تُرْجَعُونَ ۞

ٵٙڷؘۼٙ۬ۮؙڡؚڹۮۅڹڡؚؾٵڶۿڬڐٙٳڹؠؙڔۣڐڹؚٲڵڗۜڂۧڹڽؙۑۻؗؠؚۜ ڵۜٲؾۛۼ۫ڹۣعؘڣؚٞۺؘڡؘٚعؘؿؗۿؠۧۺؽ۫ٵۅؘڵٳؠٛڹڡؚٙۮؙۅڹؚ۞

إِنِّ إِذَا لَّفِيضَلَالِ مُبِينٍ ٥

إِنِّ ءَامَنتُ بِرَيِّكُمْ فَأَسْمَعُونِ ٥

قِيلَادْخُلِٱلْجُنَّةُ قَالَيَلَيْتَ قَوْمِي يَعْلَمُونَ ٥

بِمَاغَفَرَ لِي رَبِي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ﴿

^[1] (V.36:26)

a) Narrated Abu Mûsâ ملى الله عليه وسلم: Allah's Messenger صلى الله عليه وسلم said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves'A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (Sahih Al-Bukhari, Vol. 8, Hadith No. 489).

b) Narrated Anas bin Mâlik صلى الله عليه وسلم :The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 72)

c) Narrated 'Abdullah bin Abî Aufâ رضي الله عليه وسلم Allah's Messenger رضي Allah's Messenger ملي الله عليه وسلم said, "Know that Paradise is under the shades of swords. (Jihâd in Allâh's Cause)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 73)

d) Narrated Anas bin Målik ملى الله عليه وسلم: The Prophet صلى الله عليه وسلم used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from Fitan (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (Sahih Al-Bukhari, Vol. 4, Hadith No. 77)

e) Narrated Abdullah bin Umar ملى الله عليه وسلم I heard Allah's Messenger مراي الله عليه وسلم saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahih Al-Bukhari, Vol. 8, Hadith No. 505)

- 28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
- 29. It was but one Saihah (shout) and lo! they (all) were still (silent, dead, destroyed).
- 30. Alas for mankind! There never came a Messenger to them but they used to mock at him.
- 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
- 32. And surely, all everyone of them will be brought before Us.
- 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.
- 34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
- 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?
- 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
- 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.
- 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.
- 39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.
- **40.** It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

 وَمَآأَذُوْ لَنَاعَلَى قَوْمِهِ عِمْ بَعْدِهِ عِن جُندِ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿

إِنْ كَانَتْ إِلَّاصَيْحَةُ وَحِدَةً فَإِذَا هُمْ خَدِمِدُونَ ١

يَحَسَّرَةً عَلَى ٱلْعِيادِ مَا يَأْسَهِم مِّن رَسُولِ إِلَّا كَانُواْبِهِ - يَسْتَهْزِءُونَ ٢

أَلَوْمُوفًا كُمْ أَهْلَكُنَا قَيْلُهُم مِن الْقُرُونِ أُنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ١

وَإِن كُلُّ لَّمَّا جَمِيعٌ لَّذَيْنَا مُحْضَرُونَ ١

وَءَايَةٌ لَمُهُ ٱلْأَرْضُ ٱلْمَيْنَةُ أَحْيَيْنَهَا وَأَخْرَجْنَا مِنْهَاحَبًا فَمِنْهُ يَأْكُلُونَ ١

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعَنَابٍ وَفَجِّرْنَافِهَا مِنَ ٱلْعُبُونِ

لِيَأْكُلُواْمِن ثَمَرُهِ وَمَاعَمِلَتُهُ أَبْدِيهِمْ أَفَلَا مَشْكُرُونَ ١

سُبْحَنَ الَّذِى خَلَقَ الْأَزُوَجَ كُلَّهَامِمَّا تُنْإِيثُ ٱلْأَرْضُ وَمِنْ أَنفُسهِمْ وَمِمَّا لَا يَعْلَمُونَ ١

وَءَايَـُةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَاهُم مُظٰلِمُونَ ١

وَٱلشَّمْسُ تَجْرِي لِمُسْنَقَرِّلَهَ ۖ أَذَٰلِكَ تَقْدِيرُ ٱلْعَزَمِزَ الْعَلِيمِ ١

> وَٱلْقَمَرَقَدَّرْنَكُ مَنَازِلَحَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيرِ ﴿ اللَّهُ

لَا ٱلشَّمْسُ بَنْبَغِي لَهَا آَن تُدْدِكَ ٱلْقَمَرُ وَلَا ٱلَّتْلُ سَابِقُ ٱلنَّهَارُّ وَكُلُّ فِي فَلَكِ يَسْبَحُونَ ١

- 41. And an Ayâh (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].
- 42. And We have created for them of the like thereunto, on which they ride.
- 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.
- 44. Unless it be a mercy from Us, and as an enjoyment for a while.
- 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh's religion Islâmic Monotheism. and polytheism, and obey Allâh with righteous deeds)."
- **46.** And never came an *Ayâh* from among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
- 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."
- 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
- 49. They await only but a single Saihah (shout) which will seize them while they are disputing!
- 50. Then they will not be able to make bequest, nor they will return to their family.
- 51. And the Trumpet will be blown (i.e. the second blowing) and behold from the

وَءَانَةٌ لَمُمْ أَنَّا حَلْنَا ذُرِّيَّتُهُمْ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ١

وَخَلَقْنَا لَمُمُ مِن مِثْلِهِ عَمَا رَكِبُونَ ١٠٠

وَإِن نَّشَأَنُغُرِقُهُمْ فَلَاصَرِيخَ لَهُمْ وَلَاهُمْ مُنقَذُونَ ٢

إِلَّارَحْمَةً مِّنَّا وَمَتَعًا إِلَى حِينِ ١

وَإِذَا قِيلَ لَمُثُمُّ التَّقُواْ مَا بَيْنَ أَيْدِيكُمْ وَمَاخَلْفَكُمْ لَعَلَكُونَ مُونَ ١

وَمَاتَأْتِيهِم مِنْ ءَابَةٍ مِنْ ءَايَنتِ رَبَّهُمْ إِلَّا كَانُواْ عَنْهَا مُعْرِضِينَ شَ

وَإِذَا قِيلَ لَمْهُ أَنفِقُواْ مِمَّا رَزَقَكُمُ اللَّهُ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓ أَأَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُ وَإِنْ أَنتُمْ إِلَّافِ ضَلَال مُّبِين ١

وَنَقُولُونَ مَتَى هَلَا اللَّوَعَدُ إِن كُنتُمْ صَلِد قِينَ (١)

مَانَظُو وَنَ إِلَّاصِيْحَةً وَيَحِدَةً تَأْخُذُهُمْ

فَلَايَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٓ أَهْلَهُمْ

وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجَدَ

graves they will come out quickly to their Lord.

- 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"
- 53. It will be but a single Saihah (shout), so behold they will all be brought up before Us!
- **54.** This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
- 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.
- **56.** They and their wives will be in pleasant shade, reclining on thrones.
- 57. They will have therein fruits (of all kinds) and all that they ask for.
- 58. (It will be said to them): Salâm (peace be on you) a Word from the Lord (Allâh), Most Merciful.
- **59.** (It will be said): "And O you *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).
- **60.** Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.
- 61. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. [1]

إِلَىٰ رَبِّهِمْ يَنسِلُونَ ١

قَالُواْبَوَيْلَنَامَنْ بَعَثَنَامِن مِّرْقَدِنَّا هُنَا مَاوَعَدَ ٱلرَّمْنَنُ وَصَدَفَ ٱلْمُرْسَلُوك ﴿

إِنكَانَتْ إِلَّاصَيْحَةُ وَحِدَةً فَإِذَاهُمْ جَمِيعٌ لَّذَيْنَا مُحْضَرُونَ ﴿ ﴾

فَٱلْيُوْمَ لَانْظُلَمُ نَفْشُ شَيْغَا وَلَائِحْ زَوْتَ إِلَّامَا كُنتُمْ تَعْمَلُونَ ۞

إِنَّ أَصْحَبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِي شُغُلِ فَنَكِهُونَ ٥

هُمْ وَأَزْوَجُهُمْ فِي ظِلَالٍ عَلَى ٱلْأَرَآبِكِ مُتَّكِعُونَ ٥

لَمُمْ فِيهَا فَنكِهَةُ وَلَهُمْ مَايَدَّعُونَ ١

سَلَمٌ فَوْلَامِن زَبِ زَجِيمٍ

وَامْتَنْزُوا الْيُومَ أَيُّهَا الْمُجْرِمُونَ ٥

اَلَوْاَعْهَدْ إِلَيْكُمْ يَسَنِيٓ ءَادَمَ أَن لَا تَعْبُدُوا
الشَّيْطَلِيِّ إِنَّهُ الكُوْعَدُوُّ مُّيِنِيْنِ
الشَّيْطِلِيِّ إِنَّهُ الكُوْعَدُوُّ مُّينِيْنِيْنِ

^{[1] (}V.36:61) See the footnote of (V.2:22).

- **62.** And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
 - 63. This is Hell which you were promised!
- **64.** Burn therein this Day, for that you used to disbelieve. [1]
- 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabarî,]
- 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
- 67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.^[2]
- 68. And he whom We grant long life—We reverse him in creation (weakness after strength). Will they not then understand?
- 69. And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Our'ân.
- 70. That he or it (Muhammad صلى الله عليه) or the Qur'ân) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

ۅؘڸؘڡؘؘۮٲۻؘڶؘڝڹػ۬ڗڿؚؠؚڶۜٲػؿؠڒؖٲڡؘڶؘڡؘؾػؙۅڹؗۅؙ تڡٚڡؚٙڶۅؘڎ۞

هَدْهِ جَهَنَمُ الَّتِي كُنتُمْ تُوعَدُونَ ۞ أَصْلَوْهَا الْيُومَ بِمَا كُنتُمْ تَكُفُرُونَ ۞

ٱلْيَوْمَ نَغْيِدُ عَلَىٰٓ أَفَوْهِ فِهِمْ وَتُكَلِّمُنَاۤ أَيْدِيهِمْ وَنَفْهَدُ أَزْجُلُهُم بِمَاكَا نُواْ يَكْسِبُونَ ۞

وَلَوْنَشَآهُ لَطَمَسْنَاعَلَىٓ أَعَيْنِهِمْ فَأَسْتَبَعُواْ ٱلضِّرَطَ فَأَنَّ يُبْعِبُونِ ﴿ اللَّهِ

وَلَوْنَشَكَآءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اَسْتَطَلَعُواْ مُضِنَّا وَلَايْزِجِعُونَ

> وَمَن نُعَيِّرَهُ نُنَكِّسَهُ فِي ٱلْخَلْقِ أَفَلَا يَعْقِلُونَ ۞

وَمَاعَلَمْنَكُ ٱلشِّعْرَوَمَايُلْبَغِى لَهُۥ إِنْ هُوَ إِلَّا ذِكْرٌوَقُوْءَانٌ مُبِينٌ ﴿

> لِّمُنذِرَمَنَكَانَحَيَّاوَيَعِقَّ ٱلْقَوْلُ عَلَى ٱلْكَنْفِرِينَ ۞

^[1] (V.36:64) See the footnote of (V.3:91).

^[2] (V.36:67) See (V.7:166) and the footnote of (V.5:90).

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- 71. Do they not see that We have created for them of what Our Hands have created the cattle, so that they are their owners.
- 72. And We have subdued them unto them so that some of them they have for riding and some they eat.
- 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?
- 74. And they have taken besides Allâh âlihah (gods), hoping that they might be helped (by those so-called gods).
- 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
- 76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily, We know what they conceal and what they reveal.
- 77. Does not man see that We have created him from Nutfah (mixed male and female sexual discharge — semen drops). Yet behold he (stands forth) as an open opponent.
- 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"
- 79. Say: (O Muhammad صلى الله عليه وسلم)
 "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"
- 80. He Who produces for you fire out of the green tree, when behold you kindle therewith.
- 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَكُمًا فَهُمْ لَهُ امْلِكُونَ ١

وَذَلَلْنَهَا لَمُهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْ كُلُونَ ﴿ اللَّهُ مُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَلَكُمْ فَهَامَنَنْفِعُ وَمَشَارِبُ أَفَلاَ يَشْكُرُونَ ﴿ اللَّهِ اللَّهِ مَا مَنْفِعُ وَمَشَارِبُ أَفَلاَ يَشْكُرُونَ

وَإِنَّخَ ذُواْ مِن دُونِ اللَّهِ ءَالِهَةَ لَّعَلَّهُمْ يُنْهُمُ ون ١

لَايَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَمُمْ جُندٌ تُحْضَرُونَ (الله

فَلَايَعْزُنكَ قَوْلُهُمْ إِنَّانَعْلَمُ مَايُسِرُونَ وَمَانُعُلْثُونَ ١

أَوَلَمْ مَرَ ٱلْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُطْفَةِ فَإِذَاهُوَ خَصِيمٌ مُبِينٌ ١

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَةً وَقَالَ مَن يُحِي ٱلْعِظَامَ وَهِيَ رَمِيتُ ١

قُلْ يُعْيِيهَا ٱلَّذِي آنشَا هَاۤ أَوۡلَ مَرَوۡۤ وَهُوَبِكُلّ خَلْق عَلِيهُ ﴿ ﴿ اللَّهُ
ٱلَّذِي جَعَلَ لَكُر مِّنَ ٱلشَّجَرِ ٱلْأَخْضَر نَارًا فَإِذَآ أَنْتُم مِنْهُ تُو قِدُونَ ٢

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَنَوَتِ وَٱلْأَرْضَ بِقَندِرٍ عَلَىٰٓ أَن يَغْلُقَ مِثْلَهُمَّ بَلِي وَهُوَ ٱلْخَلَّاقُ ٱلْعَلِيمُ ﴿ إِنَّا

- 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!
- 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.

إِنَّمَا آمُرُهُ وَإِذَا آرَادَ شَيْعًا أَن يَقُولَ لَهُ كُن

فَسُبْحَانَ ٱلَّذِي بِيَدِهِ عَلَكُوتُ كُلِّ شَيْءٍ

Sûrat As-Sâffât (Those Ranged in Ranks) XXXVII

In the Name of Allâh the Most Gracious, the Most Merciful,

- 1. By those (angels) ranged in ranks (or rows).
- 2. By those (angels) who drive the clouds in a good way.
- 3. By those (angels) who bring the Book and the Our'an from Allah to mankind [Tafsir Ibn Kathîr].
- 4. Verily your *Ilâh* (God) is indeed One (i.e. Allâh):
- 5. Lord of the heavens and of the earth. and all that is between them, and Lord of every point of the sun's risings.[1]
- 6. Verily We have adorned the near heaven with the stars (for beauty). [2]
- 7. And to guard against every rebellious devil.
- 8. They cannot listen to the higher group (angels) for they are pelted from every side.
- 9. Outcast, and theirs is a constant (or painful) torment.



والله الأخنز الرجيك

وَٱلصِّنْفُاتِ صَفَّالًا ٢

فَأَلزَّجِرَتِزَخْرَا ٢

فَالتَّلِيَتِ ذِكْرًا ﴿

إِنَّ اللَّهَ كُوْلُوَيْحِدُ ١

رَّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بِيْنَهُمَا وَرَبُّ المشارق ١

إِنَازَيَنَا ٱلسَّمَاءَ ٱلدُّنيَا برينَةِ ٱلْكُوَاكِ ()

وَحِفْظًا مِّنَكُلِ شَيْطَانِ مَّارِدِ ﴿ اللَّهِ

لَايَسَّمَّعُونَ إِلَى ٱلْمَلِا ٱلْأَعْلَىٰ وَيُقْذَفُونَ

دُحُورًا وَكُمْ مُعَذَابٌ وَاصِبُ اللَّهُ

^{[1] (}V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsir Al-Qurtubi,]. ^[2] (V. 37:6) See the footnote of (V.6:97).

- 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.
- 11. Then ask them (i.e. these polytheists, O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.
- 12. Nay, you (O Muhammad صلى الله عليه) wondered (at their insolence) while they mock (at you and at the Qur'ân).
- 13. And when they are reminded, they pay no attention.
- 14. And when they see an Ayâh (a sign, or an evidence) from Allâh, they mock at it.
- 15. And they say: "This is nothing but evident magic!
- 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?
 - 17. "And also our fathers of old?"
- 18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."
- 19. It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!
- 20. They will say: "Woe to us! This is the Day of Recompense!"
- 21. (It will be said): "This is the Day of Judgement which you used to deny."
- 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,
- 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَنْبَعَهُ, شِهَابٌ ثَاقِبٌ ﴿

فَاسْتَفْنِهِمَ أَهُمُ أَشَدُّ خُلْقًا أَمَ مَنْ خَلَقَنَاً ﴿

بَلْعَجِبْتَ وَيَسْخُرُونَ إِنَ

وَإِذَاذُكِرُواْ لَا يَذَكُرُونَ ۞

وَإِذَارَأَوْاءَايَةً يَسْتَسْخِرُونَ ﴿ اللَّهُ

وَقَالُوٓأَإِنْ هَنَدَآإِلَاسِخُرُمُبِينُۗ ۞

أَءِ ذَا مِنْنَا وَكُنَّا نُرَابًا وَعِظَامًا أَءِنَا لَمَبْعُوثُونَ إِنَّ

ٱوَءَابَآؤُنَا ٱلْأَوَلُونَ ۞ قُلْنَعَمُ وَأَنتُمُ دَخِرُونَ ۞

فَإِنَّمَاهِيَ زَجْرَةٌ وَحِدَةٌ فَإِذَاهُمْ يَنظُرُونَ ﴿ إِنَّا

وَقَالُواْ يَنُوَيْلَنَا هَاذَا يَوْمُ ٱلدِّينِ ﴿

هَلَا يَوْمُ الْفَصْلِ ٱلَّذِي كُنتُم بِهِۦتُكَذِّبُوك ﴾

المُشرُوا الَّذِينَ ظَامُواْ وَأَزْوَجَهُمْ وَمَا كَانُواْ يَعْبُدُونَ اللَّهِ

مِن دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ ٱلْجَحِيمِ

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|---------------------|---------|-----|-------------|-----------------|
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24. "But stop them, verily they are to be questioned.

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

- 26. Nay, but that Day they shall surrender.
- **27.** And they will turn to one another and question one another.
- 28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."
- **29.** They will reply: "Nay, you yourselves were not believers.
- **30.** "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers).
- 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
- 32. "So we led you astray because we were ourselves astray."
- 33. Then verily, that Day, they will (all) share in the torment.
- **34.** Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh).
- **35.** Truly, when it was said to them: *Lâ ilâha illallâh* "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride^[1] (i.e. denied it).

وَقِفُوهُمْ إِنَّهُم مَسْعُولُونَ ١

مَالَكُوْ لَا نَنَاصَرُونَ ١

ؘڹڶۿؙۯؙٲڶٷؘؠؙؙڡؙۺؾٙۺڶؚڡؙۅڹؘ۞ ۅؘٲڣٞڗؘڽۼڞؙۿ۬ۼؘؽؘؠۼۻۣؠؘۺٙٵٙؾؖۅؙؽؘ۞

قَالُوٓ أَإِنَّكُمْ كُنُّمْ تَأْتُونَنَاعَنِ أَلْيَمِينِ ٥

فَالُواْبَلِ لَمْ تَكُونُواْمُؤْمِنِينَ ﴿

وَمَاكَانَلَنَاعَلَيْكُرُ مِنسُلْطَنَيْ بَلَكُنُكُمْ فَوْمَاطَنِينَ۞

فَحَقَّ عَلَيْنَاقُولُ رَبِّنَا أَإِنَّا لَذَا بِقُونَ (١٠)

فَأَغْوَيْنَكُمْ إِنَّاكُنَّا غَنُوِينَ ﴿ إِنَّا كُنَّا غَنُوِينَ ﴿ إِنَّا

فَإِنَّهُمْ يَوْمَ بِدِ فِي ٱلْعَذَابِ مُشْتَرِكُونَ ﴿

إِنَّا كَذَالِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ۞

إِنَّهُمْ كَانُوٓ أَإِذَا فِيلَ لَهُمْ لَاۤ إِلَهَ إِلَّا اللَّهُ يَسْتَكْمِرُونَ ۞

^{[1] (}V.37:35): See the footnote of (V.22:9).

36. And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?

37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who religion brought Allâh's Islâmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

- 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)
- 40. Save the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).
- 41. For them there will be a known provision (in Paradise),
 - 42. Fruits; and they shall be honoured,
 - 43. In the Gardens of delight (Paradise),
 - **44.** Facing one another on thrones.
- 45. Round them will be passed a cup of pure wine —
 - 46. White, delicious to the drinkers.
- 47. Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.
- 48. And beside them Qâsirât-at-Tarf [chaste females (wives). restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.[1]

وَتَقُولُونَ أَبِنَا لَتَارِكُوٓ أَءَالِهَتِنَالِشَاعِرِ عَجْنُونِ إِنَّ

بَلْ جَاءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

إِنَّكُو لَذَا بِقُوا ٱلْعَذَابِ ٱلأَلِيمِ ١

وَمَا يُخْزُونَ إِلَّا مَا كُنُّهُمْ نَعْمَلُوكَ ١

إِلَّاعِبَادَأُللَّهِ ٱلْمُخْلَصِينَ ١

أُوْلَتِكَ لَمُهُرِزِقٌ مَعْلُومٌ ١

فَوَكِهُ وَهُم مُكْرَمُونَ ١ فِجَنَّتِ ٱلنَّعِيمِ يُطَافُ عَلَيْهِم بِكَأْسِ مِن مَعِينٍ

بَيْضَاءَ لَذَةٍ لِلشَّارِيينَ ١ لَافِهَا غَوْلٌ وَلَاهُمْ عَنْهَا يُنزَفُونَ ١

وَعِندَهُمْ قَاصِرَاتُ ٱلطَّرْفِ عِينٌ ﴿ إِنَّا

^[1] (V.37:48) See the footnote of (V.29:64).

- 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.
- **50.** Then they will turn to one another, mutually questioning.
- 51. A speaker of them will say: "Verily, I had a companion (in the world),
- **52.** Who used to say: "Are you among those who believe (in resurrection after death).
- 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
- 54. (The speaker) said: "Will you look down?"
- 55. So he looked down and saw him in the midst of the Fire.
- 56. He said: "By Allâh! You have nearly ruined me.
- 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
- **58.** "(The dwellers of Paradise will say) Are we then not to die (any more)?
- 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."
 - 60. Truly, this is the supreme success!
- **61.** For the like of this let the workers work.
- **62.** Is that (Paradise) better entertainment or the tree of Zaqqûm (a horrible tree in Hell)?
- **63.** Truly We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrong-doers).

كَأَنَّهُنَّ بَيْضٌ مَّكُنُونٌ ١

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضِ يَتَسَآ عَلُونَ ﴿ فَا

قَالَ قَآبِلُ مِنْهُمْ إِنِّ كَانَ لِي قَرِينٌ ١

يَقُولُ أَءِ نَكَ لَمِنَ ٱلْمُصَدِقِينَ ٢

أَوِذَامِنْنَا وَكُنَّا ثُرَّابًا وَعِظَمًا أَوِنَّا لَمَدِينُونَ ٢

قَالَ هَلْ أَنتُهُ مُّطَلِعُونَ ١

فَأَطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيمِ

قَالَ تَأْلِلُهِ إِن كِدتَ لَتُرْدِينِ (١٠)

وَلَوْلَانِعْمَةُ رَقِي لَكُنْتُ مِنَ ٱلْمُحْضَرِينَ

أَفَمَا خَنُ بِمَيْتِينَ ۞

إِلَّامَوْنَتَنَا ٱلْأُولَى وَمَا غَنُ بِمُعَذَّبِينَ ﴿

إِنَّ هَاذَا لَهُوَٱلْفَوْزُٱلْفَظِيمُ ۞ لِمِثْلِهَاذَا فَلْيَعْمَلِٱلْعَامِلُونَ۞

أَذَالِكَ خَيْرٌ نُرُلًا أَمْ شَجَرَةُ ٱلزَّقُومِ

إِنَّاجَعَلْنَهَافِتْنَةً لِلظَّلِمِينَ ﴿ إِنَّا

- 64. Verily, it is a tree that springs out of the bottom of Hell-fire,
- 65. The shoots of its fruit-stalks are like the heads of *Shayâtîn* (devils);
- **66.** Truly, they will eat thereof and fill their bellies therewith.
- 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqûm in their bellies).
- **68.** Then thereafter, verily, their return is to the flaming fire of Hell.
- 69. Verily, they found their fathers on the wrong path;
- 70. So they (too) hastened in their footsteps!
- 71. And indeed most of the men of old went astray before them;
- 72. And indeed We sent among them warners (Messengers);
- 73. Then see what was the end of those who were warned (but heeded not).
- 74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).
- 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).
- 76. And We rescued him and his family from the great distress (i.e. drowning),
- 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
- 78. And left for him (a goodly remembrance) among the later generations:
- 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Âlamîn (mankind, jinn and all that exists)!"

إِنَّهَا شَجَرَهٌ تَغُرُجُ فِي أَصْلِ ٱلْجَحِيدِ ۞

طَلْعُهَا كَأَنَّهُ رُءُوسُ ٱلشَّيَطِينِ ٥

فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَا لِتُونَ مِنْهَا ٱلْبُطُونَ ١

مُمَّإِنَّ لَهُمْ عَلَيْهَا لَشَوْبَامِنْ حَمِيمٍ ١

ثُمُّ إِنَّ مَرْجِعَهُمْ لِإِلَى ٱلْجَحِيمِ

إِنَّهُمْ ٱلْفَوَا ءَابَآءَ مُرْضَآلِينَ ﴿

فَهُمْ عَلَى ءَاتُرِهِمْ يُهْرَعُونَ ﴿

وَلَقَدْضَلَ قَبْلَهُمْ أَكْثُرُ ٱلْأَوَلِينَ ١

وَلَقَدْ أَرْسَكُنَا فِيهِم مُنذِرِينَ ١

فَأَنظُرْكَيْفَكَانَ عَنقِبَةُ ٱلْمُنذَرِينَ إِنَّ

إِلَّاعِبَادَ اللَّهِ الْمُخْلَصِينَ ١

وَلَقَدْنَادَ لِنَانُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿

وَنَعَيْنَكُ وَأَهْلَهُ مِنَ ٱلْكُرْبِٱلْعَظِيمِ

وَجَعَلْنَاذُرِّ يَتَهُۥهُو ٱلْبَاقِينَ ﴿

وَتَرَكِّنَاعَلَيْهِ فِي ٱلْآخِرِينَ ١

سَلَنُمُ عَلَىٰ نُوجٍ فِي ٱلْعَناكِمِينَ ١

- **80.** Verily, thus We reward the *Muhsinûn* (good-doers — See V.2:112).
- 81. Verily, he [Nûh (Noah)] was one of Our believing slaves.
- **82.** Then We the others drowned (disbelievers and polytheists).
- 83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).
- **84.** When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheisml.
- 85. When he said to his father and to his people: "What is it that which you worship?
- **86.** "Is it a falsehood *âlihah* (gods) other than Allâh — that you desire?
- 87. "Then what think you about the Lord of the 'Alamîn (mankind, jinn, and all that exists)?"
 - 88. Then he cast a glance at the stars,
- 89. And he said: "Verily, I am sick[1] (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."
- 90. So they turned away from him, and departed (for fear of the disease).
- 91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)?
- 92. "What is the matter with you that you speak not?"

إِنَّا كَذَٰلِكَ نَعْرِي ٱلْمُحْسِنِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

إِنَّهُ,مِنْ عِبَادِ نَا ٱلْمُؤْمِنِينَ ﴿ إِنَّا

مُمَّأَغَرَقِنَا ٱلْآخَرِينَ ١

﴿ وَإِنَّ مِن شِيعَنِهِ - لَإِنْزَهِهِ مَر اللَّهُ

إِذْ جَآءَ رَبُّهُ وَهَلْبِ سَلِيمِ اللَّهُ

إِذْ قَالَ لا بيهِ وَقُوْمِهِ عَمَاذَاتَعْبُدُونَ ١

أَبِفَكَّاءَ الهَدَّ دُونَ أَللَّهِ تُرِيدُونَ ﴿

فَمَاظَئُكُمُ بِرَبِّ ٱلْعَنْلَمِينَ ١

فَنظَرَنظرة فِالنُّجُومِ ١ فَقَالَ إِنِّي سَقِيمٌ ١

فَنُوَلِّوْا عَنْهُ مُدْبِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

فَرَاعَ إِلَى ءَالِهَهُمْ فَقَالَ أَلَاتَأَكُمُونَ ١

مَالَكُونَ لَانْنِطِقُونَ ١

^{[1] (}V.37:89) See the footnote (C) of (V.16:121).

- 93. Then he turned upon them, striking (them) with (his) right hand.
- **94.** Then they (the worshippers of idols) came, towards him, hastening.
- 95. He said: "Worship you that which you (yourselves) carve?
- 96. "While Allâh has created you and what you make!"
- 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"
- **98.** So they plotted a plot against him, but We made them the lowest.
- 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"
- 100. "My Lord! Grant me (offspring) from the righteous."
- 101. So We gave him the glad tidings of a forbearing boy.
- 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient)."
- 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
 - 104. We called out to him: "O Abraham!
- **105.** You have fulfilled the dream!" Verily thus do We reward the *Muhsinûn* (good-doers See 2:112).
- 106. Verily, that indeed was a manifest trial.

فَرَاغَ عَلَيْهِمْ ضَرْبَا بِٱلْمِينِ ﴿

فَأَفْبِكُوۤ إِلَيْهِ يَرْفُونَ ١

قَالَأَتَعَبُدُونَ مَالنَحِتُونَ ١

وَٱللَّهُ خَلَقَاكُمُ وَمَانَعُمَلُونَ ١

قَالُواْ ٱبْنُواْلَهُ بُنْيَنَا فَأَلْقُوهُ فِي ٱلْجَحِيمِ ﴿ اللَّهُ اللَّهُ الْجَحِيمِ ﴿ اللَّهُ الم

فَأَرَادُواْبِهِۦكَيْدًا فِحَعَلْنَهُمُ الْأَسْفَلِينَ ۞

وَقَالَ إِنِّي ذَاهِبُ إِلَى رَبِّي سَيَهْدِينِ (أَنَّ

رَبِّ هَبْ لِي مِنَ ٱلصَّالِحِينَ

فَبَشِّرْنَكُ بِغُلَامٍ حَلِيمٍ ﴿

فَلَمَّا لِلغَّ مَعَهُ ٱلسَّعْى فَسَالَ يَبُنَيَّ إِنِّ أَرَىٰ فِي ٱلْمَنَامِ أَنْ َأَذَبُكُ فَأَنظُرْ مَاذَا تَرَك[ْ] قَالَ يَتَأْبَتِ افْعَلُ مَا تُؤْمِرُّسَنَجِدُ فِي إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّلْمِينَ ۞

فَلَمَّا أَسْلَمَا وَتَلَّهُ اللَّهِ بِينَ (اللَّهُ

وَنَدَيْنُهُ أَن بَتَا بَرَهِيدُ ۞ قَـٰذ صَدَّفَتَ ٱلرُّ: يَأْ إِنَّا كَذَلِكَ بَعَزِى ٱلْمُحْسِنِينَ ۞

إِنَ هَنذَا لَمُو ٱلْبَلَتُوا ٱلْمُبِينُ

107. And We ransomed him with a great sacrifice (i.e. کبش — a ram);

108. And We left for him (a goodly remembrance) among the later generations.

109. "Salâm (peace) be upon Ibrâhîm (Abraham)!"

110. Thus indeed do We reward the *Muhsinûn* (good-doers — See V.2:112).

111. Verily, he was one of Our believing slaves.

112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.

113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves.

114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).

115. And We saved them and their people from the great distress,

116. And helped them, so that they became the victors;

117. And We gave them the clear Scripture;

118. And guided them to the Right Path.

119. And We left for them (a goodly remembrance) among the later generations.

120. "Salâm (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"

121. Verily, thus do We reward the *Muhsinûn* (good-doers — See V.2:112).

122. Verily, they were two of Our believing slaves.

123. And verily, Iliyâs (Elias) was one of the Messengers.

وَفَدَيْنَهُ بِذِنْجٍ عَظِيمٍ

وَرَّكُنَاعَلَيْهِ فِي ٱلْآخِرِينَ ۞

سَلَنُمُ عَلَىٰٓ إِنزَهِيءَ ۞

كَذَالِكَ نَعْرِى ٱلْمُحْسِنِينَ ﴿ اللَّهُ

إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١

وَبَشَرْنَكُ بِإِسْحَقَ نَبِينَامِنَ ٱلصَّلِحِينَ شَ

وَمَرُكْنَاعَلَيْهِ وَعَلَى إِسْحَقَّ وَمِن دُرِيَّتِهِ مَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مَبِيثُ اللهِ

وَلَقَدْ مَنْكَنَّا عَلَى مُوسَىٰ وَهَكُرُونَ ١

وَغَيْنَاهُمَا وَقُوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ إِنَّ

وَنَصَرْنَهُمْ فَكَانُواْ هُمُ ٱلْعَلِينَ ١

وَءَانَيْنَهُمَاٱلْكِتَبَ ٱلْمُسْتَبِينَ

وَهَدَيْنَهُ مَا ٱلصِّرَطَ ٱلْمُسْتَقِيمَ ۞

وَتَرَكَّنَاعَلَيْهِ مَافِ ٱلْآخِرِينَ ﴿

سَلَنُمُ عَلَىٰ مُوسَىٰ وَهَدُرُونَ ۞

إِنَّاكَ نَعْزِى ٱلْمُحْسِنِينَ اللَّهِ

إِنَّهُمَامِنْ عِبَادِنَاٱلْمُؤْمِنِينَ ١

وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ١

- 124. When he said to his people: "Will you not fear Allâh?
- 125. "Will you call upon Ba'l (a well known idol of his nation whom they used to worship) and forsake the Best of creators,
- 126. "Allâh, your Lord and the Lord of your forefathers?"
- 127. But they denied him [Iliyâs (Elias)], so they will certainly be brought forth (to the punishment),
 - 128. Except the chosen slaves of Allâh.
- 129. And We left for him (a goodly remembrance) among the later generations.
- **130.** "Salâm (peace) be upon Ilyâsîn (Elias)!"
- 131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only See V.2:112).
- 132. Verily, he was one of Our believing slaves.
- 133. And verily, Lût (Lot) was one of the Messengers.
- 134. When We saved him and his family, all,
- 135. Except an old woman (his wife) who was among those who remained behind.
- 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).
- 137. Verily, you pass by them in the morning
- 138. And at night; will you not then reflect?
- 139. And, verily, Yûnus (Jonah) was one of the Messengers.

إِذْقَالَ لِقَوْمِهِ عَأَلَا نَنْقُونَ ١

أَنَدْعُونَ بَعْلُا وَتَذَرُونَ أَحْسَنَ ٱلْخَيْلِقِينَ

ٱللَّهَ رَبَّكُوْ وَرَبَّ اَبَآ إِيكُمُ ٱلْأَوَّلِينَ اللَّهِ

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ١

إِلَّاعِبَادَاللَّهِ الْمُخْلَصِينَ ﴿

سَلَمُ عَلَى إِلْ يَاسِينَ ﴿

إِنَّا كَذَلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١

إِنَّهُ مِنْ عِبَادِ نَا ٱلْمُؤْمِنِينَ ١

وَإِنَّ لُوطَالِّينَ ٱلْمُرْسَلِينَ 🚭

إِذْ نَعَيْنَهُ وَأَهْلَهُۥ أَجْمَعِينَ

إِلَا عَجُوزًا فِي ٱلْفَدَيِرِينَ ١

ثُمَّ دَمَّزَنَا ٱلْآخَرِينَ

وَإِنَّكُوٰ لَنَكُرُونَ عَلَيْهِم مُصْبِحِينَ ٢

وَبِالَّيْلِّ الْفَلَاتَغَقِلُونَ ١

وَإِذَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ

140. When he ran to the laden ship:

141. Then he (agreed to) cast lots, and he was among the losers.

- 142. Then a (big) fish swallowed him as he had done an act worthy of blame.
- 143. Had he not been of them who glorify Allâh,
- 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
- 145. But We cast him forth on the naked shore while he was sick,
- **146.** And We caused a plant of gourd to grow over him.
- 147. And We sent him to a hundred thousand (people) or even more.
- 148. And they believed; so We gave them enjoyment for a while.
- 149. Now ask them (O Muhammad صلى الله Are there (only) daughters for your lord and sons for them?"
- **150.** Or did We create the angels female while they were witnesses?
- 151. Verily, it is of their falsehood that they (Quraish pagans) say:
- 152. "Allâh has begotten [offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!
- **153.** Has He (then) chosen daughters rather than sons?
- 154. What is the matter with you? How do you decide?
 - 155. Will you not then remember?
 - 156. Or is there for you a plain authority?

إِذَا بَقَ إِلَى ٱلْفُلُكِ ٱلْمَشْحُونِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

فَٱلْنَقَمَهُ ٱلْحُوثُ وَهُوَمُلِيمٌ

فَلَوْلَآ أَنَّهُۥكَانَمِنَٱلْمُسَبِّحِينَ ١

لَلَبِتَ فِي بَطْنِهِ ٤ إِلَى يَوْمِ يُبْعَثُونَ ﴿

﴿ فَنَبَذْنَهُ بِأَلْعَرَآءِ وَهُوَسَقِيتُ اللَّهِ

وَأَنْبُتْنَاعَلَيْهِ شَجَرَةً مِن يَقْطِينِ

وَأَرْسَلْنَكُ إِلَّى مِأْتَهِ أَلْفٍ أَوْيَزِيدُوكَ

فَنَامَنُواْ فَمَتَّعْنَكُهُمْ إِلَّاحِينِ اللَّهِ

فَأَسْتَفْتِهِمْ أَلِرَتِكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿

أَمْ خَلَقْنَا ٱلْمُلَتِحِكَةَ إِنَـثَاوَهُمْ شَنهدُونَ ﴿

أَلَآ إِنَّهُم مِنْ إِفْكِهِمْ لَيَقُولُونَ ١

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَدْبُونَ ١

أَصْطَفَى ٱلْبِنَاتِ عَلَى ٱلْبَكَئِينَ ﴿

مَالَكُرْكَيْفَ تَعَكَّمُونَ ١

أَفَلَانَذَكُرُونَ ﴿ اللَّهِ اللَّهُ اللّ

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|---------------------|---------|-----|----------|-----------------|
|---------------------|---------|-----|----------|-----------------|

157. Then bring your Book if you are truthful!

158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).

- 159. Glorified be Allâh! (He is free) from what they attribute unto Him!
- 160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh).
- 161. So, verily you (pagans) and those whom you worship (idols)
- 162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],
- 163. Except those who are predestined to burn in Hell!
- 164. And there is not one of us (angels) but has his known place (or position);
- 165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);
- **166.** And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform prayers).
- 167. And indeed they (Arab pagans) used to say:
- 168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad صلى الله عليه وسلم as a Messenger of Allâh),
- 169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"
- 170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Our'ân and

فَأْتُواْ بِكِنَا بِكُرْ إِن كُنتُمْ صَادِ فِينَ ﴿

وَجَعَلُواْبَيْنَهُ,وَبَنِّنَالِجِنَّةِ نَسَبَّا ُولَقَدْعَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ۞

سُبْحَنَ ٱللَّهِ عَمَّا يَصِفُونَ ١

إِلَّاعِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ لَإِنَّا

فَإِنَّكُوٰ وَمَاتَعْبُدُونَ شَ

مَا أَنتُمْ عَلَيْهِ بِفَنتِنِينَ اللَّهُ

إِلَّامَنْ هُوَصَالِٱلْجَحِيمِ

وَمَامِنَّاۤ إِلَّا لَهُ,مَقَامٌ مَّعْلُومٌ ۗ

وَإِنَّالَنَحْنُ ٱلصَّآفُونَ ١

وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ١

وَإِنَ كَانُواْ لَيَقُولُونَ ١

لَوْأَنَّ عِندَنَاذِكُرًا مِنَ ٱلْأُوَّلِينَ ﴿

لَكُنَّا عِبَادَاللَّهِ ٱلْمُخْلَصِينَ إِنَّ اللَّهُ

فَكُفُرُوا بِهِ مِنْ فَسَوْفَ يَعْلَمُونَ ١

Part 23

in Prophet Muhammad صلى الله عليه وسلم , and all that he brought, — the Divine Revelation), so they will come to know![1]

171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,

172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors.

ملى الله 174. So turn away (O Muhammad صلى الله عليه وسلم) from them for a while,

175. And watch them and they shall see (the punishment)!

176. Do they seek to hasten on Our Torment?

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

ارصلي الله عليه وسلم 178. So turn (O Muhammad) away from them for a while,

179. And watch and they shall see (the torment)!

180. Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!

181. And peace be on the Messengers!

182. And all the praises and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).

وَلَقَدْ سَبَقَتْ كَامَنْنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

إِنَّهُمْ لَمُهُ ٱلْمَنْصُورُونَ ۞

وَإِنَّ جُندَنَا لَهُمُ ٱلْعَلِبُونَ ﴿ اللَّهُ مُ

فَنُولَ عَنْهُمْ حَقَّى حِينِ ١

وَأَبْصِرُهُمْ فَسُوفَ يُبْصِرُونَ إِنَّ

أَفَهَعَذَابِنَايَسْتَعْجِلُونَ ١

فَإِذَا نَزَلَ بِسَاحَتْهِمْ فَسَاءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿ الْمُ

وَتُولُّ عَنْهُمْ حَتَّى حِينٍ ﴿

وَأَصِرُ فَسَوْفَ مُصِرُونَ كُلُ

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّايَصِفُوكَ اللَّهُ

وَسَلَامُ عَلَى ٱلْمُرْسَلِينَ

وَٱلْحَمَّدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ الْكِيَ

^{[1] (}V.37:170) See the footnote (A) of (V.3:85).

Sûrat Sûd XXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

- 2. Nay, those who disbelieve are in false pride and opposition.
- 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.
- 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar.
- 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God Allâh). Verily, this is a curious thing!"
- 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!
- 7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [Tafsir Al-Qurtubi]
- 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

المنظولة الم

نسيد الْغَفْرُ ٱلرَّحِيَكِ

۔ ∍

وَٱلْقُرْءَ انِ ذِي ٱلذِّكْرِ ١

بَلِٱلَّذِينَكَفَرُواْ فِيعِزَّةِ وَشِفَاقٍ

ۘػڗؘٲۿڶػٚڬٵڡۣڹڨٞؠڵؚۿٟؠڡؚٙؽؘڡٚۯؽؚڡؘٚٵۮۅٲۊٙڵات حِينَمَناصِ۞

وَعِجُواً أَنجَآءَهُم مُنذِرٌ مِنهُمُ وَقَالَ الْكَفِرُونَ هَذَاسَحِرُكَذَابُ ٢

ٱجَعَلَاٰلَالِمَةَ إِلَاهَا وَحِدًّا ۚ إِنَّ هَٰذَا لَشَىٰءُ عُجَابُ

وَانطَلَوَالْلَكُ مِنهُمْ أَنِ ٱمشُواْ وَأَصْبِرُواْ عَلَىَّ ءَالِهَ يَكُرُّ إِنَّ هَذَا لَنَىٰ يُّ يُدَرَادُ ۞

> مَاسَمِعْنَا بِهَذَا فِٱلْمِلَّةِٱلْآخِرَةِ إِنْ هَذَا إِلَّا ٱخْيِلَتُنُ ﴿

ٲ؞ؙڗڔۣڵؘۘڡؘؽؠٝۅٲڶڎؚػؙۯڡۣؽؙؠؽۨڹؽ۠ٲڹڷؙۿؙؠ۫ڣۺٙڮؚ ڡؚٙڹۮؚڴڔۣؽؖڹڶڐٵؽۮؙۅڨؙۅؙٲڡؘۮٵٮؚ۞ 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

- 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- 11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).
- 12. Before them (were many who) belied (Messengers) the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.
- 14. Not one of them but belied the Messengers; therefore My Torment was justified,
- 15. And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfil)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].
- 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"
- 17. Be patient (O Muhammad صلى الله عليه) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).
- 18. Verily, We made the mountains to glorify Our Praises with him [Dâwûd

أَمْ عِندَهُمْ خَزَابِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَابِ ١

ٱمْلَهُم مُنْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَّ ٱفَلَيْزَتَقُواْ فِٱلْأَسْبَنبِ ۞

جُندُ مَّا هُنَالِكَ مَهْزُومٌ مِنَ ٱلْأَحْزَابِ

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوجٍ وَعَادُّ وَفِرْعَوْنُ ذُوا لَأَ وْنَادِ ١

وَنَمُودُ وَقَوْمُ لُوطٍ وَأَصْعَبُ لَنَيْكَةً أَوْلَيْكَ ٱلأَحْذَابُ ٢

إِنْ كُلُّ إِلَّاكَذَّ بَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿

وَمَايَنُظُرُهَا وُلَآهِ إِلَّاصَيْحَةً وَنَعِدَةً مَّالَهَا

وَقَالُواْرَبَّنَاعِجَلَلَّنَاقِطَنَاقَبْلَ يَوْمِ ٱلْحِسَابِ

ٲڞؠؚۯؘۼؘۘؽؘڡٵؽڡؙؗۅڷؙۅڹؘۅؙٲۮ۬ػؙۯ۫ۼڹۘۮڹؘٵۮٲۅؙ؞ۮ ۮؘٲٲڵٲؽ۬ڐؖٳؚڹؘٞڎۥٙٲۅؘٲڹۘٛ۞

إِنَّاسَخَّرْنَا ٱلْجِبَالَ مَعَهُ لِيُسَيِّحْنَ بِٱلْعَشِي

(David)] in the 'Ashî (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).

- 19. And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (Tafsir Al-Qurtubi).
- **20.** We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.
- **21.** And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room);
- 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
- 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
- 24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- 25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
- **26.** O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so

وَأَلْإِشْرَافِ ١

وَٱلطَّيْرَ مَعْشُورَةً كُلُّ لَهُ وَأَوَّابُ ١

وَشَدَدْنَامُلُكُهُ وَءَاتَيْنَهُ ٱلْحِكْمَةَ وَفَصُلُ الْخِطَابِ۞

﴿ وَهَلْ أَتَىٰكَ نَبُولُا ٱلْخَصْمِ إِذْ نَسَوَرُوا ٱلْمِحْرَابَ ۞

إِذْدَخَلُواْعَلَىٰدَاوُرَدَفَفَرِعَ مِنْهُمٌ قَالُواْ لَانَحَفَّ خَصْمَانِ بَعَىٰ بَعْضُنَاعَلَىٰبَعْضِ فَاحْكُمْ بَيْنَـنَا بِٱلْحَقِّ وَلَاثَشْطِطُ وَاهْدِنَآ إِلَى سَوآءَ الضِّرَطِ ۞

إِنَّ هَاذَآأَخِيلُهُ, تِسْعُ وَسَعُونَ نَعْمَةً وَلِيَ نَعْجَةُ وَحِدَّةٌ فَقَالَأَ كُفِلْنِيمَا وَعَزَّنِ فِي ٱلْخِطَابِ ﴿

قَالَ لَقَدْ ظُلَمَكَ بِسُوَّالِ نَجَيْكَ إِلَى نِعَاجِهِ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلُطَاءَ لِبَنْنِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا ٱلَّذِينَ عَامَنُوا وَعَمِلُوا الصَّلِحَتِ وَقِلِيلٌ مَّاهُمٌّ وَظَنَّ دَاوُدُ اَنْعَا فَنَنْنُهُ فَٱسْتَغْفَرَرَبَهُ، وَحَرَّرَاكِعَا وَأَنَابَ اللهِ

> فَغَفَرْنَا لَهُ دُلِكِّ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَنَابِ ﴿

> يَندَاوُودُ إِنَّاجَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَأَحْكُمُ

judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

- 27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!
- 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (the pious — See V.2:2) as the Fujjâr (criminals, disbelievers, the wicked)?
- 29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.
- 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! was ever oft-returning Verily, repentance (to Us)!
- 31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- 33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

بَيْنَٱلنَّاسِ بِٱلْحَقِّ وَلَاتَتَبِعِٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ إِنَّ ٱلَّذِينَ يَضِلُونَ عَن سَكِيل ٱللَّهِ لَهُمُ عَذَابُ شَدِيدُ بِمَانَسُواْ يَوْمَ الْحِسَابِ

وَمَاخَلَقْنَا ٱلسَّمَاءَوَ ٱلْأَرْضَ وَمَا سَنُهُمَا نَطِلُأُ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُواْ فَوَيْلُ لِلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ

> أَمْ يَجْعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَيَمِلُواْ ٱلصَّالِحَاتِ كَالْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ يَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُحَادِ اللهُ

كِنَاتُ أَنزَلْنَهُ إِلَيْكَ مُبِنَرُكُ لِتَذَبَّرُواۤ ءَايَنِيهِ - وَلِسَنَذَكَّرَ أُولُوا الأَلْيَبِ

وَوَهَبْنَالِدَاوُردَ سُلَيْمَنَ نِعْمَ ٱلْعَبْدُ إِنَّهُ وَأُوَّابُ ٢

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِيَّ الصَّافِنَاتُ ٱلْجِيَادُ ﴿ آَنَّا

فَقَالَ إِنِّي آَحْبَيْتُ حُبَّ ٱلْخَيْرِعَن ذِكْرِرَتِي حَقَّىٰ تَوَارَتْ بِٱلْحِجَابِ

رُدُوهَا عَلَيْ فَطَفِقَ مَسْخُابِالسُّوقِ وَٱلْأَعْنَاقِ (أَنَّ

34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).

- 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily. You are the Bestower."
- 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed.
- 37. And also the Shayatîn (devils) from the jinn (including) every kind of builder and diver.
 - 38. And also others bound in fetters.
- 39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."
- 40. And verily, for him is a near access to Us, and a good (final) return (Paradise).
- 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily Shaitan (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!
- 42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."
- 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand
- 44. "And take in your hand a bundle of thin grass and strike therewith (your wife).

وَلَقَدْ فَتَنَّا سُلَيْمَنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ، جَسَدًا ثُمُ أَنَابَ اللهُ

قَالَ رَبِّ أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدِ مِنْ مَعْدِيٌّ إِنَّكَ أَنتَ أَلْوَهَا لُهِ ١

فَسَخَرَنَا لَهُ ٱلرِّيعَ تَعَرِى بِأَمْرِهِ ، رُخَاةً حَيْثُ أَصَابَ إِنَّ

وَٱلشَّيَطِينَ كُلَّ بِنَّآءِ وَغَوَّاسِ ٢

وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ﴿ هَندَاعَطَآؤُنَا فَأَمْنُ أَوْآَمْسِكُ بِغَيْرِحِسَابِ

وَإِنَّ لَهُ رِعِندَ نَالَزُلْفَى وَحُسِّنَ مَثَابِ ٢

وَٱذْكُرْ عَبْدَنَا ٓ أَوُّكِ إِذْ نَادَىٰ رَبُّهُۥ أَنِّي مَسَّنَى ٱلشَّيْطَانُ بنُصِب وَعَذَاب ﴿

ٱركُضَ رِجَاكُ هَاذَا مُغْسَلُ بَارِدُّوسَ رَبَاكُ إِنَّ الْإِنَّ

وَوَهَبْنَالُهُۥ أَهْلُهُ، وَمِثْلَهُم مَّعَهُمْ رَحْمَةٌ مِنَّا وَذِكْرَىٰ الأولى الألبَب الكالله

وَخُذْبِيَدِكَ ضِغْثَافَاًضُرِب بِهِ ء وَلَا تَحْنَثُ

and break not your oath. [11] Truly! We found him patient. How excellent a slave! Verily he was ever oft-returning in repentance (to Us)!

- 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- 46. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].
- 47. And they are with Us, verily, of the chosen and the best!
- **48.** And remember Ismâ'îl (Ishmael), Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
- **49.** This is a Reminder. And verily, for the *Muttaqûn* (the pious See V.2:2) is a good final return (Paradise),
- **50.** 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.
- 51. Therein they will recline; therein they will call for fruits in abundance and drinks:
- **52.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives)

إِنَّا وَجَدْنَهُ صَابِراً نِعْمَ ٱلْعَبَدُّ إِنَّهُۥ أَوَّابُ ﴿

وَاذَكُرْعِبَدُنَاۚ إِبْرَهِيمَ وَإِسْحَنَ وَيَعْقُوبَ أَوْلِي ٱلْأَيْدِى وَٱلْأَبْصَـٰدِ (إِنَّيْ

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةِ ذِكْرَى ٱلدَّارِ ﴿

وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿ اللَّهُ مُ

وَاذَكُرْ إِسْمَنِعِيلَ وَالْيَسَعَ وَذَاٱلْكِفَلِّ وَكُلُّ مِنَ ٱلْأَخْيَارِ ﴿ الْكَالِ

هَنَاذِكُرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَنَابِ (اللهُ

جَنَّتِ عَدْنِ مُفَنَّحَةً لَمُمُّ ٱلْأَوْبُ ٥

مُتَّكِينَ فِيهَايَدْغُونَ فِيهَا بِفَكِكَهَ قِ كَثِيرَةِ وَشَرَابٍ (١﴾

﴿ وَعِندُ مُوْفَضِرَتُ ٱلطَّرْفِ أَنْرَابُ (الْ)

^[1] (V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyûb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (*Tafsir Al-Qurtubi.*)

restraining their glances (desiring none except their husbands)], (and) of equal ages.

- 53. This it is what you (Al-Muttaqûn—the pious—see V.2:2) are promised for the Day of Reckoning!
- **54.** (It will be said to them)! Verily, this is Our Provision which will never finish.
- **55.** This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).
- **56.** Hell! Where they will burn, and worst (indeed) is that place to rest!
- 57. This is so! Then let them taste it a boiling fluid and dirty wound discharges.
- **58.** And other (torments) of similar kind all together!
- 59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
- 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
- 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"
- **62.** And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"
- 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

هَٰذَامَاتُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

إِنَّ هَنَدَالَرِزْقُنَا مَالَهُ مِن نَّفَادٍ ٥

هَنذَأُ وَإِنَّ لِلطَّاخِينَ لَشَرَّمَتَابٍ ٥

جَهَنَّمَ يَصْلَوْنَهَا فَإِنْسَ لَلْهَادُ ٥

هَذَا فَلْيَذُوقُوهُ حَمِيدٌ وَغَسَّاقٌ ١

وَءَاخَرُمِن شَكْلِهِ ۚ أَزْوَاجُ ١

هَندَافَقِ مُّ مُّقَنَحِمٌ مَعَكُمٌ لَامَرْحَبَا بِعِمُّ إِنَّهُمْ صَالُواالنَّارِ ۞

ڡؘۜٲڷؙؙٳڶڸۧٲڶؿؙڗؙڵٲڡٞڒڂڹٵؠڴؖڗؖٲڹؾؙڎڡؘۜڐڡ۫ۺؙؽؗۅؙٲڶێؖؖڣۣۺٙ ٱڶڡٙڒۯؙ۞

قَالُواْرَبَّنَامَن فَدَّمَ لَنَاهَنذَا فَزِدْهُ عَذَابَاضِعْفَا فِٱلنَّارِ (١٩)

وَقَالُواْمَالَنَا لَانَرَىٰ رِجَالًا كُنَّانَعُدُهُمْ مِنَ ٱلْأَشْرَادِ ١

أَغَذُنهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَدُ (اللهُ

- **64.** Verily that is the very truth the mutual dispute of the people of the Fire!
- 65. Say (O Muhammad صلى الله عليه وسلم): "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible.
- 66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
- 67. Say: "That (this Qur'an) is a great news,
 - 68. "From which you turn away!
- 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
- 70. "Only this has been revealed to me, that I am a plain warner."
- 71. (Remember) when your Lord said to the angels: "Truly I am going to create man from clay".
- 72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
- 73. So the angels prostrated themselves, all of them:
- 74. Except *Iblîs* (Satan): he was proud^[1] and was one of the disbelievers.
- 75. (Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands^[2]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

إِنَّ ذَالِكَ لَحَقُّ تَعَاصُمُ أَهْلِ ٱلنَّارِ ١

قُلُ إِنَّمَا أَنَا مُسٰذِرٌّ وَمَامِنَ إِلَيهِ إِلَّا أَسَّهُ ٱلْوَحِدُ ٱلْقَهَارُ ﴿ اللَّهِ اللَّهِ اللَّهِ أَلْوَحِدُ ٱلْقَهَارُ ﴿ وَإِنَّا

رَبُّ السَّمَوَتِ وَالْأَرْضِ وَمَا يَنْهُمَا ٱلْعَرِيزُ ٱلْغَفَّرُ ﴿ إِنَّا لَهُ مَا لَكُ مِنْ الْعَالَمُ اللَّهُ

قُلْهُونَبُولُ عَظِيمُ

أَنتُمْ عَنْهُ مُعْرِضُونَ ١

مَاكَانَ لِيَ مِنْ عِلْمِ بِٱلْمَلَا ٱلْأَعْلَىٰ إِذْ يَخْنَصِمُونَ ١

إِن مُوحَى إِلَى إِلَّا أَنَّمَا أَنَا اللَّهِ مِرْمُهِ مِنْ اللَّهِ

إِذْ قَالَ رَبُّكَ لِلْمَلَيْهِ كَيْهِ إِنِّي خَلِقًا بِشَرَّا مِن طِينِ (أَنَّ)

فَإِذَاسَوِّيتُهُۥ وَنَفَخْتُ فِيهِ مِنرُّوحِي فَقَعُواْ

فَسَحَدَ ٱلْمَلَتِكُةُ كُلُّهُمْ أَجْمَعُونَ ١

إِلَّا إِبْلِيسَ أَسْتَكُمْرُوكَانَ مِنَ ٱلْكَنْفِرِينَ ﴿ إِنَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ يَدَانِلِيسُ مَامَنَعَكَ أَن تَسْجُدَ لِمَاخَلَقَتُ بِيَدَيُّ أَسْتَكُمْرِتَ أَمْ كُنتَ مِنَ الْعَالِينَ (١٠)

^[1] (V.38:74): See the footnote of (V.22:9). ^[2] (V.38:75) See F.N. of (V.3:73).

76. [Iblîs (Satan)] said: "I am better than he. You created me from fire, and You created him from clay."

77. (Allâh) said: "Then get out from here; for verily you are outcast.

78. "And verily My Curse is on you till the Day of Recompense."

79. [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

80. (Allâh) said: "Verily! You are of those allowed respite."

81. "Till the Day of the time appointed."

82. [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all,

83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."

84. (Allâh) said: "The Truth is — and the Truth I say -

85. That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together."

86. Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist).

87. "It (this Qur'an) is only a Reminder for all the 'Alamîn (mankind and jinn).

88. "And you shall certainly know the truth of it after a while".

قَالَأَنَاْ خَيْرٌ مِنْ أَمُّ خَلَقْنَى مِن نَّارِ وَخَلَقْنَهُ مِن طِينِ ﴿

قَالَ فَأَخْرُجُ مِنْهَا فَإِنَّكَ رَحِيمٌ ﴿ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِنَّ عَلَيْكَ لَعُنَتِيٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالَ رَبِّ فَأَنظِرْ نِي إِلَى يَوْمِرُ يُبْعَثُونَ إِنَّ

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿

إِلَىٰ وَمِ ٱلْوَقِّتِ ٱلْمَعْلُومِ ١

قَالَ فَبِعِزَّ لِكَ لَأُغُوِينَهُمُ أَجْمَعِينَ ١

إِلَاعِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿ إِلَّهُ

قَالَ فَأَلْحَقُّ وَٱلْحَقَّ أَقُولُ ١

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (٥٠)

قُلْمَآ أَسْنُكُ كُرْعَلَتِهِ مِنْ أَجْرِوَمَآ أَنَاْمِنَ لَلْتُكَلِّفِينَ (١٠)

إِنْ هُوَ إِلَّاذِكُ "لِلْعَلَمِينَ اللَّهُمَّا

وَلَنَعْلَمُ أَنْ نَبَأَهُ بِعَدَحِينِ إِلَيْ

Sûrat Az-Zumar (The Groups) XXXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 2. Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.
- 3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- **4.** Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things). He is Allâh, the One, the Irresistible [1].
- 5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
- 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and



بِنْ إِلَيْ الْحَكِمِ

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١

إِنَّا أَنْزِلْنَا إِلِيُكَ الْكِتَبَ بِٱلْحَقِّ فَأَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِينَ ﴿

أَلا بِلَهِ الدِّبُ الْخَالِصُ وَالَّذِينَ اَتَّخَذُواْ مِن دُونِهِ ۚ أَوْلِيكَ آءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِبُونَا إِلَى اللَّهِ ذُلُفِيٓ إِنَّ اللَّهَ يَعْكُمُ بَيْنَهُمْ فِي مَاهُمْ فِيهِ يَخْتَلِفُونَ ۖ إِنَّ اللَّهَ لَا يَهْدِى مَنْ هُوَكَنذِبٌ كَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِى مَنْ هُوكَنذِبٌ

لَّوْاَرَادَاللَّهُ أَن يَنَّخِذَ وَلَدَا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَايَشَاةً شُبْحَسَنَةً هُوَاللَّهُ ٱلْوَحِدُ الْقَهَسَارُ ۞

خَلَقَ السَّمَوَتِ وَالْأَرْضَ بِالْحَقِّ يُكُوِّرُالَيْلَ عَلَى النَّهَادِ وَيُنكَوِّرُ النَّهَارَ عَلَى النَّلِّ وَسَخَّرَ الشَّنْسَ وَالْفَمَرِّ حُكُلٌ يَجْدِي لِأَجَلِ تُسكَفَّى الْاهُوالْعَزِيزُ الْغَفَّرُ ۞

خَلَقَكُرُ مِّن نَفْسِ وَحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلأَنْعَلَمِ ثَنَيْيَةَ أَزْوَجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَ يَتِكُمْ خَلْقًا مِّنْ أَبَعْدِ خَلْقٍ

^{[1] (}V.39:4) See the footnote of (V.2:116).

female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turned away?

- 7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.
- 8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"
- 9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- 10. Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are

ڣۣڟؙڶؙڡؘٮؾؚؿٛڵٮٷۧڎڸػؙؗؗؗؗؗؗؗؗؠٲڶۿؙۯؿؙػؙؙؗۻڵؘؖ ٱڶؙؙڝؙؙڶڬؖؖڵٳٙٳڵۿٳڵۘٳۿۅٞۜڣؘٲؽؘۜؿؙڞؘڔؘٷؚؗؽؘ۞

إِن تَكْفُرُواْفَإِتَ اللَّهَ عَنَى عَنكُمْ ۖ وَلَا يَرْضَ لِعِبَادِهِ الْكُفُرِّ وَإِن نَشْكُرُواْ يَرْضَهُ لَكُمْ ۗ وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنْيَتُكُمُ بِمَاكُنُهُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيهُ كُلِيدًا رِبَالصَّدُورِ ۞

﴿ وَإِذَا مَسَ الْإِنسَىٰ صُرِّدَ عَارَبُهُ مُنِيبًا إِلَيْهِ ثُمُّ إِذَا حَوَّلَهُ. نِعْمَةَ مِّنْهُ شِى مَاكَانَ يَدْعُوَ الِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَا دَالِيُضِلَّ عَن سَبِيلِهِ ، قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَسِ ٱلنَّادِ ﴿

ٱمّنهُوقَنيْتُ ءَانَآءَ النّلِ سَاجِدَا وَفَآيِمَا يَحْذَرُ ٱلآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِهِ ۚ قُلْ هَلْ يَسْتَوِى الّذِينَ يَعْلَمُونَ وَالّذِينَ لايَعْلَمُونٌ إِنّمَا يَتَذَكَّرُ أُولُوا ٱلْأَلْبَبِ ۞

قُلْ يَعِبَادِ ٱلَّذِينَ ءَامَنُواْ اَنَّقُواْ رَبَّكُمٌ لِلَّذِينَ ٱحۡسَنُوا فِ هَٰذِهِ ٱلدُّنْ اَحۡسَنَةٌ ۖ وَأَرْضُ ٱللَّهِ وَسِعَةٌ ۚ إِنَّمَا يُوفَى ٱلصَّنِرُونَ ٱجْرَهُم بِغَيْرِحِسَابٍ ۞ patient shall receive their reward in full. without reckoning. 111,

- 11. Say (O Muhammad صلى الله عليه وسلم): "Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.
- 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."
- 13. Say (O Muhammad صلى الله عليه وسلم): "Verily if I disobey my Lord, I am afraid of the torment of a great Day."
- 14. Say (O Muhammad صلى الله عليه وسلم): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)"
- 15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
- 16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah does frighten His slaves: "O My slaves, therefore fear Me!"
- 17. Those who avoid At-Tâghût^[2] (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves —
- 18. Those who listen to the Word [good advice Lâ ilâha illallâh --- (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and

قُل إِنَّ أُمِرْتُ أَنْ أَعْبُدُ ٱللَّهَ مُعْلِصًا لَّهُ ٱلَّذِينَ ﴿ إِنَّا

وَأُمِدْ تُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ١

قُلْ إِنِّي آَخَافُ إِنْ عَصَيْتُ رَقِي عَذَابَ يُومٍ عَظِيمٍ ١

قُلِ اللّهَ أَعْبُدُ مُغْلِصًا لَّهُ وبني ١

فَأَعْبُدُواْ مَا شِثْتُمُ مِن دُونِهِ ۗ قُلُ إِنَّ ٱلْخَسِرِينَ ٱلَّذِينَ خَيرُوٓ أَنفُسَهُمْ وَأَهْلِهِمْ يَوْمَ ٱلْقِيكَدُّةِ أَلَا ذَاكَ هُوَالْخُسْرَانُ ٱلْمُبِينُ

لَحُمُ مِن فَوْقِهِمْ ظُلَلُ مِنَ ٱلنَّارِ وَمِن تَعْلِمُ ظُلَلُ ۚ ذَاكَ يُخَوِّفُ أَللَّهُ بِهِ عِبَادَهُۥ يَعِبَادِ فَأَتَّقُونِ ١

وَالَّذِينَ أَجْنَنَهُواْ الطَّلْعُوتَ أَن يَعْبُدُوهِا وَأَنَابُوٓ إِلَى اللَّهِ لَمُهُ ٱلْبُشْرَئُ فَبَشِرْعِبَادِ ١

ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَــتَّبِعُونَ أَحْسَنَهُۥ أُوْلَتِكَ ٱلَّذِينَ هَدَيْهُمُ ٱللَّهُ وَأُولَتِكَ هُمُ أُولُوا ٱلأَلْبَب ١

^[1] (V.39:10) See the footnote of (V.16:126). ^[2] (V.39:17) See the footnote of (V.2:256).

avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding.[1]

- 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلي الله escue him who is in the Fire? عليه وسلم
- 20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.
- 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those hardened whose hearts are against remembrance of Allâh! They are in plain error!
- 23. Allâh has sent down the Best Statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allah. He Guides

أَفْمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ اللَّهُ

لَكُنِ ٱلَّذِينَ ٱنَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِن فَوْقِهَا غُرَفٌ مَّبِنِيَةٌ تَغَرِي مِن تَعْنِهَا ٱلْأَنْهَ رُّوَعَدَاللَّهِ لَا يُغْلِفُ اللهُ ٱلْمِيعَادَ ١

أَلَمْ تَرَ أَنَّالُلَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءَ فَسَلَكُكُهُ بِسَيْبِيعَ فِٱلْأَرْضِ ثُمَّ يُغْرِجُ بِهِ ، زَرْعَا تُخْنِلَفًا ٱلْوَنْهُ ثُمَّ يَهِيجُ فَ تَرَنَّهُ مُصْفَ كَانُكُرَّ يَجْعَلُهُ ، حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرَئِ لِأُولِي ٱلْأَلْبَنِ ٢

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُ لِلإِسْلَى فِهُوعَلَى نُورِ مِنرَيَهِۦُ فَوَيْلُ لِلْقَسِيَةِ قُلُوبُهُم مِن ذِكْرِ ٱللَّهِ أُوْلَيْكَ فِي ضَلَالُمُبِينِ

اللَّهُ ذَنَّ لَأَحْسَنَ الْمُدَثُ كُنَّا أُمَّتَشَبِهَا مَّنَانِيَ نَقْشَع أَمِنْهُ حُلُودُ ٱلَّذِينَ يَغْشُونَ رَبُّهُمْ ثُمَّ تَلِينُ جُلُودُ هُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ذَلْكَ هُدَى ٱللَّهَ يَهْدِى بِهِ ءَمَن يَسَكَآءُ وَ مَن يُضَلِل ٱللَّهُ فَمَا لَهُ مِنْ هَادِ ١

^[1] (V.39:18) Like Zaid bin 'Amr bin Nufail, Salmân Al-Fârisi and Abû Dharr Al-Ghifârî. [*Tafsir* Al-Qurtubi, also see the footnote of (V.2:135)]

therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

- 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers): "Taste what you used to earn!"
- 25. Those before them belied, and so the torment came on them from directions they perceived not.
- 26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- 27. And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.
- 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.
- **30.** Verily you (O Muhammad صلى الله عليه will die, and verily they (too) will die.
- 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

أَفَمَن َ لَقِي بِوَجْهِهِ عِسْوَةَ ٱلْعَذَابِ يُوْمَ ٱلْقِيَامَةُ وَقِيلَ الظَّلِلِينَ ذُوقُواْمَاكُنُمُ تَكْسِبُونَ ۞

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَنَىٰهُمُ ٱلْعَدَابُ مِنْ حَيْثُ لَايشْعُرُونَ ۞

فَأَذَا فَهُمُ اللَّهُ الْخِزْىَ فِ الْحَيَوْةِ الدُّنْيَّ أُولَعَذَابُ ٱلْآخِرَةِ أَكْبَرُّلُوكَا ثُولَيَعْلَمُونَ ۞

وَلَقَدْ ضَرَ بْنَ الِلنَّاسِ فِى هَنَدَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلِ لِتَعَلِّهُمْ يَنْذَكَّرُونَ ۞

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوجٍ لَعَلَهُمْ يَنَقُونَ هَيَّ

ۻؘڒڹٲڵڷڎؙؙؗؗؗؗؗڡ۫ؿؘڵڬڗٞۼۘڷۘۘڒڣۣڽ؋ۺٛڔۜڲٲؿؙؖڡؙؾۺؘڮۺۅڹ ۅؘڒڿؙڵڒڛؘڶڡٞٵڶؚڔۧڿؙڸٟۿڶؽۺٮٙۅؚؽٳڹڡؿڶڵ ٵڂٚؿؙۮؙؾڵؚڋؙڹڷٲػؙڗؙۿؙۼڵؽڠ۫ڶڡؙۅڹ۞ٛ

إِنَّكَ مَيِّتُ وَإِنَّهُم مَّيِّتُونَ ۞

ثُمَّ إِنَّكُمْ يَوْمُ ٱلْقِينَمَةِ عِندَرَيِكُمْ تَغْنَصِمُونَ

- 32. Then, who does more wrong than one who utters a lie against Allâh,[1] and denies [this Qur'an, truth the Prophet (Muhammad صلى الله عليه وسلم) and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?
- 33. And he (Muhammad صلى الله عليه وسلم) who has brought the truth (this Qur'an and Monotheism) and (those who) Islâmic believed therein (i.e. the true believers of Islâmic Monotheism), those are Al-Muttaqûn (the pious and righteous persons — See V.2:2).
- 34. They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers — see the footnote of V.9:120).
- 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. [2]
- 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.
- 37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?
- 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh - if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say:

﴿ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥ أَلَيْسَ فِ جَهَنَّهُ مَثْوَى لِلْكُنفرينَ شَ

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ ۚ أُولَيِّكَ هُمُ ٱلْمُنْقُونَ ٢

لَمُمُ مَّايَشَآءُونَ عِندَرَتِهِمْ ذَٰلِكَ جَزَآهُ ٱلْمُحْسِنِينَ ١

ليُكَ فِرَاللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِي عَمِلُواْ

وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ ٱلَّذِي كَاذُ أَنْعُ مَلُونَ ١ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُۥ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِ أَوْمَن يُضَلِل أَللَّهُ فَمَالَهُ مِنْ هَادٍ ١

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُ مِن مُّضِلٌّ ٱلْيَسَ ٱللَّهُ بِعَزِيزِ ذِي ٱلْنِقَامِ ﴿

وَلَين سَأَلْتَهُم مِّنْ خَلَقَ ٱلسَّمَاءَت وَٱلْأَرْضَ لَيْقُولُوكِ اللَّهُ قُلْ أَفَرَءَ مَنْ مُمَاتَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَ فِي ٱللَّهُ مِضُرِّ هِلْ هُنَّ كَاشِفَاتُ ضُرِّوة أَوْأَرَادَنِي بِرَحْمَةِ هَلْ هُرَكِ مُمْسِكَتُ رَحْمَتِهِ وَ قُلْحَسْبِيَ اللَّهُ عَلَيْهِ يَتُوكَ لَ الْمُتُوكِّلُونَ ﴿

^[1] (V.39:32) See the footnote of (V.6:101). ^[2] (V.39:35) See the footnote of (V.9:121).

"Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust. [1],

- 39. Say: (O Muhammad صلى الله عليه وسلم) "O My people! Work according to your way, I am working (according to my way). Then you will come to know
- 40. "To whom disgracing comes descends torment, and whom on everlasting torment."
- 41. Verily, We have sent down to you (O the Book (this صلى الله عليه وسلم Our'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad صلى الله عليه وسلم) are not a Wakîl (trustee or disposer of affairs, or guardian) over them [2]
- 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- **43.** Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- **44.** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."
- 45. And when Allah Alone is mentioned. the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيدانه) and when those

قُلْ يَنْقُوْمِ أَعْمَلُواْ عَلَىٰ مَكَانَئِكُمْ إِنِّي عَنِمِلُّ فَسَوْفَ تَعْلَمُونَ ﴾

مَن يَأْتِيهِ عَذَابُ يُخْزِيهِ وَيَعِلُّ عَلَيْهِ عَذَابٌ مُقِيمُ

إِنَّا أَنِزَلْنَا عَلَنْكَ ٱلْكِنْبَ لِلسَّاسِ بِٱلْحَقِّ فَكُن ٱهْتَكُوك فَلِنَفْسِهِ أَ وَمَن ضَلَّ فَإِنَّمَا يَضِلُ عَلَيْهِ أَوْمَا أَنتَ عَلَيْهِم بُوكِيلِ ١

اللَّهُ مَتُوا فَي ٱلْأَنفُسَ حِينَ مَوْتِهِ كَاوَالَّتِي لَمْ تَمُتْ فِ مَنَامِهِ كَأَفْيُمُ سِكُ أَلَّى قَضَو، عَلَيْهَ أَالْمَوْتَ وَرُ سِلُ ٱلْأَخْرَىٰ إِلَىٰٓ أَجَلِمُسَمِّىٰ إِنَّ فِ ذَالِ^نَ لَاينت لِقَوْمِ مَلْفَكُرُونِ ١

أَمِ ٱتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَآءً قُلْ أَوَلَوْ كَانُواْ لاكتلكة ن شنكا ولا يقيلوك

> قُل لِلَّهُ ٱلشَّفَاعَةُ جَمِعًا لَّهُ مُلْكُ ٱلسَّمَاءَ ت وَٱلْأَرْضُ ثُمَّ إِلَيْهِ تُرْجَعُونَ شَ

وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ الشَّمَأَزَّتِ قُلُوبُ الَّذِينَ لَا يُؤْمِنُهُ كَ بِٱلْآخِرَةِ وَ إِذَاذُكُمَ ٱلَّذِينَ

^{[1] (}V.39:38) See the footnote of (V.12:67).

^[2] (V.39;41) See the footnote of (V.3:85).

(whom they obey or worship) besides Him [like all false deities other than Allah, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, rejoice![1]

- 46. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."
- 47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. [2]
- 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.
- 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
- 50. Verily, those before them said it, yet (all) that they had earned availed them not.
- 51. So, the evil results of that which they earned overtook them. And those who did of these [people to whom you (Muhammad صلى الله عليه وسلم) have been sent

مِن دُونِهِ إِذَاهُمْ يَسْتَبْشِرُونَ ١

قُلُ اللَّهُمَّ فَاطِرَ ٱلسَّمَوَتِ وَٱلْأَرْضِ عَلِمَ ٱلْغَيْدِ وَالشَّهَدَةِ أَنتَ تَحَكُّمُ مُنَّنَ عِسَادِكَ في مَا كَانُواْفِه يَغْنَلْفُونَ ١

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُ,مَعُهُ،لاَ فَنُدَوْلِيهِ مِن سُوءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيْكَمَةِ وَبَدَا لَهُمْ مِنَ ٱللَّهِ مَالَمْ يَكُونُواْ يَعْنَسِبُونَ ١

وَبَدَا لَمُهُمْ سَيِّعَاتُ مَاكَسَبُواْ وَحَاقَ بِهِم مَّا كَانُوابِهِ - يَسْتَهْزُءُونَ ١

فَإِذَا مَسَ ٱلْإِنسَانَ ضُرُّدَ عَانَا ثُمَّ إِذَا خَوَّلْنَهُ نِعْمَةً مِّنَّاقَالَ إِنَّمَاۤ أُوتِيتُهُ,عَلَىٰعِلْمٍ بَلْهِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١

قَدْ قَالَمَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَاۤ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ٥ فَأَصَابَهُمْ سَيِتَاتُ مَاكَسَبُواْ وَٱلَّذِينَ ظَلَمُواْ مِنْ هَلَوُّلآءِ سَيُصِيبُهُمْ سَيِّعَاتُ مَا كَسَبُواْ

^[1] (V.39:45) See the footnote of (V.2:165). ^[2] (V.39:47) See the footnote of (V.3:91).

will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. [1]

- 52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!
- 53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.[2]
- 54. "And turn in repentance and in with Faith (Islâmic obedience true Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.
- 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"
- 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the and at the صلى الله عليه وسلم and the faithful believers]
- 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been

وَمَاهُم بِمُعَجِزِينَ ١

أَوَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَنَقْدِرُ إِنَّ فِي ذَالِكَ لَآيَنِتِ لِقَوْمِ نُوْمِنُونَ ﴿ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ ا

* قُلْ يَنعِبَادِيَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لَا نَقْنَظُوا مِن رَحْمَةِ اللَّهُ إِنَّ اللَّهَ يَغْفُرُ الذُّنُوبَ جَمِيعًا إِنَّهُ مُواَلَغَفُورُ الرَّحِيمُ

وَأَنِيدُوٓ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْلَهُ مِن قَبْلِ

وَأَتَّبِعُوٓ الْحُسَنَ مَآ أُنْزِلَ إِلَيْكُمْ مِّن زَّبِكُمْ مِن قَبْلِ أَن يَأْلِيكُمُ ٱلْعَذَابُ نَغْتَةُ وَأَنتُ لَا نَشْعُرُوكَ ١

أَن تَقُهُ لَ نَفْسٌ بَحَسْرَتَى عَلَىٰ مَا فَرَّطْتُ فِي جَنْدِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّنجِرِينَ ﴿

أَوْتَقُولَ لَوْأَكَ اللَّهَ هَدَىنِي لَكُنتُ

^{[1] (}V.39:51) See the footnote of (V.5:90).

A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

among the Muttaqûn (the pious — See V.2:2)."

- 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (good-doers - See V.2:112)."
- 59. Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.
- 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) - their faces will be black. Is there not in Hell an abode for the arrogant?
- 61. And Allâh will deliver those who are the Muttaqûn (the pious — See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.
- 62. Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.
- 63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- to صلى الله عليه وسلم Muhammad the polytheists): "Do you order me to worship other than Allâh? O you fools!"
- 65. And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If

أَوْ تَقُولَ حِينَ تَدَى ٱلْعَذَابَ لَوْ أَبَ لِي كَرَّهُ فَأَكُونَ مِنَ الْمُحْسِنِينَ ١

بَلَىٰ قَدْ جَآءَ تُكَ ءَايَنِي فَكَذَّ نُتَ سِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَنفرينَ ١

وَمَوْمَ ٱلْقِيَامَةِ تَرَي ٱلَّذِينَ كَذَبُواْ عَلَى ٱللَّهِ وُجُوهُهُم مُسُودَةً أُلْيَسَ فِي جَهَنَّهُ مَثُونَى لِلْمُتَكَتِّرِينَ ١

وَيُنَجِى اللَّهُ ٱلَّذِينَ اتَّـعَوْ إِبِمَفَازَتِهِ مَلَا يَمَسُّهُهُ ٱلسُّوٓ ءُوَلَاهُمْ يَحْزَنُونَ ۞

> ٱللَّهُ خَلِقُ كُلِّ شَيْءٌ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ١

لَّهُ,مَقَالِيدُ ٱلسَّمَوَتِ وَٱلْأَرْضُّ وَٱلَّذِينَ كَفَرُواْ بِعَايِّنتِ ٱللَّهِ أُوْلِيَّنِكَ هُمُ ٱلْخَسِرُونَ ﴿

قُلْ أَفَعَنْرُ اللَّهِ تَاأْمُرُونِي أَعْبُدُ أَيُّهَا ٱلْجَاهِلُونَ ﴿ اللَّهِ مَا أَعُبُدُ أَيُّهَا أَلْجَاهِلُونَ ﴿ اللَّهِ مَا مُعَالِدُهُ اللَّهِ مَا أَعْبُدُ أَيُّهَا ٱلْجَاهِلُونَ ﴿ اللَّهِ مَا أَعْبُدُ أَيُّهَا ٱلْجَاهِلُونَ ﴿ اللَّهِ مِنْ أَلَّهُ مِنْ اللَّهِ مِنْ أَنَّ مُعْدُدًا مُعْمِدًا مُعْمِعًا مُعْمِدًا مُعْمِدًا مُوالْحَمْمُ مُعْمِدًا مُعْمِدًا مُوالْحَمْمُ مُعْمِدًا مُعْمُودًا مُعْمِدًا مُعِمِدًا مُعْمِدًا مُعْمِدًا مُعْمِدًا مُعْمِدًا مُعْمِدًا مُعْمِمِ مُعْمِعِمًا مُعْمِعُمُ مُعِمِعُ مُعِمِعُ مُعْمِعُمُ مُعْمِعُ مُعْمِعُ مُعْمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُمُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِعُ مُعِمِ مُع

وَلَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى ٱلَّذِينَ مِن قَبْلاكَ لَينَ أَشْرَكْتَ لِيَحْبَطَنَ عَمَلُكَ وَلَتَكُونَنَ مِنَ الْخَسِرِينَ (١)

^[1] See the footnote of (V.22:9)

you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [1].

66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand^[2] and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).^[3]

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.

بَلِٱللَّهَ فَأَعْبُدُ وَكُن مِنَ ٱلشَّنكِرِينَ ١

وَمَاقَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعَ فَبَضَتْ تُهُ يُوۡمَ اَلۡقِينَمَةِ وَالسَّمَوَاتُ مَطْوِيَنَتُ بِيَمِينِهِ ۚ سُبْحَنَهُ وَتَعَلَىٰ عَمَّا يُثْرِكُونَ ۖ

> وَنُفِخَ فِى اَلْصُّورِ فَصَعِقَ مَن فِى اَلْسََمَوَتِ وَمَن فِى اَلْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ فِيَامٌ يَنظُرُونَ ۞

وَأَشْرَفَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِنَّبُ وَجِاٰىٓ ۚ وَالنَّبِيْتِ وَالشُّهَدَآ ۚ وَقُضِىَ بَيْنَهُم وِالْمَحِّقِ وَهُمْ لَايُظْلَمُونَ ۞

^{[1] (}V.39:65)

A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

^{[2] (}V.39:67) See the footnote of (V.35:41).

^[3] (V.39:68).

a) Narrated Abû Hurairah رضى الله عليه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahih Al-Bukhari, Vol.6, Hadîth No.337).

b) Narrated Abû Hurairah صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahih Al-Bukhari, Vol.6, Hadîth No.338).

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment been justified against disbelievers![1]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord (Al-Muttagûn^[2]) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."

74. And they will say: "All the praises and thanks he to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."

وَوُفِيَتَ كُلُّ نَفْسِ مَّاعَمِلَتْ وَهُوَأَعْلَمُ بِمَايِفُعَلُونَ ﴿

وَسِيقَ ٱلَّذِينَ كَفَرُوٓ ٱإِلَىٰ جَهَنَّمَ زُمَرًّا حَتَّىٰ إِذَاجَآءُوهَافُيتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَنُهُ ٓ ٱلۡهُ يَاٰتِكُمُ رُسُلٌ مِنكُرُ يَتْلُونَ عَلَيْكُمُ ءَاينَتِ رَتِكُمْ وَيُنذِرُونِكُمْ لِقَاءَ يَوْمِكُمْ هَنذَاْقَالُواْ بَلَيْ وَلَنكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكُنفرينَ ١

قِيلَ أَدْخُلُواۤ أَبُوابَ جَهَنَّ مَخْلِدِينَ فِيهَآ فَيَنَّسَ مَنْوَى ٱلْمُتَكِيرِينَ شَ

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْرَبُّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًّا حَةً ﴿ إِذَا جَآءُ وَهَا وَفُيتِحَتْ أَنُوْ بُهَا وَقَالَ لَكُمْ خَزَنَهُا سَكَةً عَلَيْكُمْ طِبْتُمْ فَأَدُخُلُوهَا خَلدينَ 📆

> وَقَالُواْ الْحَكَمْدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعْدَهُ, وَأَوْرَثَنَا ٱلْأَرْضَ نَتَهَ أُمْرِكَ ٱلْحِنَّة حَيْثُ نَشَأَءُ فَنِعْمَ أَجْرُ ٱلْعَنِمِلِينَ ﴿

وَتَرَى ٱلْمَلَيْكَةَ حَآفِينَ مِنْحَوْلِٱلْعَرْشِ يُسَيِّحُونَ بِحَمْدِ رَبِّهِمٌ وَقُضِىَ بَيْنَهُم بِٱلْحُقَ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

^[1] (V.39:71) See the footnote of (V.3:85).

^{[2] (}V.39:73) "Al-Muttagûn " See (V.2:2).

Sûrat Ghâfir or Al-Mû'min (The Forgiver or The Believer) XL

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.
- 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lâ ilâha illâ Huwa (none has the right to be worshipped but He), to Him is the final return.
- 4. None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad صلى الله عليه وسلم, for their ultimate end will be the Fire of Hell]!
- 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
- 6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. [1]



بِنْ إِلَيْحَالِ إِلَّهِ الْتَعْرِ الرَّحِي

حمّ ۞

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ۞

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْمِقَابِ ذِى الطَّوْلِّ لِآلِهَ إِلَهُ الْمُوَّ إِلَيْهِ الْمَصِيرُ ﴿

مَايُجَندِلُ فِي ٓءَايَتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُواْ فَلا يَغْرُرُكَ تَقَلُّبُهُمْ فِ الْبِلَندِ ۞

ڪَذَبَّتْ قَبْلَهُمْ قَوْمُ نُوجٍ وَٱلْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّيَّةٍ بِرَسُولِمِمْ لِيَاْخُدُوهُ وَجَدَدُلُواْ بِٱلْبَطِلِ لِيُدُحِشُواْ بِدِالْحَقَّ فَاخَذَتُهُمْ فَكِيْفَ كَانَ عِقَابٍ ۞

وَكَذَلِكَ حَفَّتَ كَلِمَتُ رَبْلِكَ عَلَى ٱلَّذِينَ كَفَرُوٓ أَ أَنْهُمْ أَصْحَبُ ٱلنَّارِ ﴿

^{[1] (}V.40:6) See the footnote of (V.3:85).

- 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
- 8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
- 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.
- 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
- 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsir Al-Qurtubi,)
- 12. (It will be said): "This is because, when Allah Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the

ٱلَّذِينَ يَجْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ لِيُسَمِّحُونَ بِحَمَّدِ رَبِّهُمْ وَيُؤْمِنُونَ بِهِ ، وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُلُّ شَيْءٍ زَّحْمَةً وَعَلْمًا فَأَغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبِعُواْ سَبِيلَكَ وَقِهِمْ عَذَابًا لِجَيمِ ﴿

رَيِّنَا وَأَدْخِلْهُمْ جَنَّنتِ عَدْنِ ٱلَّتِي وَعَدتَّهُمْ وَمَن صَكَلَحَ مِنْ ءَابَآبِهِمْ وَأَزْوَجِهِمْ وَدُرِّئَتِهِمُّ إِنَّكَ أَنتَ الْعَزِيرُ الْحَكِيمُ ١

وَقِهِمُ ٱلسَّيَتَاتِ وَمَن تَقِ ٱلسَّيِّحَاتِ يَوْمَعِلْإ فَقَدْ رَحِمْتَهُ وَذَالِكَ هُوَ أَلْفَوْرُ ٱلْعَظِمُ اللَّهِ

إِنَّ ٱلَّذِينَ كُفَرُوا يُنَادَوْكَ لَمَقْتُ ٱللَّهِ أَكْبَرُمِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْايِمَانِ فَتَكُفُرُونَ ١

قَالُهُ أُرَبِّنَآ أَمَتِّنَا ٱثْنَيْنِ وَأَحْيَيْتَنَاٱثْنَتَنْ فَأَعْتَرَفْنَا بِذُنُوبِنَافَهَلَ إِلَى خُرُوجٍ مِن سَبِيلِ ﴿

ذَلِكُم بِأَنَّهُ ۚ إِذَا دُعِى ٱللَّهُ وَحْدَهُۥ كَفَرْتُكُمُّ وَإِن يُشْرَكْ بِهِ - تُؤْمِنُوأُ فَٱلْحُكُمُ لِلَّهِ الْعَلِي الْكِيرِ ١ judgement is only with Allâh, the Most High, the Most Great! 111,

13. It is He Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

ملى الله عليه الله عليه and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allâh is Swift in reckoning.

هُوَالَّذِى يُرِيكُمُ ءَايَنتِهِ ءَويُنَزِّكَ لَكُمُ مِّنَ ٱلسَّمَآءِ رِزْقَاً وَمَايَتَذَكَّرُ إِلَّامَن يُنِيبُ

> فَادْعُواْ اللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْكَرِهَ ٱلْكَنفِرُونَ ۞

رَفِيعُ ٱلدَّرَكِنتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِ. عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ لِيُنْذِرَبُومَ ٱلنَّلَاقِ ۞

يَوْمَ هُم بَرِزُونَ لَا يَعْنَى عَلَى اللَّهِ مِنْهُمْ شَىَّ لَّ لِمَنِ ٱلْمُلَّكُ ٱلْيُومِّ لِلْهَ الْوَحِدِ ٱلْقَهَّارِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

ٱلْيُوْمَ ثُمِّغَزَىٰ كُلُّ نَفْسٍ بِمَاكَسَبَتْ لَا ظُلْمَ ٱلْيُوْمَ إِنَّ اللَّهَ سَرِيعُ ٱلْحِسَابِ ۞

^{[1] (}V.40:12) Narrated 'Abdullâh على الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahih Al-Bukhari, Vol. 6, Hadith No. 24).

- صلى الله 18. And warn them (O Muhammad of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, intercessor for the Zâlimûn nor (polytheists and wrong-doers), who could be given heed to.
- 19. Allâh knows the fraud of the eyes, and all that the breasts conceal.
- 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.
- 21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.
- 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily He is All-Strong, Severe in punishment.
- 23. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
- 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"
- 25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!
- 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord

وَأَندِرْهُمْ يَوْمَ ٱلْآزِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاحِر كَظِمِينَّ مَالِلظَّللِمِينَ مِنْ حَمِيمِ وَلَاشَفِيعِ يُطَاعُ 🕲

يَعْلَمُ خَآبِنَةَ ٱلْأَعْيُنِ وَمَا تُحْفِي ٱلصُّدُورُ ١

وَٱللَّهُ يَقْضِي بِٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُو نِهِ ۽ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ (أَنَّ)

﴿ أُولَمْ يَسِيرُواْ فِي ٱلأَرْضِ فَيَنظُرُ وا كَيْفَ كَانَ عَنِيَبَةُ الَّذِينَ كَانُواْمِن قَبْلَهِ مْ كَانُواْهُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَاكَانَ لَهُم مِنَ ٱللَّهِ مِن وَاقِ (أَنَّ)

ذَالِكَ بِأَنَهُمْ كَانَتَ تَأْتِهِمْ رُسُلُهُم بِٱلْبَيْنَتِ فَكَفَرُواْ فَأَخَذَهُمُ اللَّهُ إِنَّهُ,قَوِيُّ شَدِيدُ ٱلْعِقَابِ شَ

> وَلَقَدُ أَرْسَلْنَامُوسَىٰ بِثَايَنِيْنَا وَسُلْطَن مُبين ش

> إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُواْ سَنحرُّكَذَّابُ شَ

فَلَمَّا جَآءَ هُم بِٱلْحَقِ مِنْ عِندِنَا قَالُواْ أَقْتُلُوٓا أَبْنَآءَ ٱلَّذِينِ ءَامَنُواْ مَعَهُ, وَٱسْتَحْيُواْ نِسَآءَهُمُّ وَمَاكَيْدُٱلْكَفِرِينَ إِلَّافِي ضَلَالِ ٥

وَقَالَ فِيرْعَوْثُ ذَرُونِيٓ أَقَتُلُ مُوسَىٰ وَلْيَدْعُ

(to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mûsâ (Moses) said: "Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!

31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allah wills no injustice for (His) slaves.

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and Paradise)."

33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.

رَبُّهُ وَ إِنَّ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْأَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ ١

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَتِي وَرَبِّكُم مِّنَكُلِّ مُتَكَبِّرِ لَا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿

وَقَالَ رَجُكُ مُؤْمِنٌ مِّنْ ءَالِ فِرْعَوْبَ يَكُنُو إِيمَننَهُ وَأَنقَتُكُونَ رَجُلًا أَن يَقُولَ رَبِّ اللَّهُ وَقَدْ جَآءَكُم بِالْبِيَنَتِ مِن زَبِّكُمْ وَإِن يَكُ كَذِبَافَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِي يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ١

يَنَوَورِ لَكُمُ ٱلْمُلُكُ ٱلْيَوْمَ ظَنهرينَ فِي ٱلْأَرْضِ فَهَن يَنصُمُ نَامِنُ بَأْسِ ٱللَّهِ إِن جَاءَ نَأْقَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّامَآ أَرَىٰ وَمَاۤ أَهْدِيكُوۡ اللَّسَبلَ الرَّشَادِ اللَّ

وَقَالَ ٱلَّذِي ٓءَامَنَ يَنقَوْمِ إِنِّي أَخَافُ عَلَيْكُم مِثْلَ رَوْمِ ٱلْأَحْزَابِ ١

مِثْلَ دَأْبِ قَوْمِ نُوجٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنْ بَعْدِهِمْ وَمَاأُللَّهُ ثُرِيدُ ظُلْمًا لِلْعِبَادِ شَ

وَيَنْقُوْمِ إِنَّ أَخَافُ عَلَىٰكُوْ مَوْمَ ٱلنَّنَادِ ١

بَوْمَ تُوَلُّونَ مُذَّبِرِينَ مَالَكُمُ مِّنَ ٱللَّهِ مِنْ عَاصِيُّر وَمَن يُضَللُ لللهُ فَمَا لَهُ مِنْ هَادِ أَنَّ اللَّهُ مِنْ هَادِ أَنَّ اللَّهُ مِنْ هَادِ أَنَّ ا

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness).

35. Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways ---

37. "The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it made fair-seeming, in (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sentl.

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise,

وَلَقَدْ جَآءَ كُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَاتِ فَمَاذِلْتُمْ فِي شُكِ مِمَّاجَاءَ كُم بِهِ مُ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنَ سَعَكَ اللَّهُ مِنْ بَعْدِهِ ـ رَسُولًا ۚ كَذَلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُ تَاكُ شَ

ٱلَّذِينَ يُحِدُدُونَ فِي ءَايَتِ ٱللَّهِ بِغَيْرِسُلُطُن أَتَىٰهُمُ حَكُبُرَ مَقْتًاعِندَ اللَّهِ وَعِندَ الَّذِينَ ءَامَنُواْ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰكُ لِ قَلْبِ مُتَكَبِّرِجَيَّارِشَ

وَقَالَ فِرْعَوْنُ يَنْهَنْ مَنْ ٱبْنِ لِي صَرْحًا لَعَ لِيٓ أَبْلُغُ الأستن ١

أَشْبَئْبَ ٱلسَّمَوَٰتِ فَأَطِّلِعَ إِلَىۤ إِلَى إِلَهِ مُوسَىٰ وَ إِنَّى لَأَظُنُّهُ كُنَّهُ كَذِيًّا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوَّءُ عَمَلِهِ وَصُدَّعَنَ ٱلسَّبِيلُ وَمَاكَيْدُورْعَوْنَ إِلَّافِي نَبَابٍ ١

> وَقَالَ ٱلَّذِيءَ ءَامَنَ يَنْقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿

يَنقَوْمِ إِنَّمَا هَنذِهِ ٱلْحَيَوْةُ ٱلدُّنْيَا مَتَنعٌ وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُٱلْقَكَرَارِ ١

مَنْ عَمِلَ سَيْتَةً فَلَا يُجُزَىٰۤ إِلَّامِثُلَهَا ۗ وَمَنْ عَمِلَ صَالِحًا مِن ذَكَراً وْأُنْثَى وَهُوَ مُؤْمِرِ مُ فَأُوْلَتِكَ بِلَّهُ خُلُونَ ٱلْجِئَّةَ

where they will be provided therein (with all things in abundance) without limit.

- 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!
- 42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!
- 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and Al-Musrifûn (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!
- 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."
- 45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
- 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
- 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"
- 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"
- 49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ١

﴿ وَيَنقَوْمِ مَالِيٓ أَذَعُوكُمْ إِلَى ٱلنَّجَوَةِ
وَيَدْعُونَنِيٓ إِلَى ٱلنَّارِ ﴿

تَدْعُونَنِى لِأَحْـُهُرَ بِأَللَهِ وَأَشْرِكَ بِدِ. مَا لَيْسَ لِى بِدِ عِلْمٌ وَأَنَاْ أَذْعُوكُمْ إِلَى ٱلْمَزِيزِٱلْغَفَرِشَ

لَاجَرَمَ أَنْمَا تَدْعُونَنِيٓ إِلَيْهِ لِيْسَ لَهُ, دَعُوةٌ فِي الدُّنْيَ ا وَلَافِ الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَتَكَ الْمُسْرِفِينَ هُمْ أَصْحَبُ النَّارِ ﴿

فَسَتَذْكُرُونَ مَآأَقُولُ لَكُمْ وَأَفَوْضُ أَمْرِى إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْمِسَادِ ﴿ فَوَضَنْهُ اللَّهُ سَيِّنَا نِ مَا مَكْرُولًا وَحَاقَ بِنَالِ فِرْعَوْنَ سُوّهُ الْعَذَابِ ﴿

ٱلنَّارُيُعْرَضُونَ عَلَيْهَا غُدُوَّا وَعَشِيَّاً وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا ءَالَ فِرْعَوْنَ أَشَدَّالُهَ ذَالِ

وَإِذْ يَتَحَلِّمُونَ فِى النَّاوِفَيَقُولُ الشُّعَفَتُوَّا لِلَّذِينَ اَسْتَكْبَرُوَا إِنَّا كُنَّا لَكُمْ بَبَعًا فَهَلَ أَشُومُغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّادِ ۞ قَالَ الَّذِينَ اَسْتَكْبَرُوّا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكُمَ بَيْنَ الْعِبَادِ ۞

> وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُواْ رَبَّكُمُ يُحَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ۞

- 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"
- 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
- 52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
- 53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —
- 54. A guide and a reminder for men of understanding.
- **56.** Verily those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to

قَالُوٓا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمُ مِالْبِيّنَتِّ قَالُواْ بَنَى قَالُواْ فَادْعُواُ وَمَادُعَتُواْ الْكَنفِرِينَ إِلَّا فِي ضَلَالٍ ۞

إِنَّا لَنَنْصُرُ رُسُلَنَ اوَالَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَادُ ۞

يَوْمَ لَا يَنفَعُ الظَّلِلِمِينَ مَعْذِرَتُهُمٌ وَلَهُمُ اللَّهِ مَا لَكُمُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ أَلُكُ اللَّهُ اللَّهُ مِنْ أَلُكُ اللَّهُ اللَّهُ مِنْ أَلُكُ اللَّهُ مِنْ أَلُكُ اللَّهُ مِنْ أَلُكُ اللَّهُ مِنْ أَلُكُ اللَّهُ مِنْ أَلَّهُ اللَّهُ مِنْ أَلَّهُ اللَّهُ مِنْ اللَّهُ مِنْ أَلَّهُ اللَّهُ مِنْ أَلَّهُ مِنْ أَنْ أَلْمُ اللَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَنْ أَلَّهُ مِنْ أَلْمُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّا لِي اللَّهُ مِنْ أَلَّهُ مِنْ أَنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَنْ أَلَّهُ مُ مُنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّ مِنْ أَلَّهُ مِنْ أَلَّا مِنْ أَلَّا لِلللَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّهُ مِنْ أَلَّا مِنْ أَلَّا لِللَّهُ مِنْ أَلَّا مِنْ أَلَّا لَلْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا لِلللَّهُ مِنْ أَلَّا لَلْمُ مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّ مِنْ أَلَّا مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلَّا ِ مِنْ أَلَّا مِنْ أَلْمُ أَلَّا مِلْمُ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلْمُ أَلَّا مِنْ أَلِّهُ مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا مِنْ أَلَّا م

وَلَقَدُ ءَانَيْنَامُوسَى ٱلْهُدَىٰ وَأَوْرَثَنَا بَنِيَ إِسْرَءِيلَ ٱلْكِتَبَ (أَنَّ)

هُدَى وَذِكْرَىٰ لِأُولِي ٱلْأَلْبَبِ ١

فَاصْدِ إِنَ وَعْدَاللّهِ حَقُّ وَٱسْتَغْفِرْ لِذَنْلِكَ وَسَيِّعْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَالْإِبْكِرِ ۞

إِنَّ ٱلَّذِيكِ يُجَكِدِلُوكِ فِي َ الْكِتِ ٱللَّهِ بِعَكْرِ سُلُطَكَنٍ أَتَسَهُمُ إِن فِي صُدُودِهِمْ إِلَّاكِبُرُّ مَّاهُم بِكِلِفِيهُ فَٱسْتَعِذْ بِٱللَّهِ إِنْكُهُ هُوَ

^{[1] (}V.40:55) See the footnote of (V.4:106).

accept you (Muhammad صليه وسلم) as a Messenger of Allâh and to obey you] أأاً. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صلى الله عليه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

- 57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.
- **58.** And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
- **59.** Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not.
- 60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"
- 61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.
- **62.** That is Allâh, your Lord, the Creator of all things: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?
- 63. Thus were turned away those who used to deny the Ayât (proofs, evidences,

ٱلسَّيَمِيعُ ٱلْبَصِيرُ ۞

لَخَلْقُ السَّمَوْتِ وَالْأَرْضِ أَكْبُرُمِنْ خَلْقِ السَّاسِ وَلَكِئَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿ وَمَا يَشْتَوِى الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُواْ وَعَيِلُوا الصَّلِحَتِ وَلَا الْمُسِئَ ءُ قَلِيلًا مَّا اَنَذَكُرُونَ ﴿

> إِنَّ السَّاعَةَ لَآئِيتَةٌ لَّارَيْبَ فِيهَا وَلَكِنَّ أَكُورَيْبَ فِيهَا وَلَكِنَ أَكُونَ الْكَائَ الْكَائِر أَكْثُرُ النَّاسِ لَا يُؤْمِنُونَ الْسَّتَحِبُ لَكُوْ وَقَالَ رَبُّكُمُ الْمُعُونِ السَّتَحِبُ لَكُوْ إِنَّ اللَّذِينَ يَسَنَّ تَكْمِرُونَ عَنْ عِبَادَقِ سَيَدْ خُلُونَ جَهَنَّمَ دَاخِرِينَ الْكَافِقِ

ذَلِكُمُ ٱللَّهُ رَبُّكُمْ خَلِقُ كُلِ شَيْءٍ لَآإِلَهَ إِلَّاهُوِّ فَأَنَّ تُوْفَكُونَ ۞

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُواْبِـَّايَـٰتِٱللَّهِ يَجْحَدُونَ ۞

^[1] (V.40:56) See the footnote of (V.3:85).

verses, lessons, signs, revelations, etc.) of Allâh.

64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed be Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

65. He is the Ever Living, Lâ ilâha illâ Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

66. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Âlamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand. [1]

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is.

اَللَّهُ الَّذِي جَعَلَ لَكُمُّ الْأَرْضَ قَصَرَارًا وَالسَّمَاءَ بِنَاءَ وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمُ اللَّهُ رَبُّكُمُ وَرَزَقَكُمُ مِّنَ الطَّيِبَتِ ذَلِكُمُ اللَّهُ رَبُّكُمُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَنَلَمِينِ ﴿ إِنَّهُ اللَّهُ رَبُّكُمْ اللَّهُ رَبُّ

ۿؙۅٞٲڶ۫ٛۧػؾؙۘٛۘڵٳٙڮ؋ٳڵۜۿۅؘڣؘٲۮڠؙۅؙۥؙؙۛػ۬ڸڝؚؽؘ ڶڎؙٲڶڍؠٮؙٞٲڂٙؗ۫ڡ۫ۮڸڷٙۅۯؾؚٲڶۼڶؘڡؚؽؘ۞

قُلْ إِنِي نُهِيتُ أَنْ أَغَبُدُ الَّذِينَ تَدْعُونَ
 مِن دُونِ اللَّهِ لَمَا جَآءَ فِي ٱلْمِينَنْتُ مِن زَّيِ وَأُمِرْتُ
 أَنْ أُسُلِمَ لِرَبِ ٱلْعَلَمِينَ

هُوَالَّذِى خَلَقَكُم مِّن ثُرَابٍ ثُمَّ مِن نُطْفَةٍ ثُمَّ مِن عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوَّا آشُدَّكُمْ ثُمَّ لِتَكُونُوالشُبُوخُا وَمِنكُمْ مَّن يُنوَقَّ مِن قَبْلُ رَائِبَلُغُوا أَجَلاً مُسَمَّى وَلَعَلَّكُمْ تَغْقِلُونَ ۞

هُوَالَّذِى يُحِيءُ وَيُمِيثُّ فَإِذَا فَضَى ٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنُ فَيَكُونُ ﴿

^{[1] (}V.40:67) See the footnote of (V.22:5).

69. See you not those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)]?

70. Those who deny the Book (this Our'an), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, [1]

72. In the boiling water, then they will be burned in the Fire. [2]

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners[3]

74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers. [4]

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allah and by committing crimes), and that you used to rejoice extremely (in your error).

76. Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant!

أَلَوْتَرَ إِلَى ٱلَّذِينَ يُجَدِدُلُونَ فِي ءَايَنتِ ٱللَّهِ أَنَّ يُصْرَفُونَ ١

ٱلَّذِينَ كَذَّبُواْ بِٱلْكِتَبِ وَبِمَآ أَرْسَلْنَا يه ۽ رُسُلُنَا فَسَوْفَ يَعْلَمُونَ إِنَّا

إِذِالْأَغْلَالُ فِي أَعْنَقِهِمْ وَالسَّلَسِلُ يُسْحَبُونَ ﴿ اللَّهِ الْعَنْقِهِمْ وَالسَّلَسِلُ

فِ ٱلْحَمِيمِ ثُمَّ فِي ٱلنَّارِيسُ جَرُونَ ﴿

ثُمَّ قِيلَ هَمُ أَنْ مَا كُنتُر تُشْرِكُونَ شَيَ

مِن دُونِ ٱللَّهُ قَالُواْضَلُواْ عَنَّا بَلِ لَهُ نَكُونِ نَدْعُواْ مِن قَدْلُ شَنْئًا كَذَلِكَ يُضِدُّلُ اللَّهُ ٱلْكَنفرينَ ﴿ اللَّهُ

ذَلِكُمُ بِمَا كُنْتُمْ تَفْرَخُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَيِمَاكُنتُمُ تَمْرَحُونَ ١

> أدْخُلُوٓ اأَبُوَبَ جَهَنَّهَ خَلِدِينَ فِيمَّ أَفَيِئُسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ١

^[1] (V.40:71) See the footnote of (V.17:97).

^[2] (V.40:72) See the footnote of (V.3:85).

^{[3] (}V.40:73) See the footnote of (V.4:135). [4] (V.40:74) See the footnote of (V.2:165).

صلى الله 77. So be patient (O Muhammad صلى الله عليه وسلم); verily, the Promise of Allâh is true and whether We show you (O Muhammad in this world) some part of what صلى الله عليه وسلم We have promised them, or We cause you to die then still it is to Us they all shall be returned

78. And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. [1] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.

- 79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.
- 80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
- 81. And He shows you His Ayât (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the Ayât (signs and proofs) of Allâh do you deny?
- 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَأَصْبِرُ إِنَّ وَعُـدَاللَّهِ حَقُّ فَكِإِمَّا نُرِيِّنَكَ بَعْضَ ٱلَّذِي نِعَدُهُمْ أَوْنَتُوفَيِّنَكَ فَإِلَيْنَا لُرْجَعُونَ ﴿

وَلَقَدْأَرْسَلْنَارُسُلَامِن قَبْلِكَ مِنْهُمِمِّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَمْ نَقْصُصْ عَلَيْكُ وَمَاكَانَ لِرَسُولِ أَن يَأْقِ بَايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ فَإِذَا جَاءَ أَمْرُ ٱللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ هُنَا لِكَ السُطِهُ السُالِينَ اللهُ

اللَّهُ الَّذِي جَعَلَ لَكُمُ ٱلْأَنْعَنَمَ لِتَرْكَبُواْ مِنْهَا وَمِنْهَا تَأْكُلُوكَ ١

وَلَكُمْ فِيهَ امْنَفِعُ وَإِنَّ بَلْغُواْ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ شَعْمَدُ نَ ٢

وَيُرِيكُمُ ءَايَنتِهِ عَأَى ءَايَنتِ أَللَّهِ تُنكِرُونَ ﴿

أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنْظُرُواْ كَيْفَ كَانَ عَنِقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓ أَكُثُرُمِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاتَارًا فِي ٱلْأَرْضِ فَمَآ أَغُنَّى عَنْهُم مَّا كَانُهُ أَنْكُسِمُ ذَا كُانُهُ أَنَّكُ اللَّهُ أَنَّاكُمُ اللَّهُ اللَّهُ أَنَّاكُمُ اللَّهُ ا

^{[1] (}V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will, namely: Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) — son of Maryam (Mary) عليهم السلام.

- 83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).
- 84. So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.
- 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

فَلَمَّاجَآءَتُهُمْ رُسُلُهُم بِٱلْبِيَنَاتِ فَرحُواْبِمَا عِندَهُم مِنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُواْبِهِ. يَسْتَهُزءُونَ ٢

> فَلَمَّا رَأُواْ بَأْسَنَاقَا لُوَّاءَ امَنَّا بِأُلَّهِ وَحُدَهُ وَكَفَرْنَابِمَا كُنَّابِهِ عُمُشْرِكِينَ ﴿

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَنْهُمْ لَمَّا رَأَوْأَبأَسَنَّا سُنَّا ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ فِي عِبَادِةٍ يُوخِيسَرُ هُنَالِكَ ٱلْكُفُونَ (١٩٠٠)

Sûrat Fussilat (They are explained in detail) XLI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. A revelation from (Allâh), the Most Gracious, the Most Merciful.
- 3. A Book whereof the Verses are explained in detail - a Qur'an in Arabic for people who know.
- 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.



_أللّه التّحِنْزالرَ حِيكِ

تَنزِيلُ مِنَ ٱلرَّحْنَنِ ٱلرَّحِيمِ ۞

كِنْبُ فُصِلَتْ ءَاينتُهُ وَرُءَانًا عَرَبيًا

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْتُرُهُمْ فَهُمْ لَا يَسْمَعُونَ ١

- 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."
- 6. Say (O Muhammad صلى الله عليه وسلم): "I only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- 7. Those who give not the Zakât and they are disbelievers in the Hereafter.
- 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
- 9. Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).
- 11. Then He rose over(Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."
- 12. Then He completed and finished from their creation (as) seven heavens in two Days

وَقَالُواْ قُلُوبُنَا فِي أَكِنَةِ مِمَّا يَدْعُونَا ٓ إِلَيْهِ وَفِي ءَاذَانِنَاوَقُرُّ وَمِنْ بَيْنِنَا وَيَنْنِكَ جِمَابُ فَأَعْمَلُ إِنَّنَاعَنِمِلُونَ ١

قُلْ إِنَّمَا أَنَا بَشَرُّ مِنْكُمُ وَنُوحَى إِلَى أَنْمَا إِلَهُكُور إِلَهُ وَاحِدُ فَأَسْتَقِيمُوۤ أَإِلَيْهِ وَٱسْتَغْفُرُوهُ وَوَيْلُ لِلْمُشْرِكِينَ ١

ٱلَّذِينَ لَايُؤْتُونَ ٱلرَّكَوْةَ وَهُمْ بِٱلْآخِرَةِ هُمْ كَنفرُونَ (١٠) إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَتِ لَهُمْ أَجْرُ غَيْرُمَمْنُونِ ﴿

 قُلْ أَبِنَّكُمْ لَتَكُفُرُونَ بِٱلَّذِي خَلَقَ ٱلْأَرْضَ فِي وَ مَنْ وَتَحْعَلُونَ لَهُ ، أَندَا ذَأَذَاكَ رَبُ ٱلْعَالَمِينَ ﴿ اللَّهِ مَنْ إِنَّ الْعَالَمِينَ

وَجَعَلَفِهَارُوَسِيَ مِنفَوْقِهَا وَبَنْرِكَ فِيهَا وَقَدَّرُفِهَا أَقْوَ تَهَافَى أَرْبَعَةِ أَيَّامِ سَوَآءَ لِلسَّآبِلِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ثُمَّ اَسْتَوَى ٓ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَثْنَمَا طَوْعًا أَوْكُرُهُا قَالَتَا أَنْيِنا طَآبِعِينَ إِنَّ اللَّهِ

فَقَصَىٰهُنَّ سَبْعَ سَمَوَاتِ فِي يَوْمَيْنِ وَأُوْحَىٰ فِي كُلِّ

and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)^[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

- 13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a $S\hat{a}'iqah$ (a destructive awful cry, torment, hit, a thunderbolt) like the $S\hat{a}'iqah$ which overtook 'Âd and Thamûd (people)."
- 14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So indeed we disbelieve in that with which you have been sent."
- 15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- 16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- 17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance; so the Sâ'iqah (a destructive awful cry, torment, hit,

سَمَآهِ أَمَرِهَا وَزَيَّنَا السَّمَآءَ الدُّنْيَ ابِمَصَدِيحَ وَحِفْظَا ذَٰكِ مَقْدِيرُ الْعَزِيزِ ٱلْعَلِيمِ ﴿

فَإِنْ أَعْرَضُواْ فَقُلْ أَندَرْتُكُوْ صَعِقَةً مِّثْلَ صَعِقَةٍ عَالَى مَعِقَةٍ عَادِوَتَمُودَ ﴿

إِذْ جَاءَ تُهُمُ ٱلرُّسُلُ مِنْ بَيْنِ أَيْدِيهِـ مْ وَمِنْ خَلْفِهِمْ ٱلَّاتَفَہُدُوۤ اَإِلَّا ٱللَّهَ ۚ قَالُوا لَوۡشَاءَ رَبُّنَا لَاَنْزَلَ مَلَتَهِكَةً فَإِنَّالِمِمَّا أَرْسِلَتُمْ بِهِـكَفِرُونَ ۞

> فَأَمَّاعَادٌ فَأَسْتَكَبُرُواْ فِي ٱلْأَرْضِ بِغَيْرِالْحَقِّ وَقَالُواْمَنْ أَشَدُّمِنَا فُوَّةً أَوَلَمْ بَرُواْ أَكَ ٱللَّهَ ٱلَذِى خَلَقَهُمْ هُوَأَشَدُّمِنْهُمْ قُوَّةً وَكَانُواْ بِنَائِينَا يَجْحَدُوكَ ﴿۞

فَأَرْسَلْنَاعَلَيْهِمْ دِيِحُاصَرْصَرَافِةَ أَيَّا مِنَجِسَاتِ لِنُذِيعَهُمْ عَذَابَ الْجِزِي فِى الْحَيَوَةِ الدُّنْيَا وَلَعَذَابُ ٱلْآخِرَةِ اَخْزَيْنَ وَهُمْ لَا يُصَرُونَ ۞

وَاَمَانَمُودُ فَهَدَيْنَهُمْ فَاسْتَحَبُّواْ الْعَمَىٰعَلَى الْهُدَىٰ فَاَخَذَتُهُمْ صَلِعِقَدُ الْعَذَابِ الْهُونِ بِمَاكَانُواْ يَكْسِبُونَ ۞

^{[1] (}V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

- 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven I(to the Fire), former ones being withheld till their later ones will ioin them1.
- 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- 21. And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak - He causes all things to speak: and He created you the first time, and to Him you are made to return."
- 22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.
- 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!
- 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.
- 25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards

وَنَعَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَنَّقُونَ ١

وَبَوْمَ يُحْشَرُ أَعَدَآءُ ٱللَّهِ إِلَى ٱلنَّارِفَهُمْ يُوزَعُونَ ﴿ إِلَّا

حَتَّىٓ إِذَامَاجَآءُوهَاشَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَـٰرُهُمْ وَجُلُودُهُم بِمَاكَانُواْيِعُمَلُونَ ١

وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهدتُمْ عَلَيْنَا قَالُوٓ الْطَقَنَا ٱللَّهُ ٱلَّذِيَّ أَنطَقَ كُلُّ شَيْءِ وَهُوَخَلَقَكُمْ أَوَّلَ مَرَّةٍ وَ إِلَّهِ تُرْجَعُونَ ١

وَمَا كُنتُ مْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلِآ أَبْصَدُرُكُمْ وَلا جُلُودُكُمْ وَلِيكِن ظَننتُمْ أَنَّ ٱللَّهَ لَانَعْلَوُكَيْسُ الْمِمَّاتَعْمَلُونَ ١

وَذَالِكُوْ ظَنُّكُو الَّذِي ظَنَنتُه مِرَكُمُ أَرْدَىكُمْ فَأَصْبَحْتُم مِنَ ٱلْخُسَرِينَ (أَنَّ)

فَإِن يَصْبِرُواْ فَٱلنَّارُ مَثْوَى لَمَهُمَّوَإِن يَسْتَعْتِبُواْ فَمَاهُم مِنَ ٱلْمُعْتَبِينَ

﴿ وَقَيَّضَ نَا لَمُ مُ قُرِّنآءَ فَزَيَّنُواْ لَهُم مَّابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِي أَمَدٍ قَدْخَلَتْ مِن قَبْلِهِم مِّنَ ٱلِجُنِّ وَٱلْإِنْسِ ۚ إِنَّهُمْ كَانُواْ خُسرينَ (١٠٠٠)

punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

- 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."
- 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- 28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."
- 30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, ^[1] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
- 31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

وَقَالُ الَّذِينَ كَفَرُواْ لَاتَسْمَعُواْ لِمَانَا الْقُرْءَانِ وَالْغَوَاْفِيهِ لَعَلَّكُوْ تَغْلِبُونَ ۞

ڡؘٚڶٮؙؙۮؚڡڡؘؙۜٵٞڷؘؽۣڹؘػؘڡؘۯۅٲۼۮؘٲڹٵۺٙۮؚؠۮٵۅؘڶٮؘۜڿڔۣؠؘڹۜۿؙؠ ٲۺۯٲٲڵۮۣؽػٲۉؙٳؿۼڡؙڷۅۯ۞

ذَلِكَ جَزَآةُ أَعَدُّآءَ ٱللَّهِ ٱلتَّارُّ لَهُمْ فِيهَا دَارُٱلْخُلُدِّ جَزَآءُ عِمَاكَانُواْ نِتَايَنِنَا يَجْمَدُونَ ۞

وَقَالَ الَّذِينَ كَفُرُوا رَبَّنَا ٓ أَرِنَا الَّذَيْنِ أَصَلَانَا مِنَ الِّذِنِ وَالْإِنسِ نَجْعَلْهُ مَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَشْفَلِينَ ﴿ ﴾ لِيكُونَا مِنَ الْأَشْفَلِينَ ﴾

إِذَالَّذِينَ قَالُواْرَبُّااللَّهُ ثُمَّا اُسْتَقَنْمُواْ تَـتَنَزَّلُ عَلَيْهِمُ الْمَكَيْمِكَةُ أَلَّا تَخَافُواْ وَلَاحَّـزَبُواْ وَأَبْشِـرُواْ بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَكُونَ ﴾

نَعَنُ أَوْلِيكَ أَوُكُمْ فِ ٱلْحَيَوْةِ ٱلدُّنِيَا وَفِي ٱلْآخِرَةِ وَلَكُمْ فِيهَا مَانَشُ تَهِى ٱنفُسُكُمْ وَلَكُمْ فِيهَا مَاتَدَّعُونَ ۞

^{[1] (}V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

- 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
- **34.** The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
- 35. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.
- **36.** And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad O Muhammad) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.
- 38. But if they are too proud^[2] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- 39. And among His Signs (in this), that you see the earth barren; but when We send

نُزُلًامِنَ عَفُورِ زَحِيمٍ ١

وَمَنْ أَحْسَنُ قَوْلًا مِّمَن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَنلِحًا وَقَالَ إِنِّنِي مِنَ ٱلْمُسْلِمِينَ ﴿

وَلَانَسْتَوِى الْحَسَنَةُ وَلَا السَّبِئَةُ اَدْفَعْ بِالَّتِي هِى أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ, عَلَاوَةٌ كَأَنَّهُ, وَلُنَّ حَمِيتُ اللَّ

> وَمَايُلُقَ هَا إِلَّا الَّذِينَ صَبَرُواْ وَمَايُلُقَ هَاۤ إِلَّا ذُوحَظٍ عَظِيعٍ ۞

وَإِمَّا يَنَزَغَنَكَ مِنَ الشَّيْطَنِ نَنْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ، هُوَالسَّمِيعُ الْعَلِيثُ ۞

وَمِنْ اَيُنتِهِ النَّهُ وَالنَّهَ اَدُوَالشَّ حْسُ وَالْقَعَرُّلاَ تَسْجُدُواْلِلشَّمْسِ وَلا لِلْقَمَرِ وَاسْجُدُواْلِيَّهِ اَلَّذِی خَلَقَهُ نَ إِن كُنتُمُ إِیّاهُ نَعْبُدُون ﴿ فَإِن اَسْتَصِیْ بُرُواْ فَالَّذِینَ عِندَ دَیّلِ یُسَبِّحُونَ لَهُ بِالنِّلِ وَالنَّهَ اِرْهُمْ لایسَنعُونَ اَ ﴿

وَمنْ ءَايَنيهِ عِ أَنَّكَ تَرَى ٱلأَرْضَ خَشِعَةً فَإِذَآ أَنْزَلْنَا

^{[1] (}V.41:34) See the footnote of (V.3:134).

^{[2] (}V.41:38): See the footnote of (V.22:9).

down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

- 40. Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is All-Seer of what you do (this is a severe threat to the disbelievers[1]).
- 41. Verily, those who disbelieved in the Reminder (i.e. the Our'an) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)
- 42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عزوجل).
- 43. Nothing is said to you (O Muhammad except what was said to the صلى الله عليه وسلم Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment. [2]
- 44. And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are not its explained in detail verses (in language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears,

عَلَيْهِا ٱلْمَاءَ ٱهْمَرَّتْ وَرَبَتْ إِنَّ ٱلَّذِي آَحْيَاهَا لَمُحْيُ ٱلْمَوْقَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَنِينَا لَا يَخْفُونَ عَلَيْنَا ۗ أَفَنَ يُلْقَىٰ فِي ٱلنَّارِخَيْرُ أَمْ مِّن يَأْتِيٓ ءَامِنَا يَوْمَ ٱلْقِيَـٰمَةُ ٱعْمَلُواْ مَاشِئْتُمْ إِنَّهُ بِمَاتَعُمَلُونَ بَصِيرٌ ﴿

إِنَّالَّذِينَ كَفَرُواْ بِٱلذِّكْرِ لَمَّا جَآءَ هُمٌّ ۚ وَإِنَّهُ لَكِنَابُ عَزيزٌ 📆

لَّا يَأْنِيهِ ٱلْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَامِنْ خَلْفِهِ ۗ مَنَرِهِ مِنْ حَكِيرِ حَمِيدِ ١

مَّايُقَالُ لَكَ إِلَّامَاقَدْ فِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبِّكَ لَذُومَغْفِرَةِ وَذُوعِقَابِ أَلِيدِ ٢

وَلَوْجَعَلْنَهُ قُرْءَانًا أَعْجِمَنَّا لَّقَالُواْ لَوْلَا فُصِّلَتْ ءَاسَنُهُ ۖ ءَاْعِجَمِيُّ وَعَرَبِيُّ قُلْ هُوَ لِلَّذِينِ ءَامَنُواْ هُدَّي وَشِفَآةً وَٱلَّذِينَ لَا يُؤْمِنُونَ فِيٓءَاذَانِهِمْ وَقُرُّوهُو عَلَيْهِ مِعَمَّى أَوْلَتِيكَ يُنَادَوْنَ مِن مَكَانِ بَعِيدِ ١

^{[1] (}V.41:40) See the footnote of (V.17:97).

^{[2] (}V.41:43) See the footnote of (V.3:85).

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and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsir Al-Qurtubi].

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves. [1]

ۉؘۘڷڡۜٙۮ۫ٵؙێٚؽٵڡؙۅؗ؈ٛٲڵڮڬڹۘ؋ؙٲڂؾؗڸڡٚۏۑڋۉۘٷڵۘڵ ڪڸؚڡؘڎؙٞٛڛۘڹڡۜٙؿڡڹۯؘێؚػڵؘڡؙؙۻؽڹؽ۫ڹۿؙ ٷٳڹٚٙۿؙؗؗؗؗ۫ۿڵۼؽۺػؚ؈ؿ۫ۿؙڡؙٛڔۑۑؚ۞

مَّنْعَمِلَصَلِحًا فَلِنَفْسِهِ ۚ وَمَنْ أَسَآ اَ فَعَلَيْهَاۗ وَمَارَبُّكَ بِظَلَّمِ لِلْعَبِيدِ ۞

^[1] (V.41:46)

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mûsâ ملى الله عليه وسلم; The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages. But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur'an, the Sunnah (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which brought] which they have accepted willingly."* (Sahih Al-Bukhari, Vol. 3, Hadith No. 471)

The Jews refused to believe in the Message of 'Îsâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalâni, Vol. 4, Page 133).

- 47. To Him (Alone) is referred the knowledge of the Hour. 11 No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
- 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). [2]
- 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.
- 50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.
- 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
- 52. Say: "Tell me, if it (the Qur'an) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

 إِلَيْهِ يُرَدُّعِلْمُ ٱلسَّاعَةِ وَمَاتَغُرُمُ مِن ثَمَرَتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا نَضَعُ إِلَّابِعِلْمِهِ ۚ وَنَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِي قَالُوٓ أَءَاذَنَّكَ مَامِنًا مِن شَهِيدِ ﴿

وَضَلَّ عَنْهُم مَّاكَانُواْ يَدْعُونَ مِن قَبْلٌ وَظَنُّواْ مَا لَهُمُ مِن تَحِيصِ ١

لَّا يَسْنَهُ ٱلْإِنسَانُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَهُ ٱلشَّرُّفَيَّوُسُ قَنُوطٌ شَ

وَلَينَ أَذَقَنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَّاءً مَسَّتَهُ لَنَقُولَنَّ هَٰذَالِي وَمَاۤ أَظُنُّ ٱلسَّاعَةَ قَابَعَةً وَلَين رُّجِعَتُ إِلَىٰ رَقِىٓ إِنَّ لِيعِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبَأَنَّ ٱلَّذِينَ كَفَرُواْ بِمَاعَمِلُواْ وَلَنَّذِيقَنَّهُم مِّنْ عَذَاب غَليظِ ٢

وَإِذَآ أَنْعَمْنَاعَكَى ٱلْإِنسَنِ أَعْرَضَ وَنَـَا بِجَانِيهِ -وَإِذَامَسَ هُ ٱلشَّرُ فَذُودُ عَكَآءٍ عَرِيضٍ ٥

> قُلُ أَرَءَ يُتُدُّ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِ عَنْ أَضَلُّ مِمَّنَ هُوَ فِي شِفَاقِ بَعِيدِ (أَنَّ

^{[1] (}V.41:47) See the footnote of (V.7:187). [2] (V.41:48) See the footnote of (V.2:165).

- 53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Our'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
- 54. Verily they are in doubt concerning Meeting with their Lord? Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!

سَنُربهم ءَايَدِينَا فِي ٱلْأَفَاقِ وَفِي أَنفُسهم حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقِّ أَوَلَمْ يَكُفِ بِرَيِّكَ أَنَّهُ, عَلَىٰ كُلِّ شَيْءِ شَهِيدُ

> أَلاّ إِنَّهُمْ فِي مِرْيَةٍ مِن لِقَاءَ رَبِّهِ مُّ أَلاّ إِنَّهُ.

Sûrat Ash-Shûra (The Consultation) XLII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Hâ-Mîm.
- 'Aîn-Sîn-Qâf.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad صلى الله عليه وسلم as (He sent Revelation to) those before you. [1]
- 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.
- 5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.
- 6. And as for those who take as Auliva' (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take



وألله ألخفزالز يحييه

كَنَالِكَ يُوحِيّ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ الله ألعزيز ألحكيم (أ)

لَهُ مَا فِي ٱلسَّمَنوَتِ وَمَا فِي ٱلْأَرْضُ وَهُوَ ٱلْعَلِيُ ٱلْعَظِيمُ ١

تَكَادُ ٱلسَّمَوَتُ يَتَفَطَّرْكَ مِن فَوْقِهِنَّ وَٱلْمَلَتِهِكَةُ يُسَيِّحُونَ بِحَمْدِرَيِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضُ أَلاّ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٥

وَٱلَّذِينَ ٱتَّخَـٰذُواْ مِن دُونِهِ ۚ أَوْلِيَآ ۚ ٱللَّهُ حَفِيظٌ

^{[1] (}V.42:3) See the footnote of (V.4:163).

false deities other than Allâh as protectors, and they worship them] — Allâh is Hafîz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad صلى الله عليه وسلم) are not a Wakîl (guardian or a disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allah and followed what brought صلى الله عليه وسلم brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger صلى الله عليه وسلم brought them).[1]

- 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.
- have they taken (for worship) 9. Or Aulivâ' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.
- 10. And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad صلى الله to these polytheists:) Such is Allâh, my عليه وسلم Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.
- 11. The Creator of the heavens and the earth. He has made for you mates from

عَلَيْهِمْ وَمَآأَنتَ عَلَيْهِم بُوكِيلٍ ٢

وَكَذَٰ لِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَ انَّاعَرَبِيًّا لِلُّنذِ رَأُمَّ ٱلْقُرَى وَمَنْ حَوْلِهَا وَلُنذِرَبَوْمَ ٱلْجَمْعِ لَارَبْبَ فِيدُ فَرِيقٌ فِي ٱلْجِنَةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ ﴿

وَلَوْشَاءَ اللَّهُ لِجَعَلَهُمْ أُمَّةً وَحِدَةً وَلَكِن يُدْخِلُ مَن يَشَآهُ فِي رَحْمَتِهِ ۚ وَٱلظَّالِمُونَ مَا لَهُمُ مِن وَلِيِّ وَلَانَصِيرِ ٢

أَمَ ٱتَّخَذُواْ مِن دُونِهِ ٤ أَوْلِيَآءَ فَاللَّهُ هُوَ ٱلْوَلَيُّ وَهُوَيْحَى ٱلْمَوْتَى وَهُو عَلَى كُلِّ شَيْءٍ فَدِيرٌ ١

وَمَاٱخْنَلَفْتُمْ فِيهِ مِنشَىءٍ فَحُكُمُهُۥ إِلَى ٱللَّهِ ذَالِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنيبُ ١

^{[1] (}V.42:7) See the footnote of (V.3:85).

yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

- 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily He is the All-Knower of everything.
- 13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which صلى We have revealed to you (O Muhammad الله عليه وسلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions[1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, [2] is that Monotheism) to which you (O (Islamic Muhammad صلى الله عليه وسلم) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
- 14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allah's true religion — Islâm or the Qur'ân).
- 15. So unto this (religion of Islâm alone and this Qur'an) then invite (people) (O المُورَاءَ أُمْرُ وَقُلْءَ امَنتُ بِمَا أَنزَلَ اللهُ مِن كِتب اللهِ Muhammad (صلى الله عليه وسلم), and stand firm [on

أَزْوَجُ اوَمِنَ ٱلْأَنْعَامِ أَزْوَجًا يُذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ مِنْفَ أَثُوهُ وَالسَّمِيعُ ٱلْبَصِيرُ ﴿ اللَّهُ مِنْ الْبَصِيرُ ﴿ اللَّهُ اللَّالِمُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ

لَهُ، مَقَالِيدُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَبْسُطُ ٱلرَّزِقَ لِمَن يَشَآهُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ إِنَّهُ

 شَرَعَ لَكُم مِنَ الدِينِ مَا وَصَىٰ بِدِ - نُوحًا وَ الَّذِي أؤحيننآ إلينك وماوصينابه يإنزهيم وموسى وَعِيسَى أَنْ أَقِيمُوا ٱلدِينَ وَلَا نَنْفَرَّ قُواْ فِيهِ كُبُرَ عَلَى ٱلْمُشْرِكِينَ مَانَدْعُوهُمْ إِلَيْتُ أَلَتُهُ يَجْتَبِيّ إِلَيْهِ مَن يَشَآءُ وَمَهْدِي إِلَيْهِ مَن يُنيبُ ﴿

وَمَانَفَرَقُوٓ إِلَّامِنُ بَعْدِ مَاجَاءَ هُمُ ٱلْعِلْمُ بَغْيَا بَيْنَهُمَّ وَلَوْلِا كَلِمَةُ سَبَقَتْ مِن زَبِّكَ إِلَىٰٓ أَجَل مُسَعَّى لَقَهٰى مَنْهُمْ وَإِنَّ الَّذِينَ أُورِثُواْ ٱلْكِئْكَ مِنْ بَعَدِهِمْ لَفِي شَكِي مِنْهُ مُرِيبِ ١

فَلِذَلِكَ فَأَدْعُ وَأَسْتَفِمْ كَمَآ أُمِرْتُ وَلَانَنَّبِعْ

^{[1] (}V.42:13) See the footnote of (V.3:103).

⁽V.42:13) Mushrikun: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

ۅؘٲؙڡؚڒڎؙڵؚٲؘۼۅڶؠۜێؾػؖؗٛٞ۠۠۠۠۠۠۠۠۠۠۠۠ؠٲۺؙٲۯڹۜٵۅٙۯڹۘػؙؠۨٙ ڬٵۜۼٮؙڶٮؗٵۅٙڶػؙؠٞٲۼٮڶڰڂؠٞؖڵڬۼٞ؞ ؽڹٮؘٵۏؽٙێٮػؙؠؖٛٲڶۺؙڲڂؚڝؘۼۘؿؽۜٮٮۜٵؖۅٳڵؿۅٲڶڡڝؚؽؙۯ۞

وَالَّذِينَ يُحَاجُّونَ فِى اللَّهِ مِنْ بَعْدِ مَا اَسْتُجِيبَ لَهُ بُحَنُّهُمْ دَاحِضَةً عِندَرَتِهِمْ وَعَلَيْهِمْ غَضَّبُّ وَلَهُمْ عَذَابُ شَكِيدُ ۞

> ٱللَّهُ ٱلَّذِى ٓ أَنزَلَ ٱلْكِنْنَبَ بِٱلْحَقِّ وَٱلْمِيزَانُّ وَمَايُدُرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ۞

مَن كَاكَيُرِيدُ حَرْثَ ٱلْآخِرَةِ نَزِدٌ لَدُ, فِ حَرْفِيَّ. وَمَن كَاكَيُرِيدُ حَرِّثَ ٱلدُّنْيَا اُوْقِيهِ مِنْهَا وَمَالَهُ, فِ ٱلْآخِرَةِ مِن نَصِيبٍ ۞

^{[1] (}V.42:16) See the footnote of (V.3:85).

- 21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not a decisive Word (gone forth been for already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.
- 22. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
- 23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad صلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed. We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
- 24. Or say they: "He has invented a lie against Allâh?" If Allâh willed. He could have sealed up your heart (so that you forget all that you know of the Our'an). And Allah wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (secrets) are in the breasts (of mankind).

أَمْ لَهُمْ شُرَكَ وَأُاشَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنَّ بِهِ اللَّهُ ۚ وَلَوْ لَا كَلِمَهُ ٱلْفَصْلِ قَصْىَ مَنْهُمَّ وَإِنَّ ٱلظَّالِمِينَ لَهُمْ عَذَابٌ

تَوَى ٱلظَّلِمِينَ مُشْفِقِينَ مُمَّاكِسُهُ أ وَهُوَ وَاقِعُ بِهِمُّ وَٱلَّذِينَ ءَامَنُواْ وَعَيِمِلُواْ ألصكلحنت في رَوْضِكاتِ ٱلْجَنَّاتُ لَهُمُ مَّايِشَآءُ ونَ عِندَرَبِهِمْ ذَالِكَ هُوَالْفَضِلُ الْكُمْرُ اللهُ

ذَالِكَ ٱلَّذِي يُمَيِّمُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِّ قُلُلًا أَسْئَلُكُو عَلَيْهِ أَجِرًا إِلَّا ٱلْمَوَدَّةَ فِي ٱلْقُرِّيِّ وَمَن نَقْتَرِفِ حَسَنَةً نَزْدَلَهُ, فَهَا حُسَنَاً إِنَّ أَلَّهُ عَفُورٌ شَكُورُ شَكُورُ

أَمْ يَقُولُونَ أَفْتَرَيْ عَلَى أَللَّهِ كَذِيًّا فَإِن يَشَا ٱللَّهُ يَخْتُمُ عَلَىٰ قَلْبِكُ وَيَمْحُ اللَّهُ ٱلْبَطِلَ وَيُحِقُّ ٱلْحَقَّ بكَلِمَنتِهِ عَلِنَهُ عَلِيمُ لِذَاتِ ٱلصُّدُورِ شَ

⁽V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.[1]

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walî (Helper, Supporter, Protector, Lord), Worthy of all Praise.

His Avât (proofs, 29. And among evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

وَهُوَ ٱلَّذِي نَقْدُ ٱللَّهُ لَهُ عَنْ عِبَادِهِ وَيَعْفُواْ عَنِ ٱلسَّيِّئَاتِ وَيَعْلَمُ مَا نَفْعَ لُوكَ ﴿

مِن فَضِّلِه } وَٱلْكُفرُونَ لَمُتُمْعَذَابُ شَدِيدٌ ١

﴿ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِ - لَبَعَوَّا فِي ٱلأَرْضِ وَلَكِن يُنَزِلُ بِقَدَرِمَّا يَشَآءُ إِنَّهُ بِعِبَادِهِ

> وَهُوَ ٱلَّذِي يُنَزِّلُ ٱلْغَنْثَ مِنْ بَعْدِ مَا قَنَطُواْ وَ مَنشُرُ رَحْمَتُهُ وَهُوَ ٱلْوَلَيُّ ٱلْحَمِيدُ ١

وَمِنْءَايَنيٰهِۦخَلْقُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَابَثَ فِيهِمَامِن دَآبَةٍ وَهُوَعَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ اللهُ

^[1] (V.42:25)

Narrated Shaddâd bin Aus على الله عليه وسلم. The Prophet على الله عليه said, "The most superior way of asking for forgiveness from Allah is: *Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta* khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min shami ma sana'tu, abû'u laka bini'matika 'alaiya, wa abû'u laka bidhanbi faghfirlî fa innahû lâ yaghfiru dhdhunûba illâ Anta.' "*The Prophet مثنى الله عليه وسل added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahih Al-Bukhari, Vol.8. Hadîth No.318).

^{*} O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Our'an Verse 35:45).

- 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any Walî (guardian or a protector, helper) nor any helper.
- 32. And among His Signs are the ships in the sea like mountains.
- 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
- 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.
- 35. And those who dispute (polytheists صلى الله عليه with Our Messenger Muhammad مسر) as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them punishment)^[1] [Tafsir Allâh's (from At-Tabaril.
- 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allah (Paradise) is better and more lasting for those who believe the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
- 37. And those who avoid the greater sins, [2] and Al-Fawâhish (illegal sexual and when they are angry, intercourse), forgive.[3]

وَمَآأُصَنِكُمُ مِن مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَنكَثِيرِ ١

> وَمَآأَنتُه بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَمَالَكُمُ مِّن دُونِ ٱللَّهِ مِن وَلِيّ وَلَانَصِيرِ ﴿

وَمِنْ اَيْنِيهِ ٱلْجُوَارِفِ ٱلْبَحْرِكَا لْأَعْلَىدِ أَنَّ

إِن يَشَأْيُسُكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِوا يَ إِنَّ فِي ذَلِكَ لَأَيِنَتِ لِكُلِّ صَبَّارِشَكُور ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَوْيُوبِقَهُنَّ بِمَاكَسَبُواْوَيَعَفُ عَنَكِثِيرِ ١

وَيَعْلَمُ ٱلَّذِينَ يُجَدِلُونَ فِي ءَايَنِنَا مَا لَهُمُ مِن يَحِيصِ (٢٠)

فَمَآ أُوتِيتُمُ مِن شَيءِ فَنَنعُ ٱلْحَيَوْةِ ٱلدُّنيَّ وَمَاعِندَ ٱللَّهِ خَيْرٌوَأَبْقَىٰ لِلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَّكُلُونَ ۞

نِبُونَ كَبَيْرِٱلْإِثْمِ وَٱلْفَوَحِشَ وَإِذَامَا عَصْبُوا هُمِّ مَغَفْرُونَ ٢

^{[1] (}V.42:35) See the footnote of (V.3:85).

⁽V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

^{[3] (}V.42:37)

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but perform Him Alone], and As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

- 39. And those who, when an oppressive wrong is done to them, take revenge.
- 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers).
- 41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.
- 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.
- 44. And whomsoever Allâh sends astray, for him there is no Walî (protector, helper, guardian) after Him. And you will see the Zâlimûn (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"
- 45. And you will see them brought forward to it (Hell) made humble by disgrace, [1] (and) looking with stealthy glance.

وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهُمْ وَأَقَامُواْ ٱلصَّلَوْةَ وَأَمْرُهُمْ مُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَهُمْ يُنفِقُونَ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغَى مُمْ يَنْتَصِرُونَ ﴿

وَحَزَّ وَأُسَيِّنَةِ سَيِّنَةٌ مِثْلُهَا فَمَنْ عَفَ اوَأَصْلَحَ فَأَجْرُهُ وَعَلَى اللَّهِ إِنَّهُ وَلَا يُحِبُّ الظَّيلِمِينَ (أَنَّ)

وَلَمَن أَننَصَرَ بَعْدَ ظُلْمِهِ عَفَّا وُلَيْكَ مَاعَلَيْهِم مِن سَبيل ١

إِنَّمَا ٱلسَّبِيلُ عَلَىٰ لَيْنِ يَظْلِمُونَ ٱلنَّاسَ وَيَعْوُنَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقُّ أُوْلَيْهِكَ لَهُمْ عَذَابُ أَلِيمٌ ١

وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيِّ مِنْ بَعَدِهِ - وَتَرَى ٱلظَّلِلمِينَ لَمَّا رَأُواْ ٱلْعَذَابَ بَقُولُونَ هَلُ إِلَىٰ مَرَدِ مِن سَبِيل شَ

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَسْمِعِينَ مِنَ ٱلذَّلِّ يَنْظُرُونَ مِنطَرْفٍ خَفِيٌّ وَقَالَ ٱلَّذِينَ ءَامَنُوۤ ا

a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

صلى الله عليه) A man said, "O Allah's Prophet (رضى الله عنه A man said, "O Allah's Prophet (صلى الله صلی Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He ا(وسلم

And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfîrûn (disbelievers in Allâh, in His Oneness and in His Messenger polytheists, wrong-doers)] will ملى الله عليه وسلم be in a lasting torment. (Tafsir At-Tabari)

- 46. And they will have no Auliva' (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.
- 47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- 48. But if they turn away (O Muhammad from the Islâmic Monotheism, صلى الله عليه وسلم which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم) as a Hafiz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
- **49.** To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- 50. Or He bestows both males and females, and He renders barren whom He

إِنَّ ٱلْخَسْرِينَ الَّذِينَ خَيِرُوۤ الْنَفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيكَمَةُ أَلَآ إِنَّ ٱلظَّلِلِمِينَ فِي عَذَابِ

وَمَاكَاكَ لَهُمْ مِنْ أَوْلِيآ أَءَ يَنْصُرُونَهُمْ مِّن دُونِ ٱللَّهِ وَمَن يُضْلِل ٱللَّهُ فَمَا لَدُرُمِن سَبِيل (اللَّهُ)

ٱسْتَجِيبُواْ لِرَبِّكُمْ مِن قَبْلِ أَن يَأْنِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ ٱللَّهِ مَا لَكُمْ مِن مَّلْجَإِ يَوْمَبِ نِ وَمَالَكُم مِن نَكِيرِ ١

فَإِنَّ أَعْرَضُوا فَمَا أَرْسَلْنَكَ عَلَيْهِمْ حَفِيظًا ۗ إِنْ عَلَيْكَ إِلَّا ٱلْبَكَثُمُّ وَإِنَّا إِذَآ أَذَقَنَا ٱلْإِنسَانَ مِنَّارَحْمَةُ فَرِحَ بِهَا ۚ وَإِن تَصِيْبُهُمْ سَيِّتَهُۗ بِمَاقَدَّمَتَ أَيْدِيهِمْ فَإِنَّ ٱلْإِنْسَنَ كَفُورٌ ﴿ اللَّهُ

لِلَّهِ مُلْكُ ٱلسَّمَهُ تِ وَٱلْأَرْضِ عَنْكُونُ مَا يَشَآهُ مَهُ لِمَن نَشَآهُ إِنْ ثُنَاوَيَهُ ثُولِمَن بَشَآهُ الذُّكُورُ ١

أَوْيُرُوِّحُهُمْ ذُكُرَانًا وَإِنْكُأَ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِرٌ ١

said, "Will not the One Who made him walk on his feet in this world. be able to الله عليه وسلم make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahih Al-Bukhari, Vol.6, Hadîth No.283).

wills. Verily, He is the All-Knower and is Able to do all things.

- 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.[1]
- 52. And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Rûh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Our'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ملي are indeed guiding (mankind) to الله عليه وسلم the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).
- 53. The Path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings1.

- 2. By the manifest Book (i.e. this Qur'an that makes things clear).
- 3. Verily, We have made it a Our'an in Arabic that you may be able to understand (its meanings and its admonitions).

 وَمَاكَانَ لِبَشَرِ أَن يُكَلِّمَهُ أَللَّهُ إِلَّا وَحِيًا ٲۊڡڹٷڒ<u>آؠۣڿ</u>ٵؠ۪ٲۊؙۑؙڗڛڶڒۺۅڶۘٳڣؽۅڃ بإذْنِهِ، مَايِشَآءُ إِنَّهُ عَلَيُّ حَكِيمٌ ١

وَكَذَالِكَ أَوْحَيْنَا ٓ إِلَيْكَ رُوحَامِنْ أَمْرِنَا مَا كُنتَ مَدْرِي مَا ٱلْكِتَابُ وَلَا ٱلْإِيمَانُ وَلَكِن جَعَلْنَهُ ثُورًا نَهْدِي بهِ عَن نَشَآةُ مِنْ عِبَادِ نَأْوَ إِنَّكَ لَتَهْدِي إِلَى صِرَطِ مُستَفيعه

صِرَطِ اللَّهِ ٱلَّذِى لَهُ مَا فِ ٱلسَّ حَوَتِ وَمَا فِي ٱلْأَرْضُّ ألاً إلى الله تصدراً الأمور الله



. الله التَحْزَ الرِّحِيكِ

حمّ ١

وَٱلْكِتَابِٱلْمُبِينِ ١

إِنَّاجَعَلْنَهُ قُرْءَ نَاعَرَ بِيَّا لَعَلَّكُمْ

^{[1] (}V.42:51) See the footnote of (V.4:163).

- **4.** And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom.
- 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. [1]
- **6.** And how many a Prophet have We sent amongst the men of old.
- 7. And never came there a Prophet to them but they used to mock at him.
- 8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away (before them).
- 9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.
- 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).
- 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:
- 13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts).
- 14. And verily, to Our Lord we indeed are to return!"

وَإِنَّهُ فِي أَمِّ الْكِتَابِ لَدَيْنَ الْعَالَى حَكِيدُ ١

اَفَنَضْرِبُ عَنكُمُ الذِّكْرَصَفَكَ اَنكُنتُدُ قَوْمَا مُسْرِفِينَ ۞ وَكُمْ أَرْسَلْنَا مِن نَبِي فِي الْأَوْلِينَ ۞

وَمَايَأْلِيهِم مِن نَبِيٓ إِلَّا كَانُواْبِهِ. يَسْتَهْزِءُونَ ۞

فَأَهۡلَكُنَاۤ أَشَدَ مِنهُم بَطۡشَاوَمَضَىٰ مَثَلُٱلۡأَوۡلِينَ ۞

وَلَيِن سَأَلْنَهُم مَّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيرُ ٱلْعَلِيمُ ﴿

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَكُمْ نَهْ تَدُوثَ ۞

وَالَّذِى نَزَّلَ مِنَ السَّمَآءِ مَآءً ٰ بِقَدَرٍ فَأَنشَرْنَا بِهِۦہَلْدَةً مَّیْمَاً کَذَلِكَ تُخْرَجُونَ ﴿

> وَالَّذِى خَلَقَ الْأَزْوَجَ كُلُّهَا وَجَعَلَ لَكُرُ مِّنَ الْفُلْكِ وَالْأَنْعَ مِمَاتَزَكَبُونَ ﴿

لِسَّتَوُاعَلَىٰظُهُورِهِ ثُمَّ تَذَكُّرُوا نِعْمَةَ رَيِكُمُ إِذَا ٱسْتَوَيْثُمُّ عَلَيْهِ وَتَعُولُوا سُبْحَنَ ٱلَّذِى سَخَّرَ لَنَاهَذَا وَمَاكُنَا لَهُ مُقْرِينَ ﴿

وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ ١

^{[1] (}V.43:5) Musrifûn: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلے الله عليه رسلم

- 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!
- 16. Or has He taken daughters out of what He has created, and He has selected for you sons?
- 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!
- 18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?
- 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!
- 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
- 21. Or have We given them any Book before this (the Our'an) to which they are holding fast?
- 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
- 23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
- 24. (The warner) said: "Even if I bring you better guidance than that which you

وَجَعَلُواْ لَهُ مِنْ عِبَادِهِ عَجُزَّءًا إِنَّا ٱلْإِنسَانَ لَكُفُورٌ مِّينُ ١

أَمِ ٱتَّخَذَمِمَا يَغْلُقُ بَنَاتٍ وَأَصْفَىٰكُمُ بالكنان ١

وَإِذَا بُيْتِرَ أَحَدُهُم بِمَاضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَكَظِيمٌ شَ

أَوَمَن يُنَشَّؤُا فِ ٱلْجِلْيَةِ وَهُوَفِ ٱلْخِصَامِر غَيْرُمُبِينِ 🖄

وَجَعَلُواْ ٱلْمَلَتِيكَةَ ٱلَّذِينَ هُمْ عِبَندُ ٱلرَّحْمَنِ إِنَاثًا أَشَهِ دُواْخَلْقَهُمْ سَتُكُنَّبُ شَهَدَتُهُمْ وَيُسْتَكُونَ ١

وَقَالُواْ لَوَشَآءَ ٱلرَّمْ نَنُمَا عَبَدْ نَهُمٌّ مَّا لَهُم بِذَلِكَ مِنْ عِلْمِ إِنْ هُمْ إِلَّا يَعْرُصُونَ ١

> أَمْ ءَانْيْنَاهُمْ كِتَنْبَامِن فَبْلِهِ عَهُم بِهِ عَ مُسْتَمْسِكُونَ شَ

بَلْقَالُوٓٱ إِنَّا وَجَدْنَآءَ ابَآءَ نَاعَلَىٰ أُمَّةِ وَإِنَّاعَلَىٰٓءَاثُرُهِم مُّهُمَّدُونَ ١٠

وَكَذَٰلِكَ مَاۤ أَرۡسَلْنَامِن قَبْلِكَ فِي قَرۡيَةٍ مِن نَّذِير إِلَّا قَالَ مُثْرَفُوهَا إِنَّا وَجَدْنَا ءَابَآءَ نَا عَلَىٓ أُمَّةِ وَإِنَّا عَلَىٰٓءَ الْتُرهِمِ مُفْتَدُونَ ١

* قَالَأُولَوْجِنْتُكُر بِأَهْدَىٰ مِمَّاوَجَدتُمْ عَلَيْهِ

found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

- 25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).
- **26.** And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
- 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me."
- 28. And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).
- 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the (the Our'ân), and a Messenger truth (Muhammad صلے اللہ علیہ وسلم) making things clear.
- 30. And when the truth (this Qur'an) came to them, they (the disbelievers in this Qur'an) said: "This is magic, and we disbelieve therein."
- 31. And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?"
- 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه وسلم) is better than the (wealth of this world) which they amass.
- 33. And were it not that mankind would have become of one community (all

ءَابَآءَكُمُ قَالُوٓ أَ إِنَّا بِمَآ أُرْسِلْتُدِيدِ عَكَفِرُونَ

فَأَنْفَقَمْنَامِنْهُمْ فَأَنْظُرُ كَيْفَ كَانَ عَنِقِبَةُ ٱلْمُكَذِبِنَ ١

وَإِذْقَالَ إِبْرَهِيمُ لِأَبِيهِ وَقَوْمِهِ ۚ إِنَّنِي بَرْآءٌ مِّمَّا تَعْبُدُونَ ١

إِلَّا ٱلَّذِى فَطَرَنِي فَإِنَّهُ مِسَيَّهُ دِينِ ﴿

وَجَعَلَهَا كُلِمَةُ الْفِيةُ فِي عَقِيهِ عِلْمَا لَهُمْ يَرْجِعُونَ ١

بَلْ مَتَّعْتُ هَنَّوُلَآءٍ وَءَابَآءَ هُمْ حَتَّى جَآءَ هُمُ ٱلْحَقُّ وَرَسُولُ مُّبِينٌ ١

> وَلَمَّاجَآءَهُمُ ٱلْحَقُّ فَالُواْ هَنذَاسِحُرٌ وَإِنَّا بهِ عَكَفَرُونَ (ثَّ

وَقَالُواْ لَوْلَا نُزِّلَ هَنذَا ٱلْقُرْءَانُ عَلَىٰ رَجُل مِنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ

بَعْض دَرَجَتِ لِّيَـتَّخِذَ بَعْضُهُم بَعْضَاسُخْرَيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِنَّا يَجْمَعُونَ شَ

وَلَوْكَا آن مَكُونَ النَّاسُ أُمَّلَةً وَحِدَةً لَّجَعَلْنَا

disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend.

- 34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline.
- 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttagûn. [1]
- **36.** And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Our'an and worship of Allâh), We appoint for him Shaitan (Satan devil) to be a *Qarîn* (a companion) to him.
- 37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- 38. Till, when (such a one) comes to Us, says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the west)" — a worst (type of) and east companion (indeed)!
- 39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.
- 40. Can you (O Muhammad صلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?

لِمَن يَكْفُرُ بِٱلرَّحْنَ لِبُيُونِهِمْ سُقُفًا مِن فِضَةِ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ٢

وَلِيُهُونِهِ مِهَ أَنِّوَ بَأُوسُمُ رُلَّاعَلَيْهَا يَتَّكِيُونَ ﴿

وَ زُخْرُ فَأُولِن كُلُّ ذَلِكَ لَمَّا مَتَكُمُ ٱلْحَيَوْةِ ٱلدُّنْيَا ۚ وَٱلْآخِرَةُ عِندَرَيْكَ لِلْمُتَّقِينَ أَنَّ

وَمَن يَعْشُ عَن ذِكُر ٱلرَّحْيَن نُقَيِّضْ لَهُ ،شَيْطَنَا فَهُوَ لَهُ مَرِينٌ ١

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ 📆

حَتَىٰ إِذَاجَاءَنَاقَالَ يَعْلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَيَشْسَ ٱلْقَرِينُ ﴿ اللَّهُ

وَلَن يَنفَعَكُمُ ٱلْيُؤْمَ إِذ ظَلَمْتُمْ أَنَّكُمْ فِي ٱلْعَذَابِ مُشْتَرِكُونَ (١٠)

أَفَأَنْتَ تُسْمِعُ ٱلصُّدَّأُونَهُ دِىٱلْعُمْيَ وَمَنكَاكِ فِي ضَلَالٍ مُّبِينِ ١

⁽V.43:35) Al-Muttaqûn: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

- 41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.
- 42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.
- ملى الله عليه 43. So hold you (O Muhammad صلى الله عليه وسلم) fast to that which is revealed to you. Verily you are on the Straight Path.
- 44. And verily this (the Qur'an) is indeed a Reminder for you (O Muhammad صلى الله عليه مسلم) and your people (Quraish people, or your followers), and you will be questioned (about it).
- 45. And ask (O Muhammad صلى الله عليه وسلم) those of Our Messengers whom We sent before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?"
- 46. And indeed We did send Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Alamîn (mankind, jinn and all that exists)."
- 47. But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
- 48. And not an Ayâh (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].
- 49. And they said [to Mûsâ (Moses)]: "O sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَإِمَّانَذْهَبَنَّ بِكَ فَإِنَّامِنْهُم مُّننَقِمُونَ ﴿ إِنَّ ا

أَوْثُرِيَنَّكَ ٱلَّذِى وَعَدْنَهُمْ فَإِنَّاعَلَيْهِم مُفْتَدِرُونَ ١

فَأَسْتَمْسِكْ بِٱلَّذِيَّ أُوحِيَ إِلَيْكُ إِنَّكَ عَلَى صِرَطٍ مُستَقِيدِ

وَإِنَّهُ لَذِكُرٌ لِّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْتَلُونَ ﴿

وَسَّنَا مَنَ أَرْسَلْنَامِن قَبْلِكَ مِن رُسُلِنَا آجَعَلْنَامِن دُونِٱلرَّحْمَنِ ءَالِهَةَ يُعْبَدُونَ إِنَّ

وَلَقَدُ أَرْسَلْنَا مُوسَىٰ بِثَايَدِيّنَ ۚ إِلَىٰ فِرْعَوْنَ وَمَلَإِ يُدِهِ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَاكِمِينَ ﴿ اللَّهِ مِنْ اللَّهُ اللَّهُ اللَّهُ ا

فَلَمَّا جَآءَهُم بِنَا يَنِنَآ إِذَا هُم مِّنْهَا يَضْعَكُونَ ﴿ اللَّهُ

وَمَانُرِيهِ مِنْ ءَايَةٍ إِلَّاهِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَهُم بِٱلْعَذَابِلَعَلَّهُمْ يَرْجِعُونَ ١

> وَقَالُواْ يَتَأَيُّهُ ٱلسَّاحِرُادْعُ لَنَا رَبِّكَ بِمَاعَهِدَ عِندَكَ إِنَّالَكُهُ تَدُونَ ١

- **50.** But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).
- 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?
- 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?
- 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"
- 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).
- 55. So when they angered Us, We punished them, and drowned them all.
- 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
- 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).
- **58.** And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)
- 59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).
- 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَاهُمْ يَنكُثُونَ ﴿ اللَّهُ

وَنَادَىٰ فِنْرِعُونُ فِي قُوْمِهِ - قَالَ يَنْفُوْمِ أَلَيْسَ لى مُلَكُ مِصْرَ وَهَا ذِهِ ٱلْأَنْهَا رُبَّحِرِي مِن تَحْتِيَّ أَفَلَا تُنْصِمُ وِنَ ١

أَمْ أَنَا ۚ خَبْرُ مِنْ هَٰذَا ٱلَّذِي هُوَمَهِ مِنُّ وَلَا يَكَادُ يُبِينُ

فَلَوْلَآ أُلْفِيَ عَلَيْهِ أَسْوِرَةٌ مِن ذَهَبِ أَوْجَاءَ مَعَهُ ٱلْمَلَابِكَةُ مُقْتَرِنينَ ١

فَأَسْتَخَفَ قَوْمَهُ, فَأَطَاعُوهُ إِنَّهُمْ كَانُواْ قَوْمًا فنسقين ١

فَكَمَّآءَ اسَفُونَا أَنْفَمْنَا مِنْهُمْ فَأَغْرَفُنِهُمْ أَجْمَعِينَ ١ فَجَعَلْنَكُهُمْ سَلَفًا وَمَثَلًا لِلْآخرينَ ﴿ إِنَّ

﴿ وَلَمَّاضُرِبَ أَبْنُ مَرْيَعَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿

وَقَالُواْ ءَأَلِهَتُ نَاخَرُ أَمْهُو مَاضَرَبُوهُ لَكَ إلَّاجَدَلُا بَلْ هُرْ قَوْمُ خَصِمُونَ ١

إِنْ هُوَ إِلَّا عَنَّدُ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَهُ مَثَلًا لَبَنِيَ إِسْرَاءِ بِلَ ٢

وَلَوْ نَشَآءُ لِجَعَلْنَامِنِكُمْ مَلَيْكُةً

angels to replace you on the earth. [Tafsir At-Tabarî].

- 61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth]. [1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Path (of Islâmic Monotheism, Straight leading to Allâh and to His Paradise).
- 62. And let not Shaitan (Satan) hinder you right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.
- 63. And when 'Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.
- 64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's of Islâmic religion true Monotheism)."
- 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!
- 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?
- 67. Friends on that Day will be foes one to another except Al-Muttaqûn (the pious. See V.2:2).

فِ ٱلأَرْضِ يَعْلُفُونَ ١

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَاتَمْتَرُكَ بِهَا وَأُتَّبِعُونٍ هَٰذَاصِرَطُ مُسْتَقِيمٌ ١

وَلَا يَصُدُذَنَّكُمُ الشَّيْطِكُ إِنَّهُ اللَّهُ عَدُوٌّ مُّهُ مِنْ ١

وَلَمَّا عِمَاءَ عِسَيْ بِٱلْبِيِّنَاتِ قَالَ فَذَجِنْتُكُمْ بٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ ٱلَّذِي تَخْلَلْفُونَ فِيدُ فَأَتَّقُوا اللَّهَ وَأَطِيعُونِ ١

إِنَّاللَّهَ هُوَرَيِّى وَرَبُّكُونَا عُبُدُوهُ هَاذَاصِرَطُ مُستَفِيمٌ شَ

فَأَخْتَلَفَ ٱلْأَخْزَابُ مِنْ بَيْنِهُمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمِ ١

هَلْ يَنظُرُونِ إِلَّا ٱلسَّاعَةَ أَن تَأْنِيهُ مِ يَغْتَةً

ٱلْأَخِلَاءُ يَوْمَيِذٍ بَعْضُهُ مْ لِبَعْضٍ عَدُوُّ الَّا ٱلْمُتَّفِينَ ١

^[1] (V.43:61) See the footnote of (V.3:55).

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68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

- 69. (You) who believed in Our Avât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism).
- 70. Enter Paradise, you and your wives, in happiness.
- 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.
- 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
- 73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
- 74. Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.
- 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
- 76. We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).
- 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."
- 78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'an) to

بَنعِبَادِ لَاخَوْفُ عَلَيْكُرُ ٱلْيَوْمَ وَلَآ أَنتُمْ

ٱلَّذِينَ ءَامَنُوا بِعَايَدِينَا وَكَانُوا مُسْلِمِينَ ﴿

ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَنْجُكُو تُحْبَرُونَ ٢

يُطَافُ عَلَيْهِم بِصِحَافٍ مِن ذَهَبٍ وَأَكُوابٍ وَفِيهَامَاتَشْتَهِ بِهِ ٱلْأَنْفُسُ وَتَلَذُّ ٱلْأَعْيُثُ وَأَنتُوفِهَا خَدادُوبَ ١

> وَيِلْكَ ٱلْجَنَّةُ ٱلَّتِيَّ أُورِثْتُمُوهَابِمَا كُنتُمْ تَعْمَلُونَ 🕲

لَكُرُونَهَا فَكِكِهَةٌ كَثِيرَةٌ يُنْهَا تَأْكُلُونَ ٢

إِنَّ ٱلْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَلِدُونَ (إِنَّ)

لَا يُفَتَّرُعَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ١

وَمَاظَلَمْنَهُمْ وَلَكِن كَانُواْهُمُ ٱلظَّلِيدِينَ ﴿

وَنَادَوْاْ يَنَمَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكٌّ قَالَ إِنَّكُمْ

لَقَدْجِنْنَكُم بِٱلْحَقِّ وَلَكِكَنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ (١٠)

you, but most of you have a hatred for the truth [1]

- 79. Or have they plotted some plan? Then We too are planning.
- 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
- 81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)]." [Tafsir At-Tabarî].
- 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).
- them (alone) to speak 83. So leave nonsense and play until they meet the Day of theirs which they have been promised.
- 84. It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise. All-Knower.
- 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- 86. And those whom they invoke instead of Him have no power of intercession except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they

أَمْ أَيْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ٢

أَمْ يَحْسَبُونَ أَنَّا لَانسَعَمُ سِرَّهُمْ وَجَعُونهُ مَّ بَكَ وَرُسُلُنَا لَدَيْهِمْ يَكُنُبُونَ

قُلْ إِن كَانَ لِلرَّحْمَانِ وَلِدُّ فَأَنَا أُوَّلُ ٱلْعَبِدِينَ (١٠)

سُبْحَنَ رَبِّ ٱلسَّمَوَتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّايِصِفُونَ 🖄

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُوا حَتَّى يُلْقُواْ يَوْمَهُمُ ٱلَّذِي يُوعَدُونَ (١٠٠٠)

وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَنَّهُ وَفِي ٱلْأَرْضِ إِلَنَّهُ وَهُوَ المتكفر العليفري

وَتَسَادَكَ ٱلَّذِي لَهُ مُمَّاكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُ مَا وَعِندَهُ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ ثُرْجَعُونَ ﴿ اللَّهُ

وَلَا يَمْلِكُ ٱلَّذِينَ بَدْعُونَ مِن دُونِهِ ٱلشَّفَعَةَ إِلَّامَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ (١٠)

^[1] (V.43:78) See the footnote of (V.41:46).

know (the facts about the Oneness of Allâh). [1]

- 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh. Who created them)?
- **88.** (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"
- **89.** So turn away from them (O Muhammad صلى الله عليه وسلم), and say: *Salâm* (peace)! But they will come to know. [2]

وَلَيِنِ سَأَلْنَهُم مَّنْخَلَقَهُمْ لِيَقُولُنَّ اللَّهُ ۚفَاتَنَ يُؤْفَكُونَ ۞

وَفِيلِهِ عِنَرَبِ إِنَّ هَنَؤُلَآءٍ فَوْمٌ لَا يُؤْمِنُونَ ﴿

فَأَصْفَعْ عَنْهُمْ وَقُلْ سَلَكُمْ فَسَوْفَ يَعْلَمُونَ الله

Sûrat Ad-Dukhân ; (The Smoke) XLIV.

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ.-Mîm.

[These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

- 2. By the manifest Book (this Qur'ân) that makes things clear.
- 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of Al-Qadr, Sûrah No. 97) in the month of Ramadân—the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
- **4.** Therein (that night) is decreed every matter of ordainments. [3]



بِنْ الْخَوْلَانِ الْحَامِينِ الْعَالَةُ فَالْخَوْلَانِ الْحَامِينِ

حمّ ۞

وَٱلْكِتَبِٱلْمُيِينِ ١

إِنَّا أَنْزَلْنَهُ فِي لَيْلَةِ مُّنَرِّكَةً إِنَّا كُنَّا مُنذِرِينَ ﴿

فِيهَا يُفْرَقُ كُلُّ أَمْرِ حَكِيمٍ ٥

^{[1] (}V.43:86) See the footnote of (V.2:165).

^[2] (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

^{[3] (}V.44.4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

- 5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
- 6. (As) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.
- 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
- 8. Lâ ilaha illâ Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.
 - 9. Nay! They play about in doubt.
- 10. Then wait you for the Day when the sky will bring forth a visible smoke,
- 11. Covering the people: this is a painful torment.
- 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
- 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
- 14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"
- 15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).
- 16. On the Day when We shall seize you seizure (punishment). with the greatest Verily, We will exact retribution.
- 17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came

أَمْ المِّهِ عند نَأَ إِنَّا كُنَّا مُرْسِلِينَ ١

رَحْمَةً مِن زَيِكَ إِنَّهُ ، هُو ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

رَبِّ ٱلسَّمَ وَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُم مُوقِنِينَ ﴿

> لَآ إِلَنَهَ إِلَّا هُوَيُعِي ، وَيُعِيثُ زَبُّكُمْ وَرَبُّ ءَابَآبِكُمُ ٱلْأَوَّلِينَ ﴾

بَلْ هُمْ فِي شَاكِي يَلْعَبُونَ ١

فَأَرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانِ مُّبِينِ ١

تغشَى ٱلنَّاسُّ هَذَاعَذَاجُ ٱلبِعُرُ ١

رِّنَّنَاٱكْثِيفْ عَنَّاٱلْعَذَابِ إِنَّامُوْمِنُونَ ١

أَنَّ لَهُمُ ٱلذِّكْرَىٰ وَقَدْجَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿

ثُمَّ نَوَلَوْا عَنْهُ وَقَالُواْ مُعَلِّرٌ تَجْنُونُ ١

إِنَّا كَاشِفُواْ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُوْ عَآبِدُونَ ﴿ اللَّهِ إِنَّا كُوْ عَآبِدُونَ ﴿ إِنَّ

وَوْمَ نَيْطِشُ ٱلْيَطِشَةَ ٱلْكُبْرَيِّ إِنَّا مُنفَقِمُونَ (١)

﴿ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ

to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام],

- 18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.
- 19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.
- 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
- 21. "But if you believe me not, then keep away from me and leave me alone."
- 22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."
- 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.
- 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."
- 25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,
- 26. And green crops (fields) and goodly places,
- 27. And comforts of life wherein they used to take delight!
- 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

رَسُولٌ كَرِيمُ

أَنْ أَذُو آ إِلَى عِبَادَ ٱللَّهِ إِنِّي لَكُمْ رَسُولُ أَمِينٌ ٥

وَأَنَلَانَغَلُواْعَلَى اللَّهِ إِنَّ ءَالِيكُرُ بِسُلْطَنِ مُّبِينِ ﴿

وَإِنِّي عُذْتُ بِرَنِي وَرَبِّيكُوا أَن تَرْجُمُونِ ٢

وَإِن لِّزَنُوْمِنُواْ لِي فَأَعْنَزِلُونِ ٢

فَدَعَا رَبُّهُۥ أَنَّ هَنَوُلَآءِ قَوْمٌ مُجْرِمُونَ

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ١

وَٱتْرُكِ ٱلْبَحْرَرَهُوَّا إِنَّهُمْ جُندُ مُغْرَفُونَ ١

كَمْ تَرَكُواْ مِن جَنَّتِ وَعُيُونٍ ١

وَزُرُوعِ وَمَقَامِ كَرِيمِ

وَنَعْمَةِ كَانُوا فِيهَا فَكِهِينَ ٢

كَذَٰلِكَ وَأَوْرَثُنَاهَا قَوْمًا ءَاخَرِينَ ﴿

- 29. And the heavens and the earth wept not for them. [1] nor were they given a respite.
- 30. And indeed We saved the Children of Israel from the humiliating torment:
- 31. From Fir'aun (Pharaoh); verily he was arrogant and was of the Musrifûn (those who transgress beyond bound in spending and other things and commit great sins).
- 32. And We chose them (the Children of Israel) above the 'Âlamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,
- 33. And granted them signs in which there was a plain trial.
- **34.** Verily, these (Ouraish) people are saying:
- 35. "There is nothing but our first death, and we shall not be resurrected.
- 36. "Then bring back our forefathers, if you speak the truth!"
- 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimûn (disbelievers, polytheists, sinners, criminals).
- 38. And We created not the heavens and the earth, and all that is between them, for mere play.
- **39.** We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

فَمَابَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَاكَانُواْ

وَلَقَدُ نَجَيَّنَا بَنِيَ إِسْرَهِ مِلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿ اللَّهِ مِنْ الْعَدَابِ ٱلْمُهِينِ

من فرَعَوْ كُ إِنَّهُ كَانَ عَالِيًا مِنَ ٱلْمُسْرِفِينَ ١

وَلَقَدِ ٱخْتَرْنَاهُمْ عَلَىٰ عِلْمِ عِلَى ٱلْعَالَمِينَ 📆

وَءَالْيُنَاهُم مِّنَ ٱلْآيِئتِ مَافِيهِ بَلَتَوُّا مُبِيثُ ٢

إِنَّ هَنَوُلآءِ لَيَقُولُونَ ١

إِنْ هِيَ إِلَّا مَوْتَتُنَا ٱلْأُولَى وَمَا نَحَنُ بِمُنشَرِينَ ﴿

فَأْتُهُ أَيْنَا إِنَا إِن كُنتُمْ صَدِقِينَ ١

ٱهُمْ خَيْرًا أَمْ قَوْمُ تُبَعِ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكُنَاهُمُّ إِنَّهُمَّ كَانُواْ مُجْرِمِينَ ﴿

> وَمَاخَلَقْنَا ٱلسَّمَنُوَتِ وَٱلْأَرْضَ وَمَا يَنْنَهُمَا لَعبين (الله

مَاخَلَقْنَاهُمَاۤ إِلَّا بِٱلْحَقِّ وَلِيَكِنَّ أَكِّ ثَرَهُمُ لَايَعْلَمُونَ شَ

^{[1] (}V.44:29) Narrated Ibn Jarîr At-Tabari: Ibn 'Abbâs رضى الله عنهما said, "When a believer dies, the place of earth on which he used to prostrate himself in his Salât (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsir At-Tabari].

- 40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —
- 41. The Day when a Maulâ (a near cannot avail a Maulâ (a near relative) in aught, and no help can they receive.
- 42. Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.
 - 43. Verily, the tree of Zaggûm
 - 44. Will be the food of the sinners.
- 45. Like boiling oil, it will boil in the bellies.
 - **46.** Like the boiling of scalding water.
- 47. (It will be said) "Seize him and drag him into the midst of blazing Fire,
- **48.** "Then pour over his head the torment of boiling water.
- 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
- 50. "Verily, this is that whereof you used to doubt!"
- 51. Verily, the *Muttagûn* (the pious. See V.2:2), will be in place of Security (Paradise).
 - 52. Among Gardens and Springs,
- 53. Dressed in fine silk and (also) in thick silk, facing each other,
- 54. So (it will be). And We shall marry them to $H\hat{ur}^{[1]}$ (fair females) with wide, lovely eyes.

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَنَّهُمُ أَجْمَعِينَ ٥

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَوْلًى شَيْنًا وَلَاهُمْ مُنصَرُونَ ١

إِلَّا مَن رَّحِهُ اللَّهُ إِنَّهُ أَنَّهُ أَنَّهُ أَلَّهُ إِلَّا مَن رَّحِيمُ ١

إِنَّ شَجَرَتَ ٱلزَّقُومِ ١ طَعَامُ الْأَثِيدِ ١ كَالْمُهُلِ يَغْلِي فِي الْبُطُونِ ١

كَعَلْ ٱلْحَمِيمِ ١ خُذُوهُ فَأَعْتَلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿

مُمَّ صُبُواْ فَوْقَ رَأْسِهِ عِنْ عَذَابِ ٱلْحَمِيدِ

ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ١

إِنَّ هَاذَا مَا كُنتُم بِهِ عَتَمْ تَرُونَ ١

إِنَّ ٱلْمُتَّقِينَ فِي مَقَامِ أَمِينِ ﴿ إِنَّ الْمُتَّا

في جَنَّتِ وَعُيُونٍ ١

ىَلْمَسُ نَ مِن شُندُسِ وَإِسْتَبْرَقِ مُّتَقَىٰبِلِينَ۞

^{[1] (}V.44:54) Hûr: Very fair females created by Allah as such, not from the offspring of Adam عليه السدر, with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwâh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

- 55. They will call therein for every kind of fruit in peace and security;
- **56.** They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
- 57. As a Bounty from your Lord! That will be the supreme success!
- **58.** Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.
- صلى الله عليه Muhammad صلى الله عليه رسلم); verily, they (too) are waiting.

Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

These letters are one of the miracles of the Our'an and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 3. Verily, in the heavens and the earth are signs for the believers.
- 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
- 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain

يَدْعُونَ فِيهَا بِكُلِّ فَنَكِهَ مِهَ ءَامِنِينَ ٥

لَايَذُوقُونَ فِيهَا أَلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلأُولَ وَوَفَنهُمْ عَذَابَ ٱلْجَحِيمِ

فَضَّلَامِن زَيِكَ ذَيِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١

فَانَّمَا سَهُمْ نَكُهُ مِلْسَانِكَ لَعَلَّهُمْ مَتَذَكَّرُونَ ﴿

فَأُرْتَقِبُ إِنَّهُم مُرْتَقِبُونَ ١



وأللّه آلِتَحْنُوْ ٱلرَّحِيكِ

حمّ۞تح

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَكِيمِ

إِنَّ فِي ٱلسَّمَهُ وَتِ وَٱلْأَرْضِ لَا يَنتِ لِلْمُؤْمِنِينَ ٢

وَ فَ خَلْقِكُمْ وَمَا يَبُثُ مِن دَآبَةِ وَابَثُ لِقَوْمِ يُوقِنُونَ ٢

وَاخْنُلَفِ ٱلَّيْلُ وَالنَّهَارِ وَمَآ أَنْزَلَ ٱللَّهُ مِنَ ٱلسَّمَآء من رزِق فَأَحْيابِه ٱلأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرَّبِكِجِ ءَايَنَّ لِعَوْمِ يَعْقِلُونَ ١

etc., and sometimes bringing the torment), are signs for a people who understand.

6. These are the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad صلی) with truth. Then in which speech after Allâh and His Ayât will they believe?

7. Woe to every sinful liar

- 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
- 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.
- 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliyâ' (protectors, helpers) besides Allâh. And theirs will be a great torment.
- 11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).
- 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.
- 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
- 14. Say (O Muhammad صلى الله عليه وسلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned

تِلْكَ ؞َايَنتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فِيَأَيِّ خَيَاتِي حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَنِيهِ ـ يُؤْمِنُونَ ۞

وَيْلُّ لِكُلِّ أَفَّاكٍ أَيْدٍ ﴿

يَسْمَعُ ءَايَنتِ ٱللَّهِ تُنَكَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكَيِرًا كَأَن لَرْيَسْمَعُهُ أَفِيْرَهُ بِعَذَابِ أَلِيمٍ ۞

وَإِذَاعَلِمَ مِنْ اَيَتِنَاشَيْنَا أَغَذَهَا هُزُواً أُولَتِهِكَ لَهُمُّمُ عَذَابٌ مُهِينٌ ﴿

مِّن وَزَآتِهِمْ جَهَنَّمُّ وَلَا يُعْنِى عَنْهُم مَّا كَسَبُوا شَيْتُا وَلَامَا أَغَذُواْ مِن دُونِ السَّهِ أَوْلِيَّةٌ وَلَمَّمْ عَذَاجُ عَظِيمُ ۞

هَنذَا هُدَّتُ وَالَّذِينَ كَفَرُواٰ ِ عَايَنتِ رَبِّهِمْ لَمُمْ عَذَابٌ مِن زِخْزِ أَلِيدُ ﴿

اللهُ الذِّي سَخَرَ لكُمُ الْبَحْرَ لِتَجْرِي الفُلْكُ فِيهِ إِلْمَرِهِ عَلَيْمَ اللهُ اللهُ عَلَيْمَ اللهُ اللهُ اللهُ عَلَيْمَ اللهُ ا

وَسَخَرَلَكُمُ مَّافِ اَلسَّمَوَٰتِ وَمَافِ ٱلْأَرْضِ جَيعَا مِّنَهُ إِنَّ فِ ذَٰلِكَ لَاَيْتِ لِقَوْمِ يَنْفَكَّرُونَ ۖ

قُللَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِي قَوْمًا بِمَا كَانُوا لِيَكْسِبُونَ ۞ (i.e. to punish these disbelievers who harm the believers). [1]

- 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
- 16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Âlamîn (mankind and jinn of their time, during that period),
- 17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- 18. Then We have put you (O Muhammad ملی الله علیت وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî)
- 19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers) are *Auliyâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2).

مَنْ عَمِلَ صَلِاحًا فَلِنَفْسِ فِي ۚ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾

وَلَقَدْءَ الْبَنَا بَنِيَ إِسْرَةِ بِلَ الْكِتَابَ وَٱلْحُكُمُ وَٱلنَّبُوَّةَ وَرَزَقْنَهُمْ مِنَ ٱلظِّيَاتِ وَفَضَّلْنَهُمْ عَلَى ٱلْعَلَمِينَ ۞

> وَءَاتَيْنَهُم بَيِنَتِ مِنَ ٱلْأَمْرِ فَمَا اخْتَلَفُواَ إِلَّامِنَ بَعْدِ مَاجَاءَهُمُ ٱلْمِلْوَ بُغْبًا يَنْنَهُمْ إِنَّ رَبَّكَ يَفْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيكَمَةِ فِيمَا كَانُواْفِيهِ يَخْلِفُونَ

ثُمَّجَعَلْنَكَ عَلَى شَرِيعَةٍ مِّنَ ٱلْأَمْرِفَاتَيِعْهَا وَلَا نَتَّبِعُ أَهْوَآءَ ٱلَّذِينَ لَايَعْلَمُونَ ۞

إِنَّهُمْ لَن يُغْنُواْ عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّلِمِينَ بَعْضُهُمْ أَوْلِيَآ أَيُمِّضِ وَاللَّهُ وَلِيُّ الْمُنَّقِينَ ﴿

^{[1] (}V.45:14) The provision of this Verse was abrogated by the Verse of *Jihâd* (holy fighting) (V.9:36) against the polytheists.

- 20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.[1]
- 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
- 22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. [2]
- 23. Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?
- 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).[3] And they have no knowledge of it: they only conjecture.
- 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

هَنذَابَصَنَيْرُ لِلنَّاسِ وَهُدُى وَدَحْمَةٌ لِّقَوْمِ يُوفِئُونَ ۞

أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُواْ ٱلسَّيِّعَاتِ أَن نَجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ سَوَآءَ تَغِيَاهُمْ وَمَمَاتُهُمْ سَآءً مَا يَعَكُمُونَ شَ

وَخَلَقَ ٱللَّهُ ٱلسَّمَاوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِيُّجْزَى كُلُّ نَفْسِ بِمَاكَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿ ثُنَّا

أَفَرَءَ مَنَّ مَنْ ٱتَّخَذَ إِلَىٰهُ هُوَنَّهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمِ وَخَتَمَ عَلَى سَمْعِهِ، وَقَلْبِهِ، وَجَعَلَ عَلَى بَصَرِهِ، عِشَوَةً فَمَا مَدْدِهِ مِن مَعْدَاللَّهِ أَفَلَا تَذَكُّرُونَ ١

وَقَالُواْ مَاهِيَ إِلَّاحَيَانُنَا ٱلدُّنْيَا نَمُوتُ وَغَيَا وَمَايُهْ لِكُنَّا إِلَّا ٱلدَّهُرُ وَمَا لَمُهُم بِذَلِكَ مِنْ عِلْرِ إِنْ هُمْ إِلَّا يَظُنُونَ ﴿ آ

وإذانتلى عكيهم ءاينتنا بيننت ماكان حُجّتهُمْ إِلَّا أَن قَالُوا ٱنْتُوابِئَا بَالْإِنا آلِن كُسَيْرُ صَدِفِينَ السَّا

^{[1] (}V.45:20)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

^{[2] (}V.45:22) See the footnote of (V.15:23).
[3] (V.45:24) Narrated Abu Hurairah رضى الله عنه وسلم Allah's Messenger صلى الله عليه وسلم said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr*" (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.'" (*Sahih* Al-Bukhari, Vol.6, Hadîth No.351).

^{* &#}x27;I am Ad-Dahr' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

- 26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."
- 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
- 28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
- 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
- 30. Then, as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
- 31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."
- 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
- 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

فُلِٱللَّهُ يُخِيدِكُونَمَّ مُبِينَكُونَمُّ بَجْمَعُكُمْ إِلَى يَوْمِ ٱلْفِيدَةِ لارَبْ بِيهِ وَلَكِنَّ أَكُثَرَ ٱلنَّاسِ لايَعْلَمُونَ ﴿ ﴾

وَيِسَّهِ مُلْكُ السَّمَوَّتِ وَالْأَرْضِ وَيَوْمَ نَفُومُ السَّاعَةُ يَوْمَ بِذِيخْسَرُ الْمُنْظِلُوك ﴿

ۅؘۯٙؽؙڬؙٲؙؙؽؙۊؘۼٳؿؽؖڐؙ۫ڬؙٲؙؙؙڷؙۊؘڎؙۮؙٸٙٳڶؽڮڬڹؚؠٵٲؽٙۅٞۄؘۼٛڒۉڹؘ ڡؘٲۿؙۼؙ مَعۡمَلُونَ۞

هَذَا كِنَبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّاكُنَا نَسْتَنسِتُ مَاكُنتُو مَعْمَلُونَ اللَّهِ مَاكُنتُو مَعْمَلُونَ اللهِ

فَامَّاالَّذِينَ ، اَمَنُواْ وَعَمِلُواْ الصَّلِحَتِ فَيُدُخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ، ذَلِكَ هُوَاْ لَفَوْزُ ٱلْمُبِينُ ۞

ۅَٲمَّاٱلَّذِينَكَفَرُوۤٲٲفَلَرَنَكُنْ ءَايْنِيۤ ثُثَلَىٰعَلَيْكُرُ فَاسْتَكْبَرُثُمْ وَكُنُمُ فَوْمَا تُجْرِمِينَ ۞

وَإِذَاقِيلَ إِنَّ وَعُدَائِلَهِ حَقُّ وَالسَّاعَةُ لَارْبَ فِيهَاقُلْتُم مَانَدْدِى مَاالسَّاعَةُ إِن نَظُنُّ إِلَّاظَنَّا وَمَاغَوْنُ بِمُسَّتَيْقِنِينَ ۞

> وَبَدَا لَمُنْمُ سَيِنَاتُ مَاعَيِلُواْ وَحَاقَ بِهِم مَّاكَانُواْ بِعِينَتَهْزِيُوكَ 📆

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), ^[1] nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَقِيلَ الْيُوْمَ نَسَسَكُوْكَا ضَيِئَدٌ لِقَاَّة يُوْمِكُوْهَ لَاَ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّ وَمَاْوَسَكُوْ النَّارُومَ الكُرْمِن نَّصِرِينَ ۞

ذَلِكُو بِأَنْكُوْاتَخَذَتْمَ مَابِئتِ اللّهِ هُزُوَا وَغَرَّنَكُوْ الْفَيَوْهُ ٱلدُّنْيَا قَالَيُوْمَ لَا يُخْرَبُحُونَ مِنْهَا وَلاهُمْ يُسْتَعْنَبُوك ۞

فَلِلَهُ الْخَمَدُ رَبِّ السَّمَوَٰتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَنْلَمِينَ ۞

وَلَهُ ٱلْكِنْرِيلَا مُفِى السَّمَوَتِ وَالْأَرْضِ وَهُوَ الْعَرْبِرُ ٱلْحَكِيدُ ۞

^{[1] (}V.45:35)

a) Narrated Anas bin Mâlik رضى الله عنه 'Allah's Messenger صلى الله عليه وسلم said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 521)

b) Narrated Anas صلى الله عليه وسلم said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?" till the Lord of the 'Âlamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)! Paradise will remain spacious enough to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahih Al-Bukhari, Vol. 9, Hadith No. 481).

c) Narrated Ibn 'Abbâs رضى الله عليه وسلم The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) Lâ ilâha illâ Anta (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (Sahih Al-Bukhari, Vol. 9, Hadith No. 480).

Sûrat Al-Ahgâf (The Curved Sand-hills) (XLVI)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
- 4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"
- 5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?[1]
- 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
- 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!"



حمَٰ ۞

تَنزِيلُ ٱلْكِننِ مِنَ ٱللَّهِ ٱلْعَرْبِرِ ٱلْكِيمِ ٢

مَاخَلَقْنَا ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَاۤ إِلَّا بِٱلْحَقِّ وَأَجَلِ مُسَمِّي وَالَّذِينَ كَفَرُواْ عَمَّا أَنذِرُواْ مُعْرِضُونَ ٢

قُلْ أَرَءَيْتُهُمْ مَانَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَاخَلَقُواُ مِنَ ٱلْأَرْضِ أَمْ لَمُمْ شِرْكُ فِي ٱلسَّمَوَاتِ ٱتْنُونِ بِكِتَب مِن قَدِّل هَاذَا أَوْ أَثَارُ وَمِنْ عِلْمِ إِن كُنتُمُ سكدفات 🗓

وَمَنْ أَضَدُ مُ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ وَ إِلَىٰ مَوْمِ ٱلْقِيكَ مَةِ وَهُمْ عَن دُعَآبِهِ مَ غَفِلُونَ (١)

> وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَمُمْ أَعْدَاءً وَكَانُواْ بِعِبَادَتِهِمْ كَفرينَ ٢

وَإِذَا نُتَلَى عَلَيْهِمْ ءَايِنُلُنَا بِيَنَتِ قَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّاجَآءَ هُمْ هَلاَ اسِخْرُمُبِينُ ٧

^{[1] (}V.46:5) See the footnote of (V.2:165).

- هلى الله Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
- 9. Say (O Muhammad صلى الله عليه وسلم):"I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
- 10. Say: "Tell me! If this (Qur'an) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that this Qur'ân is from Allah [like the Taurat (Torah)], and he believed (embraced Islâm)[1] while you are too proud (to believe)." Verily, Allah guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).
- 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism is inviting صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"
- 12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers. See the footnote of V.9:120).
- 13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and

أَمْ يَقُولُونَ أَفْتَرَنَّهُ قُلْ إِن أَفْتَرَنَّهُ وَلَا تَمْلِكُونَ لى مِنَ ٱللَّهِ شَيْئًا أَهُوَ أَعْلَمُ بِمَا نُفْحِهُونَ فَيْهُ كَفَن يهِ ـ شَهِيذًا بَيْنِي وَبَنْنَكُو وَهُو ٱلْغَفُورُ ٱلرَّحِيمُ ١

قُلْ مَا كُنتُ بِدْ عَامِّنَ ٱلرُّسُلِ وَمَا آَدْرِي مَا يُفْعَلُ بِ وَلَا بِكُو ۚ إِنْ أَنِّيعُ إِلَّا مَا يُوحَى إِلَى وَمَاۤ أَنَا ۗ إلَّا نَذِرُ مُّينُ إِنَّ

قُلْ أَرَءَ يَشُعُ إِنَ كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُمُ بِهِ، وَشَهِدَ شَاهِدُ مِنْ بَنِيَ إِسْرَتِهِ بِلَ عَلَىٰ مِثْلِهِ ، فَعَامَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الظَّلِلِينَ ﴿ اللَّهُ السَّالَ اللَّهُ اللَّ

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْكَانَ خَيْرًا مَّاسَبَقُونَا ٓ إِلَيْهِ وَإِذْ لَمْ يَهْ تَدُواْ بِهِ عَسَيَقُولُونَ هَنَدَآإِفْكُ قَدِيمٌ ١

وَمِن قَبْلِهِ عَكِنْكُ مُوسَىٰ إِمَامًا وَرَحْمَةٌ وَهَنذَا كِتَنْبُ مُصَدِقٌ لِسَانًا عَرَبِيًا لِيُسُنذِ دَ ٱلَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُواْ فَالاَخُونُّ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ إِنَّ عَلَيْهِمْ

^{[1] (}V.46:10) See the footnote of (V.5:66).

straight the Islâmic Faith of on Monotheism, [1] on them shall be no fear, nor shall they grieve.

- 14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.
- 15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
- 16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.
- 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."
- 18. They are those against whom the Word (of torment) is justified among the مِن قَلْهِم مِن ٱلْحِن وَالْإِنسُ إِنَّهُمْ كَانُواْ خَسرِينَ ﴿ previous generations of jinn and mankind that

أُوْلَتِكَ أَصْحَابُ ٱلْجَنَّةِ خَلِدينَ فيهَا جَزَآءً بِمَا

نَهُ عَتْهُ كُرُهَا وَحَمْلُهُ وَ فَصِيْلُهُ مِنْكَتُونَ شَهِراً حَتَّى إِذَا بَلَغَ أَشُدُّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبّ أَوْزِعْنِي أَنْ أَشْكُرُ يِعْمَتَكَ أَلَّةٍ ﴿ أَنْعَمْتَ عَلاَّ إِ وَعَلَىٰ وَالدَى وَأَنَّ أَعْمَلُ صَالِحًا تَرْضَالُهُ وَأَصْلِحَ لِي فِ ذُرِّتَةً إِنَّى ثُبُتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ (إِنَّا

> أُوْلَيْكَ ٱلَّذِينَ نَنَقَبَّلُ عَنْهُمْ أَحْسَنَ مَاعَمِلُواْ وَنَنَجَاوَزُعَنسَيَئاتِهِ فِيَ أَصْحَبِ ٱلْجِنَاةِ وَعْدَالصِّدْقِ الَّذِي كَانُواْمُوعَدُونَ شَ

وَٱلَّذِي قَالَ لَوَ لِدَيْهِ أُفِّ لَّكُمَّا أَتَعِدَ إِنِيَّ أَنَ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَ تَلَكَءَامِنَ إِنَّ وَعَدَاللَّهِ حَتُّ فَيَقُولُ مَاهَذَآ إِلَّا أَسْطِيرُ أَلاَّ وَلَيْ ١

أُوْلَتِكَ ٱلَّذِينَ حَوَّ عَلَيْهِمُ ٱلْقَوْلُ فِي أَمْرِ قَدْخَلَتْ

^{[1] (}V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

have passed away. Verily, they are ever the losers.

- 19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.
- the Day when those who **20.** On disbelieve (in the Oneness of Allâh - Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).
- 21. And remember (Hûd) the brother of 'Âd, when he warned his people in Al-Ahqâf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."
- 22. They said: "Have you come to turn us away from our âlihah (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
- 23. He said: "The knowledge (of the time of its coming) is with Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
- 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!
- 25. Destroying everything the Command of its Lord! So they became such that nothing could be seen except their

وَلِكُلِّ دَرَحَتُ مِّمَاعَمِلُوا ۗ وَلِيُوفِيَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يُظْلَمُونَ ١

وَيَوْمَ يُعْرَضُ لَلَّذِينَ كَفَرُواْ عَلَى لَنَّادِ أَذْ هَبْتُمْ طَيِّبَنِيكُمْ فِ حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْنَعْتُم بِهَا فَٱلْيَوْمَ تَجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَاكُنتُرْ تَسْتَكْبُرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَعَاكُنُمْ لَفُسُقُونَ ٢

 وَأَذْكُرُ أَخَاعَادِ إِذْ أَنذَرَقَوْ مَهُ, بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنَّذُرُ مِنْ بَنْ يَدَيْهِ وَمِنْ خَلْفِهِ = أَلَّا تَعْدُدُوۤ اللَّا اللَّهَ إِنَّ أَخَافُ عَلَيْكُمُ عَذَابَ يَوْمِ عَظِيمِ ١

قَالُوٓ أَأَحِثْنَنَا لِتَأْفِكُنَا عَنْءَ الْهُتِنَا فَأَلِنَا بِمَا نَعِدُنَآ إنكُنتَ مِنَ ٱلصَّندِ قِينَ (اللَّهُ

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأَبَلِّغُكُمْ مَّاۤ أَرْسِلْتُ بِهِ ۦ وَلَكُونَ أَرَبِكُمْ فَوْمَا تَجْهِلُونَ شَ

فَلَمَّا رَأُوهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَهُمْ قَالُواْ هَندَاعَارِضٌ مُمْطِرُناً بَلْ هُوَمَا ٱسْتَعْجَلْتُم بِهِ أَرِيحٌ فِيهَا عَذَابُ أَلِيمٌ اللهِ

تُكَمِّرُكُلُّ شَيْءٍ بِأَمْرِرَبِهَا فَأَصْبَحُواْ لَا يُرَيّ إِلَّا مَسَكِكُنُهُمَّ كَذَالِكَ بَعْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ (قَ) dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).

28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's

وَلَقَدْ مَكَنَّهُمْ فِيمَآ إِن مَكَنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَدُرًا وَأَفْئِدَةً فَمَآ أَغَنَى عَنْهُمْ سَمَعُهُمْ وَلَا أَبْصَدُرُهُمْ وَلَا أَفْئِدَتُهُم مِن شَيْءٍ إِذَكَا ثُولَيَعِمَّ حَدُونَ بِثَايَنتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ لِهِ ـ يَسْتَهْرِهُ وَنَ ﴿

> وَلَقَدْ أَهْلَكُنَا مَاحُولَكُمْ مِّنَ ٱلْقُرَىٰ وَصَرَّفَنَا ٱلْآينتِ لَعَلَهُمْ يَرْجِعُونَ ۞

فَلَوْلَانَصَرَهُمُ الَّذِينَ اَتَّخَذُواْ مِن دُونِ اللَّهِ قُرْبَانًا عَالِمَةً أَبْلَ صَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُواْ يَفْتَرُونَ ۞

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَعِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوۤ الْنِصِتُوٓ ا فَلَمَّا قُضِى وَلَوْا إِلَى قَوْمِهِم مُُنذِرِينَ ۞

قَالُوايَمُوْمُنَآ إِنَّاسَمِعْنَاكِتَبَّاأُنْزِلَ مِنْ بَعْدِمُوسَى مُصَدِقًا لِمَابَيْنَ يَدَيْهِ يَهْدِى إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ۞

يَفَوْمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦيَغْفِرْ لَكُم

Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)[1]

- 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliva' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.
- 33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
- 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"
- 35. Therefore be patient (O Muhammad as did the Messengers of strong (صلى الله عليه وسلم) as did the Messengers of strong (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fâsiqûn (the rebellious against Allah's Command, the disobedient to Allâh)?

مِّن ذُنُوبِكُمْ وَيُجِرَكُمُ مِّنْ عَذَابِ أَلِيمِ اللَّ

وَمَن لَّا يُجِبُ دَاعِيَ أَللَّهِ فَلَيْسَ بِمُعْجِزِ فِي ٱلْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ ۚ أَوْلِيّا ۚ أُوْلَيْكَ في ضَلَالمُبِين ٢

أَوَلَهُ مَرُواْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَوَ مِن وَٱلْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَدِرِعَلَىٰ أَن يُحْتِي ٱلْمَوْتَيُّ بِلَهُ إِنَّهُ مَلِيَكُلُ شَيِّيءٍ فَدِيرٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَلَسَى هَنذَا مِٱلْحَقِّ قَالُواْ بَلِيَ وَرَبِّنَاْ قَالَ فَـ ذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُمْ تَكُفُّ و نَ 📆

فَأَصْبِرَكُمَاصَبَرَأُولُواْ ٱلْعَزْمِ مِنَ ٱلرُّسُل وَلَا تَسۡتَعۡجِل لَّمُنُّ كَأَنَّهُمْ بَوْمَ يَرُوۡنَ مَايُوعَدُونَ لَوْيَلْبَثُوٓ أَإِلَّا سَاعَةً مِن نَّهَارْ بِلَنَّهُ فَهَلْ يُهَلَّكُ إِلَّا ٱلْقَوْمُ ٱلْفَسِيقُونَ شَ

^[1] (V.46:31) See the footnote of (V.3:85).

⁽V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely, Muhammad ملی انتخاب الله علیه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and Îsâ (Jesus), son of Maryam (Mary) علیها السلام.

Sûrat Muhammad or Sûrat Al-Oitâl (Muhammad صلى ا نه مليه وسلم) or (The Fighting) (XLVII)

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain. 11
- 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.
- 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.
- 4. So, when you meet (in fight Jihâd in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will. He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with



ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ أَضَكَ أَعْمَلَهُمْ ٢٠

وَٱلَّذِينَ ءَامَنُوا وَعَيِلُوا ٱلصَّيٰلِحَنتِ وَءَامَنُوا بِمَانُزَّلَ عَلَىٰ مُحَمَّدِ وَهُوَالْحَقُّ مِن زَّبِّهِمْ كَفَّرَعَنْهُمْ سَيْعَاتِهِمْ وَأَصْلَحَ بَالْمُمْ إِلَى

ذَالِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلْبَطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلْحَقَّ مِن رَبِّ مُكَذَلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْنَاكُمُ إِنَّ الْمُنْاكِمُ اللَّهُ
فَإِذَا لِقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرَّبَ الرِّفَابِ حَقَّ إِذَآ أَثْخَنَتُمُوهُمْ فَشُدُّواْ ٱلْوَثَاقَ فَإِمَّامَنَّا بَعَدُو إِمَّا فِدَآةَ حَتَّى تَضَعَ ٱلْحَرَّبُ أَوْزَارِهَا أَذَٰلِكَ وَلَوْ يَشَاءُ ٱللَّهُ لَأَنْصَرَ مِنْهُمْ وَلَكَن لِّسَلُّواْ بَعْضَكُم بِبَعْضٌ وَٱلَّذِينَ قُبِلُواْ فِي سَبِيلُ اللَّهِ فَلَن يُضِلُّ أَعْمَالُهُمْ ١

^{[1] (}V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad .(صلى الله عليه وسلم

Narrated Ābu Hurairah ملى الله said, "By Him (Allâh) in (منى الله عنه said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.

- 5. He will guide them and set right their state.
- 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). [2] [Tafsir Ibn Kathirl
- 7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism). for them is destruction, and (Allâh) will make their deeds vain.
- 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.
- 10. Have they not travelled through the earth and seen what was the end of those Allâh them? destroved completely, and a similar (fate awaits) the disbelievers.
- 11. That is because Allâh is the Maulâ (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maulâ (lord, master, helper, protector, etc.).
- 12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves

سَيَهْدِيهِمْ وَيُصْلِحُ بَالْمُمْ ۞

وَيُدْخِلُهُمُ ٱلْجُنَّةَ عَرَّفَهَا لَمُنَّمَ الْحُنَّمَ

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِن لَنصُرُواْ ٱللَّهَ يَنصُرَّكُمْ وَلُلْبَتْ أَقْدَامَكُونِ ﴿

وَٱلَّذِينَ كَفُرُواْ فَتَعْسَا لَكُمْ وَأَضَلَّ أَعْمَلَهُمْ (٥)

ذَيِكَ بِأَنَّهُمْ كُرهُوا مَا أَنزَلِ اللَّهُ فَأَحْبَطَ أَعْمَلُهُمْ ١

 أفَلَزيسِيرُواْ فِي ٱلأَرْضِ فَينظُرُواْ كَيْفَ كَانَ عَنقيَةُ ٱلَّذِينَ مِن قَبْلِهِمْ دَمَّرَاللَّهُ عَلَيْهِمْ وَلِلْكَفِرِينَ أَمْثَلُهَا ﴿ اللَّهُ اللَّهُ ال

> ذَلِكَ بِأَنَّ ٱللَّهَ مَوْلِي ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَلْفرينَ لَامُولَىٰ لَمُنَّمُ ١

إِنَّاللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ جَنَّاتِ تَحْرى مِن تَعْنَا ٱلْأَنْهَ رُكُوا لَذِينَ كَفُرُوا يَسَمَنَّعُونَ وَمَا كُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَنُهُ وَالنَّارُ مَنْوَى أَمُّهُمْ ١

^[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

^{21 (}V.47:6) Narrated Abû Sa'îd Al-Khudrî على الله عليه وسلم Allah's Messenger على الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahih Al-Bukhari, Vol. 8, Hadith No. 542)

and eat as cattle eat; and the Fire will be their abode.

- 13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه وسلم) which has driven you out We have destroyed. And there was none to help them.
- 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- 15. The description of Paradise which the Muttaqûn (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?
- 16. And among them are some who listen till when (صلى الله عليه وسلم till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).
- 17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.
- 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? [1]
- ملى الله عليه 19. So know (O Muhammad رسلم) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)^[2], and ask

وَكَأَيْنِ مِن قَرْيَةٍ هِيَ أَشَدُ قُوَّةً مِن قَرْيَطِكَ ٱلَّتِيّ أَخْرَجَنْكَ أَهْلَكُنَّهُمْ فَلَا نَاصِرَ لَكُمْ لَيْكَ

أَفَنَكَانَعَلَىٰ بَيْنَةِ مِن زَيْهِ ، كَمَن زُيْنَ لَهُ ، سُوَّهُ عَمَلِهِ ، وَٱنَّبَعُوۤاأَهُوۤآءَهُمُ۞

مَّثَلُ لِجُنَّةِ الَّتِي وُعِدَ الْمُنَّقُونَ فِيهَا أَنْهَزُ ثِينَمَا أَ ءَاسِنِ وَأَنْهَارُ مِن لَبَنِ لَمْ يَنَعَيَّرُ طَعْمُهُ ، وَأَنْهَرُ مِنْ خَمْرِ لَّذَةِ لِلشَّرِبِينَ وَأَنَّهَزُكُمِّنْ عَسَلِمُ صَفَّى ۗ وَلَمْمُ فِهَا مِن كُلِّ ٱلثَّمَرَاتِ وَمَغْفِرَةُ مُّن زَّبَهُمْ كَمَنْ هُوَخَلِدُ فِي لَنَّارِ وَسُقُوا مَآءً حَمِيمَا فَقَطَّعَ أَمْعَآءَ هُر ٢

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُواْ مِن عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلْعِلْمَ مَاذَا قَالَ ءَانِظًا أُولَٰيَكَ ٱلَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَأُنَّبِّعُوا أَهُوآ ءَهُمْ رَالًا

وَٱلَّذِينَ ٱهْنَدَوْاْ زَادَهُمْ هُدَى وَءَانَهُمْ تَقُونَهُمْ لِيُّ

فَهَلَ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْنِيَهُم بَغْنَةٌ فَقَدْ جَآءَ أَشْرَاطُهَأَ فَأَنَّ لَهُمْ إِذَا جَآءَ تَهُمْ ذِكْرَنِهُمْ ﴿ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَ

فَأَعْلَمْ أَنَّهُ رُلَآ إِلَهُ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِلَّا نَبْكَ وَلِلْمُوْمِنِينَ وَٱلْمُوْمِنَاتِ وَٱللَّهُ يَعَلَمُ مُتَقَلَّبَكُمُ

^{[1] (}V.47:18) See the footnote of (V.6:158).

⁽V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihâd — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

- 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.
- 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? [1]
- 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- **24.** Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?
- 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them Shaitân (Satan) has beautified for them (their

وَمَثْوَىٰكُوْ ۞

وَيَقُولُ الَّذِينَ اَمَنُوا لَوَلاَ نُزِكَ سُورَةٌ فَإِذَا أُنزِكَ سُورَةٌ تُحْكَمَةٌ وَذُكِرَفِها الْقِتَ الْزَلَّتَ الَّذِينَ فِ قُلُومِهِم مَّـرَضُّ يَنْظُرُونَ إِلَيْكَ نَظَـرَ الْمَغْشِيَ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلِى لَهُمْ ﴿ ﴾ الْمَغْشِيَ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلِى لَهُمْ ﴿ ﴾

> طَاعَةٌ وَقُولٌ مَعْمُونٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْصَــَدَقُوا اللهَ لَكَانَ خَيْرًا لَهُمْر ۞

فَهَلْعَسَيْتُمْ إِن قَوَلَيْتُمُّ أَن تُفْسِدُوا فِ الْاَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿ اَوُلِيْكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَهُمُّ وَأَعْمَىٰ اَبْصَـٰرَهُمْ ﴿ اَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ اَفْلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ

إِنَّ ٱلَّذِيكَ ٱزْیَدُواْعَلَ ٓ آذَیَٰدِهِ مِنْ اَبَعْدِ مَالْیَنَّ لَهُمُ ٱلْهُدَی ؒ الشَّیْطَنُ سَوَّلَ لَهُمْ وَأَمْلَ لَهُمْ ۞

^[1] (V.47:22).

a) Narrated Abû Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said,'I seek refuge with you from Al-qatî'ah (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (Sahih Al-Bukhari, Vol.6, Hadîth No.354).

b) See the footnote of (V.2:27).

false hopes), and (Allâh) prolonged their term (age).

- **26.** This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.
- 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- 28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.
- 29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?
- 30. Had We willed. We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.
- 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- 32. Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. ا Islâm), and oppose the Messenger (صلى الله على الله عل ا (by standing against him and hurting him), after the guidance has been clearly

ذَالِكَ بِأَنَّهُمْ قَالُواْ لِلَّذِينَ كُرَهُواْ مَانَزَّكَ ٱللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ ٱلْأَمْرِ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ اللهُ

فَكَيْفَ إِذَا تُوَفَّتُهُمُ ٱلْمَلَتَ كُهُ يَضَرِبُوكَ وُجُومَهُمْ وَأَذَبَ رَهُمْ ١

ذَلِكَ مَأَنَّهُمُ أَنَّ مَهُمُ أَنَّ مَهُواْ مَآأَسُخُطُ أَللَّهُ وَكَرِهُوا رَضُوا نَهُ فَأَحْبَطُ أَعْمَالُهُمْ اللَّهُ

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِ مِرْضُ أَن لَّن يُخْرِجَ اللهُ أَضْغَنْهُمْ ١

وَلَوْنَشَآهُ لِأَرْنِنَكُهُمْ فَلَعَرَفْنَهُم بِسِيمَاهُمَّ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ ٱلْقَوْلُ وَاللَّهُ يُعَلِّمُ أَعْمَلُكُمْ ١٠

وَلَنَبْلُوَيَّكُمْ حَتَّى نَعْلَرَ ٱلْمُجَهِدِينَ مِنكُرُ وَٱلصَّابِرِينَ وَنَنْلُوا الْخِيَارَكُونُ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلَ ٱللَّهِ وَشَاقُواْ ٱلرَّسُولَ مِنْ بَعْدِ مَاتَيَنَ فَكُمُ الْمُدُى لَن يَضُرُّ وَاٱللَّهَ شَيْنَا وَسَيُحِبُطُ أَعْمَلَهُمْ اللهُمْ اللهُمْ اللهُمْ اللهُمُ ُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُمُ اللهُمُ
^{[1] (}V.47:29) See hypocrisy in the Appendix II [2] (V.47:32) A. Narrated Abû Mûsâ صلى الله عليه وسلم The Prophet رضي الله عنه said, "The example of guidance and knowledge (the Qur'ân and the Sunnah) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عزو جل has revealed through me (the Prophet صلى الله عليه وسل) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (Sahih Al-Bukhari, Vol.1, Hadîth No.79).

B. Guidance is of two kinds:

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

- **33.** O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه) and render not vain your deeds.
- **34.** Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers Allâh will not forgive them. [1]
- 35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.
- 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.
- 37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
- 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ أَطِيعُوا ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ
 وَلاَثْبُطِلُواْ أَعْمَلَكُوْ شَيْ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْعَن سَبِيلِٱللَّهِ ثُمَّ مَاتُواْ وَهُمُ كُفَّارٌ فَلَن يَغْفِرُٱللَّهُ كَمْثَر ﴿ اللَّهِ اللَّهِ مُثَاثِّواً اللَّهُ كُلُمُ اللَّهُ اللَّهُ عَل

فَلانَهِ نُواْ وَنَدْعُوَا إِلَى السَّلْهِ وَأَنسُواْ لَأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَرِّكُوْ أَعْمَلَكُمُ ۞

إِنَّمَالَلْفَيَزَةُ ٱلدُّنْيَا لَمِبُّ وَلَهُوُّ وَإِن ثُوْمِنُواْ وَتَنْقُواْ يُؤْتِكُوْ أُجُورَكُمْ وَلَا يَسْعَلَكُمْ أَمْوَلَكُمْ ۞

> إِن يَسْنَلْكُمُوهَا فَيُحْفِكُمْ تَبْخُلُوا وَيُخْرِجُ أَضْغَنَكُمْ ﴿

هَتَأَنَّتُمْ هَتُؤُلَاءٍ نُدَعَوْكَ لِثَنفِقُواْفِ سَبِيلِ اللهِ فَمِنكُمْ مَنَ مَنْ مَنْ حَلَّ وَمَن يَبْحَلْ فَإِنَّمَا يَبْخَلُ عَن نَفْسِهِ عُواللَّهُ ٱلْغَنَى وَأَنشُهُ الْفُقَ رَآءُ وَلِن نَتَوَلَّوَاْ يَسْنَبْدِلْ فَوْمًا غَبَرَكُمْ فُمَّلًا يَكُونُوْ أَلْمَنْكُمُ ﴿

a) Guidance of *Taufiq* and it is totally from Allâh, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

^[1] (V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath (The Victory) (XLVIII)

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.
- 2. That Allâh may forgive you your sins of the past and the future, ¹¹ and complete His Favour on you, and guide you on the Straight Path,
- 3. And that Allâh may help you with strong help.
- 4. He it is Who sent down As-Sakînah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.
- 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,
- 6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*^[2] men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.



بِنْ إِلَيْ عَزِ الرَّحِيَةِ

إِنَّافَتَحْنَالَكَ فَتُحَامُّبِينَا ١

لِيَغْفِرَكَكُ اللَّهُ مَاتَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُنِدَ نِعْمَنَهُ ، عَلَيْكَ وَيَهْدِ يَكَ صِرَطُا مُسْنَقِيمًا ۞

وَيَنْصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ۞

ۿؙۅؘٲڵٙؽؾٙٲؘڒؘڶٲڶۺٙڮؽؘڎٙڣؚڡٛٞڷۅڽؚٲڶڎۊٝؠڹؽڔؘڸڒٚڎاڎڗٙٲ ٳؠٮۜٮؙڬٲڞٙٵۣؠٮؘٮ۬ۼٟؠؖ ۅؙٙڵٲڒۻۣٷۘػڶٵڶڷؙڰۼڸ؊ٵڿڮٵ۞

لِيُدْخِلَالْمُوْمِينِ وَالْمُوْمِنَتِ جَنَّتِ جَنَّتِ جَعْرِى مِن تَحْنِهَا ٱلأَنْهَرُ خَلِدِينَ فِيهَا وَيُكَ فِرَعَنَّهُمْ سَيِّنَا بِهِمْ وَكَانَ ذَلِكَ عِندَاللَّهِ فَوْزًا عَظِيمًا ۞

وَيُعَذِّبُ أَلْمُنْفِقِينَ وَٱلْمُنْفِقَاتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكِنْتِ ٱلظَّ آتِينَ بِاللَّهِ ظَنَ السَّرَّءُ عَلَيْمٍ دَآيِرَةُ ٱلسَّوْءٌ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُرْجَهُنَّمُّ وَسَاةً تَ مَصِيرًا ﴿ ﴾

^{[1] (}V.48:2) Narrated Al-Mughîrah: The Prophet صلى الله وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (Sahih Al-Bukhari, Vol.6, Hadîth No.360).

^[2] (V.48:6) *Al-Mushrikûn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلح الله عليه وسلم

- 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Powerful, All-Wise.
- 8. Verily, We have sent you Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner[1].
- 9. In order that you (O mankind) may صلى الله) believe in Allah and His Messenger عليه وسلم), and that you assist and honour him (صلى الله عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.
- 10. Verily, those who give Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving Bai'ah (pledge) to Allâh. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.
- 11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do.
- 12. "Nay, but you thought that the and the believers (صلے اللہ علیہ وسلم) would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."
- 13. And whosoever does not believe in صلى Allâh and His Messenger (Muhammad الله عليه وسلم), then verily, We have prepared for the disbelievers a blazing Fire. [2]

وَلِلَّهِ جُنُودُ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَكَانَ ٱللَّهُ عَزيزًاحَكِمًا ١

إِنَّا أَرْسَلْنَكَ شَنهِ دًا وَمُبَشِّرًا وَنَذِيرًا

لِتُوْمِعُواْ بِٱللَّهِ وَرَسُولِهِ ، وَتُعَرِّزُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكَرَةً وَأَصِيلًا ١

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُٱللَّهِ فَوْقَ أَيْدِيهِمُّ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ ۖ وَمَنْ أَوْ فَيْ مِمَاعَ هَدَعَلَتُهُ أَللَّهُ فَسَمُوْتِيهِ أَجِرًا عَظِيمًا ١

سَيَقُولُ لَكَ ٱلْمُخَلِّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمَوَ لُنَا وَأَهْلُونَا فَأُسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِ مِ مَالَيْسَ فِي قُلُوبِهِمْ قُلُ فَمَن يَمْلِكُ لَكُمْ مِنَ أَللَّهِ شَيِّتًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوَأَرَادَ بِكُمْ نَفَعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَاتَعُمَلُونَ خَبِيرًا ١

بَلْ ظَنَنتُمْ أَن لَن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُينَ ذَالِكَ فِي قُلُوبِكُمْ وَظَنَنتُ مْظَى ٱلسَّوْءِوَكُنتُ مْ قُومًا بُورًا ١

وَمَن لَّمْ يُوْمِنُ بِاللَّهِ وَرَسُولِهِ عَلَمْنَا أَعْتَدْنَا لِلْكَنفرينَ سَعِيرًا ﴿

^{[1] (}V.48:8) See the footnote of (V.2:42). [2] (V.48:13) See the footnote of (V.3:85).

- 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us: thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.
- 16. Say (O Muhammad صلى الله عليه وسلم to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."
- 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
- 18. Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory.
- 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.
- 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن مَشَآءُ وَكَاكُ اللَّهُ عَفُورًا رَّحِيمَا 🕮

سَكَفُولُ ٱلْمُخَلِّفُونَ إِذَا ٱنْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّ لُواْ كَلَامَ ٱللَّهِ قُل لَن تَنَّبِعُونَا كَذَلِكُمْ قَاكَ ٱللَّهُ مِن فَبِّلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَاْ بَلْ كَانُواْ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ١ قُلِ لِلْمُخَلِّفِينَ مِنَ ٱلْأَعْرَابِ سَـ تُدْعَوْنَ إِلَىٰ قَوْ مِ أُولِي

بَأْسِ شَدِيدِ نُقَائِلُونَهُمْ أَوْنُسْلِمُونٌ فَإِن تُطِيعُواْ يُوْتِكُمُ اللَّهُ أَجْرًا حَسَنَا ۖ وَإِن تَنَوَلَّوْا كَمَا تَوَلَّيْهُم مِن فَيْلُ يُعَذِّنكُ عَذَابًا أَلِمَا إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

لَيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَاعَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَاعَلَى ٱلْمَرِيضِ حَرَجٌ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ. يُدَخِلْهُ جَنَّنتِ تَجَرِي مِن تَعْتِهَاٱلْأَنْهَأُرُّ وَمَن يَتَوَلَّ يُعَذِّبُهُ عَذَابًا أَلِمًا ١

﴾ لَّقَدْرَضِي ٱللَّهُ عَن ٱلْمُوْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةُ عَلَيْهِمْ وَأَثْنَبَهُمْ فَتَحًا قَرِيبًا ١

> وَمَغَانِعَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِمًا ١

وَعَدَكُمُ ٱللَّهُ مَغَانِمَكَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِى ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً sign for the believers, and that He may guide you to the Straight Path.

- 21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.
- 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Walî* (protector, guardian) nor a helper.
- 23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.
- 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.
- 25. They are the ones who disbelieved (in the Oneness of Allâh Islâmic Monotheism) and hindered you from Al-Masjid-al-Harâm (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.
- 26. When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger (ماية وسلم) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and

لِلْمُؤْمِنِينَ وَيَهَدِيكُمُ صِرَطَا مُسْتَقِيمًا ۞ وَأُخْرَىٰ لَوْ تَقْدِرُواْ عَلَيْهَا قَدْ أَمَاطَ ٱللهُ بِهَا وَكَانَ اللهُ عَلَى كُلْ شَيْءِ قَدِيرًا ۞

وَلَوْقَنَتْلَكُمُّمَالَّذِينَكَفَرُوالْوَلُواْالْأَذْبَنَرَثُمَّلَا يَجِدُّونَ وَلِتَاوَلَانَصِيرًا ۞

سُنَّةَ اللَّهِ الَّذِي فَدْخَلَتْ مِن فَبْلُّ وَلَن يَجِدَلِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿

ۅؘۿؙۅؙٲڶۜڍؽػڡؘۜٛٲۑڋؽۿؗؠٝۘۼٮٛڬؗؗؗؗؠ۫ۘۅؘڷڋۑػؗؗۻ۠ۼۜؠٛؠؠؘۣڟڹ ڡػؘڎؘڝؚڵؠۼڋٲؘڽٚٲڟٚڣٙڒػؙؠٚۼڷؾؚۿٟڋٷڲڶؽٲڵڎؙ ؠٟڡٵۼۜۧڝؙڷؙۅۮؘڹڝؚؠڔؙٳ۞

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمَدْى مَعْكُوفًا اَن يَبْلُغَ يَحِلَّهُ وَلَوْ لَارِجَالُ مُّوْمِنُونَ وَنِسَاءٌ مُُوْمِنَتُ لَرَّعْلَمُوهُمْ اَن نَطَعُوهُمْ فَتُصِيبَكُمْ مِنْهُ مَعْمَوَّ أَيْفِرِ عِلْمِ لِيلَّا لِيدُخِلَ اللَّهُ فِى رَحْمَتِهِ مِن يَشَاءُ لُوْمَزَيْلُواْ لَعَذَبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ مَعَذَابًا اللِيمًا ۞

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُواْ فِي قُلُوبِهِمُ ٱلْحَمِيَةَ حَمِيَةَ ٱلْحَبِهِلِيَّةِ فَٱنْزَلَ ٱللَّهُ سَكِبنَنَهُ، عَلَى رَسُولِهِ، وَعَلَ ٱلْمُؤْمِنِينَ وَالْزَمَهُمْ كَابِمَةَ ٱلنَّقُوَىٰ وَكَانُوٓ ٱلْحَقِّ بِهَا وَاَهْلَهَا أَوَّكَانَ ٱللَّهُ بِكُلِ مَنْ عِلِيمًا ﴿

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they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything.

27. Indeed Allâh shall fulfil the true vision صلى الله) which He showed to His Messenger saw a صلى الله عليه وسلم i.e. the Prophet صلى الله عليه وسلم dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid- al-Harâm, if Allâh secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

28. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allah as a Witness.

is the (صلى الله عليه وسلم) Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them and falling down prostrate (in bowing prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet till the Day of صلى الله عليه وسلم Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

لَقَدْ صَدَفَ اللَّهُ رَسُولَهُ ٱلرُّءْ يَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُعَلِّقِينَ رُءُ وسَكُمْ وَمُقَصِّرِينَ لَاتَحَافُونَ فَعَلِمَ مَالَمْ تَعْلَمُواْ فَجَعَلَ مِن دُون ذَالِكَ فَتَحَافَرِيبًا ١

هُوَٱلَّذِيَ ٱرْسَلَ رَسُولَهُ, بِٱلْهُدَىٰ وَدِينِٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِّينَ كُلِّهِ ۚ وَكَفَى بِٱللَّهِ شَهِدُا 🕲

مُحَمَّدُ رُسُولُ ٱللَّهُ وَٱلَّذِينَ مَعَهُ وَأَشَدَّا مُعَلَى ٱلْكُفَّادِ ءُ بَيْنَهُمْ تَرِيْهُمْ رُكِّعًا سُجَّدًا يَبْتَعُونَ فَضَلًا مِّنَ ٱللَّهِ وَرِضُونَا آسِيمَا هُمْ فِي وُجُوهِهِمِ مِّنْ أَثَرَ ٱلسُّجُودُ ذَٰلِكَ مَثَلُهُمْ فِي ٱلتَّوْرَئِيةُ وَمَثَلُهُمْ فِ ٱلْإِنجِيلِ كَزَرْعِ أَخْرَجَ شَطْعَهُ، فَعَازَرُهُ، فَأَسْتَغْلَظَ فَأَسْتَوَىٰ عَلَىٰ سُوقِهِ - يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارُّ وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَيملُواْ ٱلصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ١

Sûrat Al-Hujurât (The Dwellings) XLIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O you who believe! Make not (a decision) in advance before Allah and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.
- 2. O you who believe! Raise not your صلر الله) voices above the voice of the Prophet عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds rendered fruitless while vou should be perceive not.
- 3. Verily, those who lower their voices in ملى الله عليه) the presence of Allâh's Messenger رسلم), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.
- 4. Verily those who call you from behind the dwellings, most of them have no sense.
- 5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.
- 6. O you who believe! If a Fâsig (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance,



___اللَّهُ الرَّحْزُ الرِّجِيكِ

يَّنَأَتُهَا ٱلَّذِينَ ءَامَنُوا لَانْقَدَمُواْ بَيْنَ بَدَى ٱللَّهِ وَرَسُولِهِ - وَأَنَّفُواْ أَللَّهُ إِنَّ أَللَّهَ سَمِيعُ عَليُّمُ ٢

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُوا لَا تَرْفَعُوٓ ٱلْصَوَتَكُمُ فَوْقَ صَوْتِ ٱلنَّبِي وَلَا يَحْهُرُواْ لَهُ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمُ لِبَعْضِ أَن تَحْبَطَ أَعْمَلُكُمْ وَأَنتُوْلَا تَشْعُرُونَ ٢

> إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصَّوَ تَهُمَّ عِندَرَسُولِ ٱللَّهِ أُوْلَيْكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلنَّقُوكَ لَهُم مَعْفَرَهُ وَأَجِرُ عَظِيمُ أَنَّ وَأَجْرُ عَظِيمُ أَنَّ

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُوكَ ١

وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّى غَرْجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَٱللَّهُ عَفُورٌ رَّحِيمٌ ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَ إِن جَآءَكُمُ فَاسِقٌ ٰبِنَهَا فَتَبَيِّنُوٓ أَ أَن تُصِيبُواْ قَوْمًا بِجَهَ لَةٍ فَنُصِّبِحُواْ عَلَىٰ مَافَعَلْتُمْ نَدِمِينَ 🕥

^{[1] (}V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger ملى الله عليه وسلم , that you may decide the contrary to what Allah and His Messenger صلى الله عليه وسلم may decide.

and afterwards you become regretful for what you have done.

- 7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلى الله عليه وسلم hateful to you. Such are they who are the rightly guided.
- 8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.
- 9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.
- 10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
- 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever

وَاعْلَمُواْ أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوَيُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَفِيْتُمُ وَلَئِكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمْنَ وَزَيَنَهُ فِ قُلُوبِكُمْ وَكُرَّهِ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَّ أُوْلَيْكَ هُمُ الرَّشِدُونَ ۖ ﴿ }

فَضْلَا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمُ حَكِيمٌ ٥

ۅٙڸڹڟآؠۣڣؘڬٳڹؚڝڹؘٲڶڡؙۊ۫ڝؚڹۣڽؘٲڡ۬ٮؘؘٮؙڷؙۅٲڣؘٲڞڸڂۅٲ ؠؿۜؠؘٞؠؙٵؙؙۜؖٚ؋ؘڸٟٵ۫ؠڡؘٮۧٳڂۮٮۿٵۼڸؘٲڷٲٛڂۘۯؽؗڡؘڡؘٚۺؚڷؙۅٲ ٱڷؘؾۣؠٙڹٚۼۑڂؿٙؾؘؿؚؾٵ۪ڮٙٲڞؚٳڷۼؖڣٳڽڣٚٲ؞ٙٮٛ ؠؿۜڹٞۿٵڽٳڵڡ۫ۮڮٷۧڣڛڟۘۅٞؖٲ۫ٳڹۜٲڶڡٞڎۑؙڝؙۣڹۘ ٲڷڡؙڨڛڟؚڽٮ۞

> إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ أَخَوَيْكُوْ وَٱنَّقُواْ ٱللَّهَ لَعَلَكُوْ تُرْحَمُونَ ۞

يَكَأَيُّهُا ٱلَّذِينَ ءَامَنُوا لَايَسْخَرَقَوْمٌ يِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا مَنْرًا مِنْهُمْ وَلَانِسَاءٌ مِن نِسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا لَلهِزُوَا أَفْسُكُرُولَا لَسْنَاءُ وَلَا لَسَابُرُوا بِالْأَلْقَابِ بِشِسَ الْإِسْمُ ٱلْفُسُوقُ بَعَدَ ٱلْإِيمَانِ وَمَن لَمْ يَثُبُ فَأُولَتِهِكَ هُمُ الظّالِمُونَ ﴿ اللَّهِ

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does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).

- 12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)^[1]. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
- 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.
- 14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet

يَّاأَيُّهَا الَّذِينَ اَمْتُوا اَحْتَنِبُوا كَثِيرًا مِّنَ الظَّنِ إِكَ بَعْضَ الظَّنِ إِنْهُ ۗ وَلَا بَعَنَسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا اَيُحِبُ أَحَدُكُمْ اَن يَأْكُلُ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنُهُوهُ وَانْقُوا اللَّهِ إِنَّ اللَّهَ تَوَابُّ زَحِيٍّ ﴾

يَتَأَيَّهَا ٱلنَّاسُ إِنَّاخَلَقْنَكُمُ مِن ذَكَرِ وَٱُنثَىٰ وَجَعَلْنَكُوْ شُعُوبًا وَمِّنَا إِلَى لِتَعَارَفُوا ۚ إِنَّ اَحْرَمَكُمْ عِندَا لَّهِ اَنْقَنَكُمْ ۚ إِنَّالَكُ عَلِيمٌ خَبِيرُ ﴿ اللّٰهِ اللّٰهِ عَلِيمٌ خَبِيرُ ﴿ اللّٰهِ اللّٰهِ عَلَيْمُ خَبِيرُ

ا قَالَتِ ٱلْأَعْرَابُ اَمَنَا قُل لَمْ تُوْمِنُواْ وَلَكِن اللهِ عَلْمَ اللهِ عَلْمُ اللهِ عَلْمَ اللهِ عَلْم

^[1] (V.49:12).

a) Narrated Abû Hurairah ضلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise Najsh* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (Sahih Al-Bukhari, Vol. 8, Hadîth No.92).

b) Narrated Hudhaifah انرضى الله عنه heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*** will not enter Paradise." (*Sahih Al-Bukhari*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عزوجل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs على الله عليه وسلم Allah's Messenger على الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet الله والله الله والله وا

^{*} Najsh means to offer a high price for something in order to allure another customer who is interested in the thing.

^{**}A Qattât is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

^{***}This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons. [Fath Al-Ban, Vol. I, Page 332].

entered your hearts. But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

- 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.
- 16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.
- 17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.
- 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

Sarat Qaf .L

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Qâf. [These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.
- 2. Nay, they wonder that there has come to them a warner (Muhammad صلى الله عليه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!
- 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

وَإِن تُطِيعُواْ اللهَ وَرَسُولَهُ, لاَ يَلِتَكُرِ مِنْ أَعْمَلِكُمْ فَيَنْ أَعْمَلِكُمْ فَسَيْنًا إِنَّ اللهَ عَفُورٌ زَحِيمُ ﴿

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ. ثُمَّلَمْ بَرَتَـابُواْ وَجَنهَ لُـواْ بِالْمَوْلِهِمْ وَاَنفُسِهِمْ فِ سَكِيلِ اللَّهُ أَوْلَتِهَكَ هُمُ الصَّلِوقُونَ ﴿

قُلْ أَتُعَكِّمُوكَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوْتِ وَمَا فِي السَّمَوْتِ وَمَا فِي اللَّمْ وَاللَّهُ بِكُلِّ شَيْءٍ عَلَيْتُ لِثَنَا إِلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُوالِ

يمُنُّونَ عَلَيْكَ أَنَّ أَسْلَمُواً قُلُ لَا نَمُنُواْ عَلَىٰ إِسْلَامَكُمُّ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنَّ هَدَىكُمْ لِلإِيمَنِ إِن كُنتُمْ صَدِوْنَ ۞

> إِنَّالَهُ يَعْلَرُغَيْبُ السَّمَوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ بَصِيرُ يِمَانَعْ مَلُونَ ۞



بِنْ الْرَحْمُ الْرَحْمُ الْرَحْمُ الْرَحْمُ الْرَحْمُ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْرَحْمَ الْر

فَ وَالْفُرْ اللهُ الْمَجِيدِ ١

بَلْعِجُبُوٓ أَنَّ جَآءَ هُم مُّنذِرُ ُ مِنْهُمْ

أَهِ ذَامِتْنَا وَكُنَّا لُرَابًّا ذَالِكَ رَجْعُ بَعِيدٌ

- 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
- 5. Nay, but they have denied the truth (this Qur'an) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
- 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
- 7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
- 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).
- 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
- tall date-palms, with ranged 10. And clusters.
- 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
- 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd;
- 13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);
- 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْعَلِمْنَامَالْنَقُصُ ٱلْأَرْضُ مِنْهُمْ وَعِنْدَنَاكِئَكُ

سورة قّ ٥٠

بَلْكَذَّبُواْ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِي أَمْرِ مَرِيحٍ ۞

أَفَامَ مَنْظُهُ وَالِي السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَهَا وَزَيِّنَّهَاوَمَالْمَامِنفُرُوجِ ١

> وَٱلْأَرْضَ مَدَدْ نَهَا وَٱلْفَيْنَا فِهَا رُوَسِيَ وَأَنْالِنَنْافِهَا مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿ اللَّهُ

تَصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ

وَنَزَّلْنَامِنَ ٱلسَّمَآءِ مَآءَ ثُبُدَرًكَا فَأَنْبَتْنَابِهِ - جَنَّنت وَحَبَّ الْحَصيد (١)

وَٱلنَّخُلَ بَاسِقَنتِ لَمَّاطَلْعٌ نَضِيدٌ ١

رِّزْقَا لِلْعِبَادِّ وَأَحْيَيْنَا بِهِ ءَبِلْدَةً مَّنِيًّا كَذَلِكَ ٱلْخُرُوجُ ۞

كَذَّبَتُ قَبَلَهُ مُوْقَوْمُ نُوْجٍ وَأَصْعَبُ ٱلرَّسِ وَثَمُودُ ۞

وَعَادُ وَفِرْعَوْنُ وَإِخْوَنُ لُوطِ

وَأَضَعَكُ ٱلْأَيْكَةِ وَفَوْمُ نُبَعٍ كُلُّ كَذَّبَ ٱلرُّسُلَ فَئَ

- 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
- 17. (Remember) that the two receivers (recording angels) receive (each human being), ^{11]A} one sitting on the right and one on the left (to note his or her actions). ^{11]B}
- 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it). [2]
- 19. And the stupor of death will come in truth: "This is what you have been avoiding!"
- 20. And the Trumpet will be blown—that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
- 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.
- 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"
- 23. And his companion (angel) will say: "Here is (this Record) ready with me!"
- **24.** (Allah will say to the angels): "Both of you throw into Hell every stubborn

أَفَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ بَلْهُرْ فِى لَبْسِ مِّنْخَلْقِ جَدِيدِ ٢

الجزء ٢٦

ۅؘڶڡؘؘۮ۫ڂؘڵڡٙٚٮؘٲٲڵٟٳۺؽؘۏؘڡٚڡؙڒؙڡٵۊٛڛۜۅۣۺؙۑڍ؞نفۧۺؖڎؖ ۅؘۼۜؽؙٲۊٚڔۘڽٳڸۜڋڡؚؽ۬ڂٙڸٲڵۅؘڔۑڍ۞

إِذْ يَنَلَقَّى كُلُمُتَلَقِّيَانِ عَنِ ٱلْمَعِينِ وَعَنِ ٱلشِّمَالِ فَعِيدٌ ﴿

مَّايَلْفِظُ مِن فَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿ إِلَّا

وَجَآءَ تْسَكَّرُهُ ٱلْمَوْتِ بِالْخَيِّ ذَٰلِكَ مَاكُثَ مِنْهُ يَحِيدُ۞ وَنُفِخَ فِ ٱلصُّورُ ذَلِكَ يَوْمُ ٱلْوَعِيدِ۞

وَجَاءَتَكُلُ نَفْسِ مَعَهَاسَآيِتٌ وَشَهِيدٌ اللَّا

لَقَدْكُنت فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَصَرُكَ ٱلْيُوْمَ حَدِيدٌ ۞

وَقَالَ قَرِينُهُ هَذَا مَالَدَيَّ عَتِيدُ اللَّهِ

ٱلْقِيَافِجَهَنَّمَ كُلَّكَفَّادٍ عَنِيدٍ ١

 $^{^{}m IIA}$ (V.50:17) Narraited 'Åishah ملی الله علیه وسلم The Pro phet ملی الله علیه وسلم said: The deeds of the following three persons are not recorded by the pen:

^{1.} A sleeping person till he wakes up.

A child till he reaches the age of puberty.

^{3.} An insane person till he becomes sane.

This Hadith is quoted by An-Nasâ'i, The Book of Divorce. Chap. 21.

^[11]B (V.50:17) See the footnote (B) of (V.6:61).

^[2] (V.50:18) See the footnote (A) of (V.6:61).

disbeliever (in the Oneness of Allâh, in His Messengers).

- 25. "Hinderer of good, transgressor, doubter,
- **26.** "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."
- 27. His companion (Satan devil)] will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."
- 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.
- 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."
- **30.** On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" It
- **31.** And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.
- 32. (It will be said): "This is what you were promised (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion Islâmic Monotheism).
- 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and

مَّنَاعِ لِلْخَيْرِمُعْتَدِمُرِيبٍ

ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَهَّاءَ اخَرَفَا لَفَيَاهُ فِ ٱلْعَذَا بِالشَّذِيدِ ﴿ اللَّهُ الْعَلَيْهُ اللَّهُ اللَّهُ الْفَيْدُ اللَّهُ وَلَكِنَ كَانَ فِ صَلَالِ بَعِيدِ ﴿ فِ صَلَالٍ بَعِيدِ ﴿

قَالَ لَا تَخْنَصِمُوالَدَى وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِٱلْوَعِيدِ ۞

مَايُبَدَّلُ ٱلْقَوْلُ لَدَى وَمَآ أَنَا بِظَلَّنِهِ لِلْعَبِيدِ

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَنَقُولُ هَلْ مِن مَّزِيدٍ ﴿

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُنَّقِينَ غَيْرَ بَعِيدٍ ﴿

هَندَامَاتُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ٢

مَّنْ خَشِيَ ٱلرَّحْمَلَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ (اللَّهُ

^{[1] (}V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "

Narrated Anas صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! (Enough! Enough!)' " (Sahih Al-Bukhari, Vol.6, Hadîth No.371).

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absolutely free from each and every kind of polytheism).

- 34. "Enter you therein in peace and security this is a Day of eternal life!"
- **35.** There they will have all that they desire and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جدله).
- 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
- 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
- **38.** And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
- 39. So bear with patience (O Muhammad صلى الله عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)^[1].
- **40.** And during a part of the night (also) glorify His praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* optional and additional prayers. And also glorify, praise

ٱدْخُلُوهَا بِسَلَيْمِ ذَالِكَ يَوْمُ ٱلْخُلُودِ ١

لَمُمُ مَّا يَشَآ أُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۞

وَكُمْ أَهۡلَكُنَا مَّلُهُم مِن فَرْدٍهُمۡ أَشَدُّ مِنْهُم بَطْشَا فَنَقَبُواْ فِي الْلِلَدِ هَلْ مِن تَحِيصٍ ۞

إِنَّ فِى ذَلِكَ لَذِكَرَىٰ لِمَنَكَانَ لَهُ, قَلْبُ أَوْاَلُقَى ٱلسَّمْعَ وَهُوَشَهِ عِدُّ ۞

وَلَقَدْ خَلَقْنَا ٱلسَّمَوَاتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَادٍ وَمَامَسَنَايِن لُغُوبٍ ۞

> فَأَصْبِرْعَكَ مَايَقُولُونَ وَسَيِّحْ بِحَمْدِدَنِكَ قَبْلَطْلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ۞

وَمِنَ ٱلَّيْلِ فَسَيِحْهُ وَأَذْبَ رَالسُّجُودِ ١

^[1] (V.50:39).

a) Narrated Qais: Jarîr said, "We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (Fajr) and a prayer before sunset ('Asr), you must do so". 'He then recited Allah's Statement:

[&]quot;And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismā'īl said: "Offer those prayers and do not miss them." (Sahih Al-Bukhari, Vol.1, Hadîth No.529)

b) See the footnote of (V.32:16).

Part 26

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magnify Allâh — Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].

- 41. And listen on the Day when the caller will call from a near place.
- 42. The Day when they will hear As-Saihah (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).
- 43. Verily, We it is Who give life and cause death: and to Us is the final return.
- 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
- 45. We know best what they say. And you (O Muhammad صلى الله عليه وسلم) are not the one to force them (to Belief). But warn by the Qur'an; him who fears My Threat.

Sûrat Adh-Dhâriyât (The Winds that Scatter) LI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By (the winds) that scatter dust.
- 2. And (the clouds) that bear heavy weight of water.
- 3. And (the ships) that float with ease and gentleness.
- 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
- 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانِ قَرِيبِ ١

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بَالْحَقُّ ذَلِكَ يَوْمُ ٱلْخُرُوجِ (أَنَّ)

إِنَّا نَحَنُ ثُعَى ء وَنُمِيتُ وَ إِلَيْنَا ٱلْمَصِيرُ (١٠)

يَوْمَ تَشَقُّونُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَالِكَ حَشْرُ عَلَيْنَاسِيرُ ١

نَّعَنُ أَعْلَرُهِمَا يَفُولُونَ وَمَا أَنتَ عَلَيْهِم بِعَبَّالِ فَذَكِرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعيدِ ١



وألله التخز الريجيج

وَٱلذَّارِئَتِ ذَرُوا ١

فَٱلْحَيْمَاتِ وَقُرَا ١

فَأَلْجُ رِينَتِ يُسْرَا ﴿

فَالْمُفَسِمَت أَمْرًا ١

إِمَّا تُوعَدُونَ لَصَادِقٌ (أَيُّ

receiving the reward or punishment of good or bad deeds) is surely true.

6. And verily, the Recompense is sure to happen.

- 7. By the heaven full of paths,
- 8. Certainly, you have different ideas and the صلى الله عليه وسلم and the Our'ân).
- 9. Turned aside therefrom (i.e. from Muhammad ملى الله عليه وسلم and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).
 - 10. Cursed be the liars
- 11. Who are under a cover heedlessness (think not about the gravity of the Hereafter).
- 12. They ask: "When will be the Day of Recompense?"
- 13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
- 14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"
- 15. Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
- 16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers, See V.2:112).
- 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hopel.

وَانَّ ٱلدِّينَ لَوْفِمٌ ١

وَالسَّمَآءِ ذَاتِ ٱلْحُبُكِ (١)

إِنَّكُو لَفِي قَوْلِ تُحْنَلِفِ ﴿

يُوْفَكُ عَنْهُ مَنْ أَفِكَ ١

فَيْلَ ٱلْحَرَّاصُونَ ١

ٱلَّذِينَ هُمْ فِي غَمْرَ وِسَاهُوكَ ١

يَسْتَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ (أَنَّا

يَوْمَ هُمْ عَلَى ٱلنَّارِيُفْلَنُونَ ﴿

ذُوقُواْ فِنْنَتَكُرُ هَلَاالَّذِى كُنُتُم بِهِ عَسَنَعَ جِلُونَ ﴿ إِنَّا

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّاتِ وَعُيُونِ (اللَّهُ

ءَاخِذِينَ مَا ءَانَنهُمْ رَبُّهُمْ إِنَّهُمْ كَانُواْ فَبْلَ

كَانُواْقِلِيلَامِنَ ٱلَّتِلَمَا يَهْجَعُونَ ١

| Sûrah 5 | 51. Adh | -Dhâriyât | Part | 26 |
|---------|---------|-----------|------|----|
|---------|---------|-----------|------|----|

سورة الذاريات ٥١ الجزء ٢٦

18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.

وَيَا لَأَسْعَارِهُمْ يَسْتَغْفِرُونَ ١

19. And in their properties there was the right of the $S\hat{a}'il$ (the beggar who asks) and the *Mahrûm* (the poor who does not ask others)^[1].

وَفِي أَمْوَ لِهِمْ حَقُّ لِلسَّ آبِلِ وَٱلْمَحْرُومِ ١

20. And on the earth are signs for those who have Faith with certainty.

وَفِي ٱلْأَرْضِ ءَايَنَتُ لِآمُوقِنِينَ ٢

21. And also in your ownselves. Will you not then see?

وَفِيٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ١

22. And in the heaven is your provision, and that which you are promised.

وَفِي ٱلسَّمَآ وِزْوَتُكُو وَمَا تُوعَدُونَ ۞

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ ٱلسَّمَاءِ وَٱلْأَرْضِ إِنَّهُۥلَحَقُّ مِثْلَ مَاۤ أَنَّكُمْ نَطِفُونَ ٢

24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?

هَلْأَنْكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ ٱلْمُكْرَمِينَ إِنَّ

25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَمًا قَالَ سَلَمٌ قَوْمٌ مُنكَرُونَ ۞

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].

فَرَاعَ إِلَى أَهْلِهِ ـ فَجَآءَ بِعِجْلِ سَمِينِ۞

27. And placed it before them, (saying): "Will you not eat?"

فَقَرَّبَهُۥ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ٥

^{[1] (}V.51:19) See the footnote of (V.4:37).

28. Then he conceived fear of them (when they are not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!" | 121

30. They said: "Even so says your Lord. Strily, He is the All-Wise, the All-Knower."

فَأَوْحَسَ مِنْهُمْ خِيفَةً فَالُواْ لَا تَخَفَّ وَبَشَـُرُوهُ بِغُلَيْمِ عَلِيهِ ۞

فَأَقْبَكَتِ أَمْرَأَتُهُ فِي صَرَّوَ فَصَكَّتْ وَجُهَهَا وَقَالَتْ عَجُورُ عَقِيمٌ ٢

قَالُواْ كَذَلِكِ قَالَ رَبُّكِ ۚ إِنَّهُۥهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ۞

Narrated Mu'âwiyah صلى الله عليه وسلم saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] strictly and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (Sahih Al-Bukhari, Vol. 9, Hadith No. 552).

- b) Narrated Abu Hurairah رضى الله عنه. Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' " (Sahih Al-Bukhari, Vol. 4, Hadith No. 467)
- c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه وسلم: The Prophet صلى الله عنه وسلم said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (Sahih Al-Bukhari, Vol. 4, Hadith No. 478)
- d) Narrated Abu Hurairah رضى الله عليه وسلم Allah's Messenger الله عليه وسلم said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (Sahih Al-Bukhari, Vol. 4, Hadith No. 469)

^[1] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

⁽V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (*Tafsîr Al-Qurtubi*).

^[3] (V.51:30)

a) The Statement of Allah عز وجل:

^{&#}x27;Verily, Our Word (Command) unto a thing, when We intend it, is only that We say unto it: "Be!" — and it is.' (V.16:40)

| Sûrah 5 | 1. A | dh-D | hâriyât | Part | 27 |
|---------|------|------|---------|------|----|
|---------|------|------|---------|------|----|

سورة الذاريات ٥١ الجزء ٢٧

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"

32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh)

33. To send down upon them stones of baked clay.

34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).

35. So We brought out from therein the believers.

36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].

37. And We have left there a sign (i.e. the place of the Dead Sea^[1] in Palestine) for those who fear the painful torment.

38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.

41. And in 'Âd (there is also a sign) when We sent against them the barren wind;

* قَالَ فَمَا خَطْبُكُو أَيُّهَا ٱلْمُرْسَلُونَ ١

قَالُوٓ اٰإِنَّا أَزْسِلْنَاۤ إِلَىٰ قَوْمٍ تَحْرِمِينَ ﴿

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينِ

مُسَوَّمَةً عِندَرَبِكَ لِلْمُسْرِفِينَ ﴿ اللَّهُ مُسَرِفِينَ اللَّهُ

فَأَخْرَجْنَامَنَكَانَ فِيهَامِنَ ٱلْمُؤْمِنِينَ ﴿

فَاوَحَدْنَا فِيهَاغَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿

وَتَرَكْنَافِيهَا ءَايَةً لِلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿

وَفِي مُوسَىٰٓ إِذْ أَرْسَلْنَهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانِ مُبِينِ

فَنَوَلَّا بِرُكْنِهِ عَوَقَالَ سَحِرُّ أَوْبَحَنُونٌ ١

فَأَخَذْنَهُ وَجُنُودَهُۥ فَنَبَذْنَهُمْ فِي ٱلْمَيْمَ وَهُوَمُلِيمٌ ۗ

وَفِي عَادِإِذ أَرْسَلْنَاعَلَيْهِمُ ٱلرِّيحَ ٱلْعَفِيمَ ﴿ اللَّهِ مَا لَكُونِهُ مَا لَكُ

رحمة الله (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathir رحمة الله

- 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
- 43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"
- insolently defied 44. But they Command of their Lord, so the Sâ'iqah^[1] overtook them while they were looking.
- 45. Then they were unable to rise up, nor could they help themselves.
- 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were Fâsigûn (rebellious, disobedient to Allâh).
- 47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.
- 48. And We have spread out the earth: how Excellent Spreader (thereof) are We!
- 49. And of everything We have created pairs, that you may remember (the Grace of Allâh).
- 50. So flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him1
- 51. And set not up (or worship not) any other ilâh (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him.

مَانَذَرُمِن شَيْءٍ أَنَتَ عَلَيْهِ إِلَّاجَعَلَتْهُ كَأَلرَّمِيمِ ١

وَفِي ثَمُودَ إِذْ قِيلَ لَمُمْ تَمَنَّعُواْ حَتَّى حِينِ إِنَّا

فَعَتَوْاْعَنْ أَمْرِرَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّعِقَةُ وَهُمْ يَنظُرُونَ ١

فَاٱسْتَطَاعُوا مِن قِيَامِ وَمَاكَانُوا مُننَصِرِينَ ۞

وَقَوْمَ نُوجٍ مِن قَبْلُ إِنَّهُمْ كَانُواْ قَوْمًا فَسِقِينَ ﴿ إِنَّا

وَٱلسَّمَآءَ بَنَيۡنَهَاباً ثَيْدِ وَإِنَّالَمُوسِعُونَ ﴿ إِنَّا لَمُوسِعُونَ ﴿ إِنَّا لَا لَكُوسِعُونَ ﴿ إِنَّا

وَٱلْأَرْضَ فَرَشْنَهَا فَنِعْمَ ٱلْمَنْهِدُونَ ١

وَمِن كُلِّ شَيْءٍ خَلَفْنَا زَوْجَيْنِ لَعَلَّكُوْ نَذَكَّرُ وِنَ ﴿ ثَالَ

فَفُرُوا إِلَى اللَّهِ إِنِّي لَكُرُمِنْهُ نَذِيرٌ مُبِينٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَلَا يَعْمَلُواْ مَعَ اللَّهِ إِلَىٰهَاءَ اخْرَ ۗ إِنِّي لَكُومِنْهُ نَذِيرٌ مُّبِينٌ ١

^{[1] (}V.51:44) Sâ'iqah: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

^[2] (V.51:50) See the footnote of (V.3:85).

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

53. Have they (the people of the past) transmitted this saying to these (Ouraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

صلى الله So turn away (O Muhammad صلى الله عليه وسلم) from them (Quraish pagans), you are not blame-worthy (as you have conveyed Allâh's Message).

55. And remind (by preaching the Qur'an, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.

56. And I (Allâh) created not the inn and mankind except that they should worship Me (Alone).

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

60. Then woe to those who disbelieve (in Oneness - Islâmic Allâh and His Monotheism) from their Day which they have been promised (for their punishment). [1]

كَذَٰ لِكَ مَاۤ أَقَ ٱلَّذِينَ مِن قَبْلِهِم مِن رَّسُولٍ إِلَّا قَالُواْ سَاحُ أَوْبَحَنُونَ أَنَّ

أَتَوَاصَوْابِهِ عَبْلُهُمْ قَوْمٌ طَاعُونَ ٢

فَنُولَ عَنْهُمْ فَكَا أَنتَ بِمَلُومِ

وَذَكِرْ فَإِنَّ ٱلذِّكْرَىٰ نَنفَعُ ٱلْمُؤْمِنِينَ ۞

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنْسَ إِلَّا لِيَعْبُدُونِ ١

مَا أُرِيدُ مِنْهُم مِن رَزْقِ وَمَاۤ أُرِيدُ أَن يُطْعِمُونِ ۞

إِنَّ أَلَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ١

فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُو بَامِّثُلَ ذَنُوبِ أَصْحَبَهُمْ فَلَا سَنَعُجِلُون ١

> فَوَيْلُ لِلَّذِينَ كَفَرُواْ مِن بَوْمِهِمُ ٱلَّذِي ثُوعَدُونَ ١

^{[1] (}V.51:60)

A) See the footnote of (V.3:85).

B) Narrated Anas رَضَى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?" He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides me." (Sahih Al-Bukhari, Vol. 4, Hadith No. 551)

Sûrat At-Tûr (The Mount) LII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the Tûr (Mount)
- 2. And by a Book Inscribed
- 3. In parchment unrolled.
- **4.** And by *Al-Bait-ul-Ma'mûr*¹¹ (the house over the heavens parallel to the *Ka'bah* at Makkah, continuously visited by the angels).
- 5. And by the roof raised high (i.e. the heaven).
- 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
- 7. Verily, the Torment of your Lord will surely come to pass.
 - 8. There is none that can avert it.
- 9. On the Day when the heaven will shake with a dreadful shaking,
- 10. And the mountains will move away with a (horrible) movement.
 - 11. Then woe that Day to the beliers. [2]
 - 12. Who are playing in falsehood^[3].
- 13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
- 14. This is the Fire which you used to belie.



بِ اللَّهُ الرَّهُ إِلرَّهِ

وَالظُّورِ ۞

وَكِتَبِ مَسْطُورِ ۗ

رَقِي مَنشُورِ ٢

وَٱلْبَيْتِ ٱلْمَعْمُودِ ١

وَالسَّقْفِ ٱلْمَرْفُوعِ ۞

وَٱلْبَحْرِٱلْمُسْجُورِ ١

إِنَّ عَذَابَ رَبِكَ لَوَ فِعٌ ﴿

مَّالَهُ,مِن دَافِعِ۞ يَوْمَ نَمُورُ السَّمَآهُ مَوْرًا۞

وَنَسِيرُ ٱلْجِبَالُ سَيْرًا ١

فَوَيْلُ يَوْمَبِدِ لِلْمُكَذِّبِينَ ۞

ٱلَّذِينَ هُمْ فِي خَوْضِ يَلْعَبُونَ ﴿ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

يَوْمَ يُدَغُوكَ إِلَىٰ نَارِ جَهَنَّمَ دَعًا ١

هَندِهِ ٱلنَّارُ ٱلِّي كُنتُه بِهَا تُكَذِّبُونَ ١

^{[1] (}V.52:4) See the footnote of (V.53:12).

^[2] (V.52:11) See the footnote of (V.17:97).

⁽V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

15. Is this magic or do you not see?

16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

17. Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

- 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
- 19. "Eat and drink with happiness because of what you used to do."
- 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eyes.[1]
- 21. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.
- 22. And We shall provide them with fruit and meat such as they desire.
- 23. There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vain talk between them), and free from sin^[2] (because it will be lawful for them to drink).
- 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

أَصْلَوْهَا فَأَصْبُرُوٓا أَوْلَانَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ اِنَّمَا نُعْ وَنَ مَا كُنْتُمْ نَعْمَلُونَ ١

إِنَّ ٱلْمُنَّقِينَ فِي جَنَّتِ وَنَعِيمِ ١

فَنَكِهِينَ بِمَآءَالنَّهُمْ رَبُّهُمْ وَوَقَنْهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ

كُلُواْ وَٱشْرَبُواْ هَنِيتَ أَبِمَا كُنتُرْ تَعْمَلُونَ ١

مُتَكِينَ عَلَىٰ شُرُرِمَّصَفُوفَةً وَزُوَّجَنَاهُ بخُورِعِينِ 🟐

وَٱلَّذِينَ ءَامَنُواْوَٱلَّبَعَنْهُمْ ذُرِّيَّهُمْ بِإِيمَنِٱلْحَفْنَا بهِمْ ذُرِّيَّنَهُمْ وَمَاۤ أَلْنَنَهُم مِّنْ عَمَلِهِ ومِن شَيْءٍ كُلُّ أَمْرِي عِمَا كَسَبَ رَهِينُ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَأَمْدُدْنَهُم بِفَكِهَةٍ وَلَحْمِ مِمَّا يَشْنَهُونَ ١٠

مَنَنْزَعُونَ فِيهَا كَأْسًا لَّا لَغُو فِيهَا وَلَا تَأْثِيرٌ ١

ا وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ

^{[1] (}V.52:20) Hûr. Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of عليه السلام (V.44:54).

⁽V.52:23) See Footnote b, c and d of (V.2:219).

- 25. And some of them draw near to others, questioning.
- 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.
- 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.
- 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."[1]
- 29. Therefore, remind (mankind of ملى الله Islâmic Monotheism, O Muhammad عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.
- على الله 30. Or do they say: "(Muhammad صلى الله is) a poet! We await for him some calamity by time!"
- to صلى الله عليه وسلم 31. Say (O Muhammad them): "Wait! I am with you among the waiters!"
- 32. Do their minds command them this أملى i.e. to tell a lie against you (Muhammad) or are they people transgressing all bounds?
- ملى 33. Or do they say: "He (Muhammad) الله عليه وسلم) has forged it (this Qur'ân)?" Nay! They believe not!
- 34. Let them then produce a recital like unto it (the Qur'an) if they are truthful.
- 35. Were they created by nothing? Or were they themselves the creators?
- 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

وَأَقْلَلَ بَعْضُهُمْ عَلَى بَعْضِ يَسَآ اَلُونَ ١

قَالُوٓ أَإِنَّا كُنَّا فَيْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَمَرَ ﴾ أَللَّهُ عَلَيْمُنَا وَوَقَىٰنَاعَذَابَ ٱلسَّمُومِ ۞

إِنَّاكُنَّا مِن فَبِّلُ نَدْعُوهُ إِنَّهُ اللَّهُ اللَّهِ ٱلْهَ ٱلرَّحِيمُ

فَذَكِرْ فَمَآأَنَتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنِ وَلَا يَعِنُونَ ١

أَمْ مَقُولُونَ شَاعِرُ نَلْزَيْصُ بِهِ - رَبِّ ٱلْمَنُونِ

قُلُ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنِ ٱلْمُتَرَّبَصِينَ ﴿ اللَّهُ مُرَبِّصِينَ ﴿ اللَّهُ

أَمْ تَأْمُرُهُمْ أَخْلُمُهُم بَهَٰذَأَأَمُ هُمْ فَوْمٌ طَاغُونَ ٢

أَمْ يَقُولُونَ نَقَوَّلُهُۥ بَلِلَانُوْمِنُونَ ﴿ إِنَّ اللَّهُ مِنُونَ ﴿ إِنَّ اللَّهُ اللَّهُ مِنْ

فَلْيَأْتُواْ بِعَدِيثِ مِثْلَهِ إِن كَانُواْ صَدِيقِينَ اللَّ

أَمْخُلِقُواْمِنْ غَمْرِشَقِ وَأَمْهُمُ ٱلْخَلِقُوكَ ﴿ إِنَّا لَهُ الْخَلِقُوكَ ﴿ إِنَّا لَا اللَّهُ

أَمْ خَلَقُواْ ٱلسَّمَاوَتِ وَٱلْأَرْضَ بَلِ لَابُوقِنُونَ ١

^[1] (V.52:28) See the footnote of (V.2:165)

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37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

39. Or has He (Allâh) only daughters and you have sons?

ملى الله 40. Or is it that you (O Muhammad ملى الله ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

41. Or that the Ghaib (Unseen) is with them, and they write it down?

42. Or do they intend a plot (against you O Muhammad أصلى الله عليه وسلم? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!

43. Or have they an ilâh (a god) other than Allah? Glorified be Allah from all that they ascribe as partners (to Him)^[1]

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) [2] before أَمْ عِندَهُمْ خَزَ آِن رَبِّكَ أَمْهُمُ ٱلْمُصِيِّطِرُونَ ٢

أُمْ لَهُمْ سُلَوٌ يُسْتَمِعُونَ فِيدٍ فَلْيَأْتِ مُسْتَمِعُهُمُ بسُلطَن مُبِينِ ﴿ اللَّهُ

أَمْ لَهُ ٱلْمِنْتُ وَلَكُمُ ٱلْمِنْوُنَ ٢

أَمْ تَسْنَاكُهُمْ أَجْرًا فَهُم مِن مَّغْرَمِ مُّثْقَلُونَ ١

أُمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكُنْبُونَ ﴿

أَمْرُ بِدُونَ كَيْدَأَفَالَذِينَ كَفَرُواْ هُوُالْمَكِدُونَ ٢

أَمْ لَمُنْمُ إِلَنَّهُ عَيْرُ اللَّهِ سُبْحَن اللَّهِ عَمَّا يُشْرِكُونَ ﴿ إِنَّا اللَّهِ عَمَّا يُشْرِكُونَ ﴿ إِنَّا

وَإِن رَوْاْ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطَا يَقُولُواْ سَحَابٌ مِّرْكُومٌ ١

فَذَرْهُمْ حَتَّى يُلَاقُواْ يَوْمَهُمُ الَّذِي فِيهِ يُضْعَقُونَ (3)

يُوْمَ لَا يُغْنَى عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَاهُمْ يُصَرُونَ إِنَّ

وَ إِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَلِكَ وَلَيكِنَّ أَكْثَرُهُمُ لَا يَعْلَمُونَ ١

^{[1] (}V.52:43)

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

⁽V.52:47) See the footnote (B) of (V.6:93).

this; but most of them know not. (Tafsir At-Tabarî).

- ملى 48. So wait patiently (O Muhammad (الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes^[1]; and glorify the Praises of your Lord when you get up from sleep.
- 49. And in the nighttime also glorify His Praises — and at the setting of the stars. [2]

وَٱصْبِرْلِحُكْمِرَيِّكَ فَإِنَّكَ بِأَعْيُنِكَ أَوَسَيِّحْ بِحَمْدِرَبِّكَ حِينَ نَقُومُ ١

وَمِنَ ٱلَّيْلِ فَسَبِّحَهُ وَإِذْ بِنَرَ ٱلنَّجُومِ ١

Sûrat An-Najm (The Star) LIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the star when it goes down (or vanishes).
- 2. Your companion (Muhammad صلى الله على الله اعليه وسلم) has neither gone astray nor has erred.
 - 3. Nor does he speak of (his own) desire.
 - 4. It is only a Revelation revealed.
- 5. He has been taught (this Qur'an) by one mighty in power [Jibrîl (Gabriel)].
- 6. One free from any defect in body and mind then he (Jibrîl - Gabriel in his real shape as created by Allah) rose and became stable.
- 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir)
- 8. Then he [Jibrîl (Gabriel)] approached and came closer,
- 9. And was at a distance of two bows' length or (even) nearer.



وألله الزَّحْمُرُ الرِّحِيكِ

وَٱلنَّجْمِ إِذَاهُوَىٰ ١

مَاضَلَ صَاحِبُكُو وَمَاغُويُ ٥

وَمَا يَنطِقُ عَنِ ٱلْمُوَيِّ ٢

إِنْ هُوَ إِلَّا وَحَيٌّ يُوحَىٰ ١ عَلَّمَهُ شَدِيدُ ٱلْقُوكِي ١

ذُو مرَّ قِفَاسْتَوَىٰ ٢

وَهُوَياً لأُفْقِياً لأَغْلَىٰ ﴿

مُرِّدَنَافَنَدَكَ ﴿ اللهُ
فَكَانَ قَابَ قَوْسَيْنِ أَوْأَدْنَى ١

^[1] (V.52:48) See the footnote of (V.3:73).

⁽V.52:49) It is said that glorifying Allah's Praises here means: all the five compulsory and additional Nawafil prayers.

10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام (whatever He revealed.

11. The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the *Mi'râj*: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مِ مَا أَوْحَىٰ ١

مَاكَذَبَٱلْفُؤَادُمَارَأَيَ ١

أَفَتُمُنُرُونَهُ,عَلَىٰ مَايَرَىٰ ١

[1] (V.53:12) Al-Mi'râj (i.e. Ascent of Prophet Muhammad صلی الله علیه وسلم to the heavens with his body and soul (بالزوح و الجسم).

Narrated Malik bin Sa'sa'ah صلى الله عليه وسلم The Prophet رضى الله عنه said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Burâq, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, ضلی الله 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلی الله 'The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad الله عليه وسلم. It was asked, 'Has he been sent for?' He said, 'Yes.'It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muhammad سلي الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers." Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mûr* (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is AI-Bait AI-Ma'mûr where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul Muntaha (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its Nabiq fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about

| Sûrah 53. An-Najm Part 27 719 | سورة النجم ٥٣ الجزء ٢٧ 9 |
|---|---|
| 13. And indeed he (Muhammad صلى الله عليه) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time). | وَلَقَدُرَهَاهُ نَزْلَةً أُخْرَىٰ ٢ |
| 14. Near <i>Sidrat-ul-Muntaha</i> (a lote-tree of the utmost boundary over the seventh haven beyond which none can pass). | عِندَسِدُرَةِ ٱلْمُنتَعَىٰ ٢ |
| 15. Near it is the Paradise of Abode. | عِندَهَاجَنَّةُ ٱلْمَأْوَىٰ ﴿ |
| 16. When that covered the lote-tree which did cover it! [1] | عِندَهَاجَنَةُ ٱلْمَأْوَىٰ ۞ إِذْ يَغْشَى ٱلسِّدْرَهَ مَا يَغْشَىٰ ۞ |
| 17. The sight (of Prophet Muhammad صلی of turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). | مَازَاعَ ٱلْبِصَرُ وَمَاطَغَىٰ ۞ |
| 18. Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh). | لَقَدُّرَأَىٰ مِنْ ءَايَتِ رَبِّهِ ٱلْكُبَرِيَّ ۞ |
| 19. Have you then considered $Al-L\hat{a}t$, and $Al-Uzz\hat{a}$ (two idols of the pagan Arabs) [2] | أَفَرَءَيْثُمُ ٱللَّنتَ وَٱلْعُزَّىٰ ۞ |
| | |

20. And *Manât* (another idol of the pagan Arabs), the other third?

21. Is it for you the males and for Him the females?

22. That indeed is a division most unfair!

the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced it to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger

those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are

single good deed as if it were ten good deeds." (Sahih Al-Bukhari, Vol.4, Hadîth No.429). [1] (V.53:16) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathir).

decreed My Obligation and have reduced the burden on My slaves, and I shall reward a

(V.53:19) See the footnote (A) of (V.2:219).

- 23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
 - 24. Or shall man have what he wishes?
- 25. But to Allah belongs the (Hereafter) and the first (the world).
- 26. And there are many angels in the whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.
- 27. Verily, those who believe not in the name the angels with female Hereafter. names.
- 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
- 29. Therefore withdraw (O Muhammad from him who turns away from (صلى الله عليه وسلم Our Reminder (this Qur'an) and desires nothing but the life of this world.
- 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
- 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- 32. Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and Al-Fawâhish (illegal sexual intercourse) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So

إِنْ هِيَ إِلَّا أَشَمَاءٌ سُمِّيتُهُ وَهَا أَنتُمْ وَءَابَآ وَكُمُ مَّا أَنزَلَ ٱللَّهُ بِهَامِن سُلْطَنَ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ وَلَقَدْجَآءَهُم مِن زَبِّهِمُ ٱلْمُدُيِّ

> أَمْ لِلْإِنسَانِ مَاتَمَنَّى ١ فَلَيْهِ ٱلْآخِرَةُ وَٱلْأُولَى ١

 وَكَرِمِن مَّلَكِ فِي ٱلسَّمَوَ تِ لَاتُغْنِي شَفَعَ نُهُمْ شَتَّا إِلَّا مِنْ بَعْدِ أَن يَأْذَنَ أَللَّهُ لِمَن يَشَآءُ وَيَرْضَى ٢

> إِنَّالَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْلَتِهَكَةَ تَسْمِدَ ٱلْأَنْقُ ٢

وَمَا لَمُهُ بِهِ عِنْ عِلْمِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنُّ وَإِنَّ ٱلظَّنَّ لَايُغَنِي مِنَ ٱلْحَقِّ شَيِّئًا ﴿ اللَّهِ مِنَ ٱلْحَقِّ شَيِّئًا ﴿ اللَّهِ مِنْ الْحَقِّ شَيِّئًا

فَأَعْرِضْ عَن مَّن تَوَلَّى عَن ذِكْرَ نَاوَلَوْ مُرد إلَّا ٱلْحَيَوْةَ ٱلدُّنِيا شَ

ذَاكَ مَبْلَغُهُ مِنَ ٱلْعِلْمُ إِنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ـ وَهُوَاعَلَمُ بِمَن ٱهْتَدَىٰ ٢

وَلِلَّهِ مَا فِي ٱلسَّكَوَتِ وَمَا فِي ٱلْأَرْضِ لِيَجْزِيَ ٱلَّذِينَ أَسَتُوابِمَاعَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ٢

ٱلَّذِينَ يَعْتَنِبُونَ كَبُيِّرَا لَإِثْرِ وَٱلْفَوَحِشَ إِلَّا ٱللَّهُمُّ إِنَّ رَبَّكَ وَسِعُ ٱلْمَغْفِرَةِ هُوَأَعْلَرُبكُرْ إِذْ أَنشَأَ كُمْ مِّكَ ٱلْأَرْضِ وَإِذْ أَنتُدَا جِنَّةٌ فِي بُطُونِ أُمَّهَا يَكُمُّ فَلَا تُرَكُّو ۚ أَأَنفُسَكُمْ هُوَ أَعْلَمُ بِمَن ٱتَّفَيَّ ﴿ إِنَّ اللَّهُ مِن التَّفَيِّ إِنَّ ﴾

| Sûrah | 53. | An-Najm |
|-------|-----|---------|
| | 55. | 4 Z 2 |

V.2:2)].

Part 27

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ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See

33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).

34. And gave a little, then stopped (giving)?

35. Is with him the knowledge of the Unseen so that he sees?

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

38. That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does (good or bad). [1]

40. And that his deeds will be seen.

41. Then he will be recompensed with a full and the best recompense. [2]

42. And that to your Lord (Allâh) is the End (Return of everything).

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

44. And that it is He (Allâh) Who causes death and gives life.

أَفَرَءَ بِنَ ٱلَّذِي تَوَلَّىٰ ١

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰۤ ۞

أَعِندَهُ، عِلْمُ ٱلْغَيْبِ فَهُو يَرَى ١

أَمْ لَمْ يُنِتَأْبِمَا فِي صُحُفِ مُوسَىٰ ٢

وَإِبْرُهِيمَ ٱلَّذِى وَفَّى ﴿

أَلَّا نَزِرُ وَاذِرَهُ يُوذِرَأُخْرَىٰ اللَّهُ

وَأَن لَّيْسَ لِلْإِنسَننِ إِلَّا مَاسَعَىٰ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَأَنَّ سَعْيَهُ, سَوْفَ بُرَىٰ

ثُمَّ يُعْزَنهُ ٱلْجَزَّآءَ ٱلْأَوْفَ ١

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ١

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ١

وَأَنَّهُ مُوَا مَاتَ وَأَحْيَا ١

^{[1] (}V.53:39) Narrated Abû Hurairah رضى الله عنه وسلم Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous Sadaqah (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."

⁽Sahih Muslim. The Book of Wasâyâ (Wills and Testaments).

^{[2] (}V.53:41) See the footnote (A) of (V.6:61).

| ûrah 53. An-Najm | Part 27 | 722 | الجزء ۲۷ | سورة النجم ٥٣ |
|-------------------------------------|-------------------|--------|------------|--|
| 45. And that He (All le and female, | âh) creates the p | oairs, | ا نئن © | وَأَنَّهُ,خَلَقَ الزَّوْجَيْنِ الذَّكَرُوَ ٱلْأَ |
| | | | | |

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.

Sûrah 53. An-Najm

male and female,

- 47. And that upon Him (Allâh) is another bringing forth (Resurrection).
- 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
- 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
- 50. And that it is He (Allâh) Who destroyed the former 'Âd (people),
- 51. And Thamûd (people): He spared none of them.
- 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].
- 53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].
- 54. So there covered them that which did cover (i.e. torment with stones).
- 55. Then which of the Graces of your Lord (O man!) will you doubt?
- is a (صلى الله عليه وسلم Muhammad) is a warner (Messenger) of the (series of) warners (Messengers) of old.[1]
 - 57. The Day of Resurrection draws near.
- 58. None besides Allâh can avert it (or advance it or delay it).
- 59. Do you then wonder at this recitation (the Qur'an)?

مِن نَطْفَةِ إِذَا تُمُنَّىٰ ﴿ إِنَّا لَكُنَّ مِنْ لَكُمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿

وَأَنَّهُ مُواَعْنَى وَأَقَّنَّى ١

وَأَنَّهُ مُورَبُّ الشِّعْرَىٰ اللَّهِ

وَأَنَّهُ وَأَهْلَكَ عَادًا ٱلْأُولَى ١

وَثَمُودِ أَفَا أَبْقَى ١

وَقَوْمَ نُوجِ مِن قَبْلِ إِنَّهُمْ كَانُواهُمْ أَظْلَمُ وَأَطْغَىٰ (أَنَّكُ

وَٱلْمُوْ لَيْفِكُهُ أَهْوَىٰ ١

فَعَشَهُا مَاعَشَىٰ ١

فَأَى وَالْآءِ رَبِّكَ لَتَمَارَيٰ ١

هَٰذَانَذِيرٌ مِنَ ٱلنُّذُرِ ٱلأُولَةِ ١

أَرْفَتِ ٱلْأَرْفَةُ (١٠) لَيْسَ لَهَا مِن دُونِ أَللَّهِ كَاشِفَةُ ١

أَفِينَ هَاذَا ٱلْحَدِيثِ تَعْجَبُونَ (٢)

^[1] (V.53:56) See the footnote of (V.2:252).

60. And you laugh at it and weep not,

- **61.** Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
- **62.** So fall you down in prostration to Allâh and worship Him (Alone).

وَقَنْمَكُونَ وَلَانَتِكُونَ۞ وَأَنتُمْ سَنِيدُونَ۞

فَأَنْجُدُوالِلَّهِ وَأَعْبُدُوا ١

Sûrat Al-Qamar (The Moon) LIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى to show them a miracle, so he showed them the splitting of the moon).[1]
- 2. And if they see a sign, they turn away, and say: "This is continuous magic."
- 3. They belied (the Verses of Allâh this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).
- 4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),
- 5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.
- 6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.
- 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad.



بِنْ إِلَيْحِيَالِ إِلَّهُ الْأَخْزِ الْرَحِيَةِ

أَفْتَرَبَتِ ٱلسَّاعَةُ وَأَنشَقَ ٱلْفَحَرُ ١

وَإِن يَرَوْا ءَايَةً يُعْرِضُواْ وَيَقُولُواْ سِحْرٌ مُسْتَعِرُ ۖ ۞

وَكَذَّبُواْوَانَّبَعُوَا أَهُوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْنَفِرُ ۞

> وَلَقَدْ جَاءَهُم مِنَ ٱلأَنْبَاءَ مَافِيهِ مُزْدَجَدُ ۞

حِكْمَةُ أَبَلِغَةٌ فَمَاتَغَنِ ٱلنَّذُرُ ۞

فَنَوْلَ عَنْهُمُ يُوْمَ يَــدْعُ ٱلدَّاعِ إِلَىٰ شَيْءِ نُكُرٍ ۞

خُشَعًا أَبْصَنُرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِكَأَتَهُمْ جَرَادٌمُنْتَشِرٌ ﴿

^{[1] (}V.54:1) Narrated Anas ضلى الله عنه. The people of Makkah asked the Prophet صلى الله عليه to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahih Al-Bukhari, Vol.6, Hadîth No.390).

- 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."
- 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
- 10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"
- 11. So We opened the gates of the heaven with water pouring forth.
- 12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.
- 13. And We carried him on a (ship) made of planks and nails,
- 14. Floating under Our Eyes: a reward for him who had been rejected!
- 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?
- 16. Then how (terrible) was My Torment and My Warnings?
- 17. And We have indeed made the Our'an easy to understand and remember; then is there any one who will remember (or receive admonition)?
- 18. 'Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?
- 19. Verily. We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
- 20. Plucking out men as if they were uprooted stems of date-palms.
- 21. Then, how (terrible) was My Torment and My Warnings?

مُهطِعِينَ إِلَى ٱلدَّاجَ يَقُولُ ٱلْكَفِرُونَ هَذَا يَوْمُ عَيِيرٌ ﴿ ١

﴿كَذَّبُتْ قَبْلَهُمْ قَوْمُ نُوجٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَعِنُونٌ وَٱزْدُجِرَ ١

فَدَعَا رَبُّهُ وَأَنِّي مَغْلُوبٌ فَٱنْصِرْ ١

فَفَنَحْنَا أَبُوكِ ٱلسَّمَاءِ بِمَاءِ مُنْهُمِرِ ١

وَفَجِّرْنَاٱلْأَرْضَعُيُونَافَٱلْنَعَىٱلْمَآءُعَلَىٓأَمْر فَدُفَدُرَ شَ

وَحَمَلْنَهُ عَلَىٰ ذَاتِ أَلْوَيجٍ وَدُسُرِ ١

تَعْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ إِنَّ ا

وَلَقَدَ تَرَكُنَهُآءَايَةُ فَهَلْ مِن مُذَّكِرِ ١

فَكُنْفَ كَانَ عَذَابِ وَنُذُر ١

وَلَقَدْيَسَرْنَا ٱلْقُرْءَانَ لِلذِّكْرِفَهَلْ مِن مُّذَّكِرِ ١

كَذَّبَتْ عَادُّفُكِيفَ كَانَ عَذَابِي وَنُذُرِ ١

إِنَّا أَرْسَلْنَاعَلَيْهُمْ رِيحَاصَرْصَرًا فِيَوْمِ نَحْسِ مُّسْتَمَرِّ ﴿

تَنزعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَعْلَ مُنقَعِرُ ﴿

فَكَيْفَكَانَ عَذَابِي وَيُذُرِ ١

- 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- 23. Thamûd (people also) belied the warnings.
- 24. And they said: "A man, alone among us shall we follow him? Truly then we should be in error and distress (or madness)!"
- 25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"
- **26.** Tomorrow they will come to know who is the liar, the insolent one!
- 27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه], and be patient!
- 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).
- 29. But they called their comrade and he took (a sword) and killed (her).
- **30.** Then, how (terrible) was My Torment and My Warnings?
- 31. Verily, We sent against them a single Saihah (torment awful cry), and they became like the stubble of a fold-builder.
- 32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- 33. The people of Lût (Lot) belied the warnings.
- 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night,

وَلَقَدْ يَتَرُنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلُ مِن مُذَّكِرِ ١

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ١

فَقَالُوَّالَٰبَشُرُا يَنَّاوَحِدَانَّتَيِّعُهُۥ إِنَّا إِذَا لَفِي ضَلَالِ وَسُعُرِ ۞

ٱءُلِقِيَ ٱلذِّكْرُعَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَكَذَابُ أَشِرٌ ۞

سَيَعْلَمُونَ عَدَامَنِ ٱلْكَدَّابُ ٱلْأَيْرُ

إِنَّا مُرْسِلُوا ٱلنَّافَةِ فِنْنَةً لَّهُمْ فَأَرْتَقِبْهُمْ وَأُصْطَيْرِ ١

وَنَيِنْهُمْ أَنَّالْمَاءَقِسْمَةُ لِيَنَّهُمْ كُلُ شِرْبِ تُعْضَرُّ

فَنَادَوْا صَاحِبُهُمْ فَنَعَاطَىٰ فَعَفَرَ ١

فَكَيْفَكَانَ عَذَافِ وَنُذُرِ

إِنَّا أَرْسَلْنَاعَلَيْهِمْ صَيْحَةُ وَحِدَةً فَكَانُواْ كَهَشِيمِ ٱلْمُخْطِرِ ۞

وَلَقَدْ يَنَرَّنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُدَّكِرٍ ١

كَذَّبَتْ قَوْمُ لُوطٍ بِٱلنُّذُرِ ﴿

إِنَّا أَوْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُوطِّةٍ نِّخَيْنَ نَهُمُ يِسَحَرِ ۞

- 35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).
- 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
- 37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saving) "Then taste you My Torment and My Warnings."
- 38. And verily, an abiding torment seized them early in the morning.
- 39. "Then taste you My Torment and My Warnings."
- 40. And indeed. We have made the Qur'an easy to understand and remember: then is there any that will remember (or receive admonition)?
- 41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].
- 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).
- 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed)? Or have you an immunity (against Our Torment) in the Divine Scriptures?
- 44. Or say they: "We are a great multitude, victorious.?"
- 45. Their multitude will be put to flight, and they will show their backs.
- 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

نَعْمَةُ مِنْ عِندِنَا كَذَاكَ نَجْزِي مَن شَكَرَ الْكَ الْمُ

وَلَقَدْ أَنَذَرَهُم بَطْشَ تَنَافَتُمَارَوْا بِٱلنَّذُر ا

وَلَقَدُ زَوَدُوهُ عَنضَيْفِهِ عَظَمَسْنَاۤ أَعْيُنَهُمْ فَذُوقُواْ عَذَابِي وَبُذُر شَ

وَلَقَدْ صَبَّحَهُم بُكُرَةً عَذَابٌ مُستَقِرٌ ﴿

فَذُوقُواْ عَذَابِي وَنُذُر الله

وَلَقَدْ يَسَرِّنَاٱلْقُرْءَانَ لِلذِّكْرِفَهَلْ مِن مُذَّكِرِ ٢

وَلَقَدْ حَآءَ ءَالَ فَرْعَوْنَ ٱلنَّذُرُ ١

كَذَّبُواْ بِكَايِتِنَاكُلِهَا فَأَخَذْنَاهُمُ أَخْذَعَ بِرِثُمُّ قَنَدِرِ ٢

ٱكْفَارُكُوْخِيْرُ مَنْ أُولَتِهِكُوْ أَمْلِكُمْ بَرَآءَةٌ فِ الزُّبُرُ ١

أَمْ يَقُولُونَ نَعَنُ جَمِيعٌ مُنْكَصِرٌ ﴿

سَيُهُرَمُ ٱلْجَمَعُ وَيُولُونَ ٱلدُّبُرُ ١

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ وَأَمَرُ ١

- 47. Verily the Mujrimûn (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
- 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"
- 49. Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees — Al-Lauh Al-Mahfûz).
- 50. And Our Commandment is but one as the twinkling of an eye.
- 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?
- 52. And everything they have done is noted in (their) Records (of deeds).
- 53. And everything, small and big, is written down (in Al-Lauh Al-Mahfûz already beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22 and its footnote).
- 54. Verily, The Muttaqûn (the pious. see V.2:2), will be in the midst of Gardens and Rivers (Paradise).
- 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sûrat Ar-Rahmân (The Most Gracious) LV

In the Name of Allâh the Most Gracious, the Most Merciful.

- The Most Gracious (Allâh)!
- 2. He has taught (you mankind) the Our'an (by His Mercy).

إِنَّ ٱلْمُجْرِمِينَ فِي ضَلَالِ وَسُعُرِ ﴿ إِنَّا الْمُحْرِ الْإِنَّا

يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِ هِمْ ذُوقُواْ

إِنَّاكُلُّ شَيْءِ خَلَقْنَهُ بِقَدَرِ النَّا

وَمَآ أَمْرُنَآ إِلَّا وَحِدَّةً كَلَمْجٍ بِٱلْبَصَرِ ﴿ ٢

وَلَقَدْ أَهْلَكُنَّ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِر شَ وَكُلُّ شَيْءٍ فَعَـ لُوهُ فِي ٱلزُّبُرِ ﴿

وَكُلُّ صَغِيرِ وَكِبِيرِ مُسْتَطَرُ ١

إِنَّ ٱلْمُنْقِينَ فِي جَنَّتِ وَنَهُرِ (اللَّهُ

فِمَقْعَدِصِدْقِ عِندَمَلِيكِ مُقْنَدِرِ ١١٥



_ أللَّهُ ٱلرَّحْنَزُ الرِّحِيكِ

عَلَّمَ ٱلْقُرْءَانَ ١

^[1] (V.54:48) See (V.25:34) and the footnote of (V.17:97).

- 3. He created man.
- 4. He taught him eloquent speech.
- 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
- 6. And the herbs (or stars) and the trees both prostrate themselves (to Allah See V.22:18). (Tafsir Ibn Kathir)
- 7. And the heaven: He has raised it high, and He has set up the Balance.
- **8.** In order that you may not transgress (due) balance.
- **9.** And observe the weight with equity and do not make the balance deficient.
- 10. And the earth: He has put down (laid) for the creatures.
- 11. Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).
- 12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
- 13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 14. He created man (Adam) from sounding clay like the clay of pottery.
- 15. And the jinn: He created from a smokeless flame of fire.
- 16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
- 18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

خَلَقَ ٱلْإِنسَدنَ ۞ عَلَمَهُ ٱلْبَيَانَ ۞ ٱلشَّمْسُ وَٱلْفَيَرُ مِحْسَبَانِ ۞

وَٱلنَّجْمُ وَٱلشَّجَرُيسَجُدَانِ ٢

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَاتَ ٥

أَلَّا نَطْغَوْا فِي الْمِيزَانِ ﴿

وَأَقِيمُوا اَلْوَزْتَ بِالْقِسْطِ وَلَا تُحْيِّرُواْ الْمِيزَانَ ﴿ ﴾

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۞

فِيهَا فَنَكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ١

وَٱلْحَبُّ ذُواَلْعَصْفِ وَالرَّيْحَ انُ ۞

فَيِأَيِّ ءَالآءِ رَبِّكُمَا تُكَدِّبَانِ ﴿

خَلَقَ ٱلْإِنسَانَ مِن صَلْصَـٰ لِكَٱلْفَخَـادِ اللهِ

وَخَلَقَٱلْحَآنَّ مِن مَّادِجٍ مِن نَّادِ ۞

فَيِأَيَّ ءَالَّآءِ رَبِّكُمَاتُكَذِّ بَانِ ١

رَبُ ٱلْمُشْرِقَيْنِ وَرَبُ ٱلْغَرِّبَيْنِ ﴿

فَهِأَيَ، الآءِ رَبِيكُمَا تُكَذِّبَانِ ٢

- 19. He has let loose the two seas (the salt and fresh water) meeting together.
- **20.** Between them is a barrier which none of them can transgress.
- 21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 22. Out of them both come out pearl and coral.
- 23. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 24. And His are the ships going and coming in the seas, like mountains.
- 25. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 26. Whatsoever is on it (the earth) will perish.
- 27. And the Face of your Lord full of Majesty and Honour will remain forever.
- 28. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
- **30.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 31. We shall attend to you, O you two classes (jinn and men)!
- 32. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!
- 34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

مَرَجَ ٱلْبَحْرَيْنِ يَلْنَقِيَانِ ۞

يَيْنَهُمَا بَرْزَخُ لَا يَبْغِيَانِ

فَبِأَيْ اللَّهِ رَبِّكُمَا تُكَذِّبَانِ

يَغُرُجُ مِنْهُمَا ٱللَّوْلُو وَٱلْمَرْجَاكُ

فَيِأَيِّ ءَالآءِ رَيِّكُمَا ثُكَذِّ بَانِ

وَلَهُ ٱلْجَوَارِ ٱلْمُنْتَاتُ فِ ٱلْبَحْرِكَٱلْأَعْلَمِ ۞

فَبِأَيْءَ الآءِ رَبِّكُمَا نُكَذِّ بَانِ

كُلُّ مَنْ عَلَيْهَا فَانِ ١

وَيَبْغَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَالِ وَٱلْإِكْرَامِ ۞

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

يَسْتَلُهُ,مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ كُلِّ يَوْمٍ هُوَ فِ شَأْنِ ١٠

فَإِلَيْءَ الآهِ رَيْكُمَا تُكَذِّبَادِ ٢

سَنَقْرُغُ لَكُمْ أَيُّهُ ٱلنَّقَلَانِ ﴿

فَيِأَيّ ءَالآهِ رَبِّكُمَا تُكَذِّبَانِ ٢

يَمَعْمَرَالِمِينَ وَٱلإِندِ إِنِ اَسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ اَلسَّمَوَتِ وَٱلأَرْضِ فَانفُذُوأَ لَانتُفُذُون إِلَّا لِسُلْطَنِ (ﷺ

فَيِأَيْءَ الآهِ رَيْكُمَا تُكَذِّبَادِ ٢

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide—[See V.70:8]

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

39. So on that Day no question will be asked of man or jinni as to his sin, (because they have already been known from their faces either white (dwellers of Paradise—true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals).

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

44. They will go between it (Hell) and the fierce boiling water!

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

46. But for him who^[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ^[2]

يُرْسَلُ عَلَيْكُمُ الشُوَاظُ مِن نَارٍ وَنُحَاسُ فَلَا تَنكَصِرَانِ

فَيِأْيَ ءَالآهِ رَبِّكُمَا تُكَذِّبَانِ

فَإِذَا ٱنشَقَّتِٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ

فَيِأَيّ ءَالآءِ رَيِّكُمَا ثُكَذِّ بَانِ

فَيُوْمَ إِذِلَّا يُسْتَلُعَنَ ذَلْبِهِ ۚ إِنسُّ وَلَاجَ مَانٌّ ۗ

فِإَيَّ ءَالَّاءِ رَبِّكُمَا تُكَذِّبَانِ ٢

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَهُمْ فَبُؤُخَذُ بِٱلنَّوَصِى وَٱلْأَقْدَامِ ﴿

فَيِأَيِّ ءَا لَآءِ رَبِّكُمَا ثُكَذِّبَانِ ٢

هَٰذِهِۦجَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَاٱلْمُجُرِمُونَ ٢

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ عَانِ اللهَ

فَإِلَيَّ وَالْآهِ رَبِّكُمَا ثُكَدِّ بَانِ ١

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ عَنَانِ اللهُ

^{[1] (}V.55:46): The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم, and abstain from all kinds of sin and evil deeds prohibited in Islâm.
[2] (V.55:46) See the footnote of (V.23:60).

| Sûrah | 55 | Ar-Rahmân Pa | rt 27 |
|-------|-----|-------------------|-------|
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47. Then which of the Blessings of your Lord will you both (inn and men) deny?

- 48. With spreading branches.
- 49. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 50. In them (both) will be two springs flowing (free).
- 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **52.** In them (both) will be every kind of fruit in pairs.
- 53. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
- 55. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 56. Wherein both will be Qâsirât-ut-Tarf females (wives) restraining their [chaste glances, desiring none except their husbands. with whom no man or jinni has had tamth[1] before them
- 57. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 58. (In beauty) they are like rubies and coral.
- 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **60.** Is there any reward for good other than good?
- 61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيْءَ الآهِ رَبِّكُمَا ثُكَدِّبَانِ

ذُوَاتَا أَفْنَانِ ٢ فَيَأَى مَا لَآهِ رَبُّكُمَا ثُكَدِّ بَانِ اللَّهِ

فهماعَيْنَانِ تَجْرِيَانِ (١)

فِأَىءَ الآءِ رَبِّكُمَا تُكَدِّبَانِ ١

فِيهِمَامِن كُلِّ فَكِكَهَ فِي زَوْجَانِ (اللهُ

فِيأَي ءَالَآءِ رَبُّكُمَا تُكَدِّبَانِ ٢

مُتَّكِئِينَ عَلَىٰ فُرُشِ بَطَآبِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى ٱلْجَنَّنَيْنِ دَانِ إِنَّ

فَبِأَى ءَالآءِ رَبِّكُمَا تُكَدِّبَانِ ٥

فهنَّ قَصِرَتُ ٱلطَّرْفِ لَرْيَطْمِثْهُنَّ إِنْسُ فَبْلَهُمْ وَلَاعَانَ اللهُ

فَيَأَى ءَالَآءِ رَبُّكُمَا تُكَذِّبَان ١

كَأُنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ١

فَيأَيَّءَ الآءِ رَيِّكُمَا تُكَذِّبَانِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

هَلْجَزَآءُ ٱلْإِحْسَنِ إِلَّا ٱلْإِحْسَنُ ١

فَأَيْ ءَالَّاهِ رَتَّكُمَا تُكَذِّيَانِ اللَّهِ

^{[1] (}V.55:56): Tamth means: Opening their hymens with sexual intercourse.

| Sûrah | 55 | Ar. | Rahmân | Part | 27 |
|-------|-----|-----|----------|------|----|
| Suran | 22. | Ar- | -Kanınan | гагі | 41 |

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62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

66. In them (both) will be two springs gushing forth.

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

68. In them (both) will be fruits, and date-palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

70. Therein (Gardens) will be Khairâtun-Hisân [fair (wives) good and beautiful];

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. $H\hat{u}r^{[1]}$ (beautiful, fair females) guarded in pavilions;

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

74. With whom no man or jinni has had $tamth^{(2)}$ before them.

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

وَمِن دُونِمِ مَاجَنَّنَانِ ١

فِيأَي ءَالآءِ رَيْكُمَا ثُكَذِبَادِ ١

مُدْهَامِّتَانِ ١

فَيِأَيَّ ءَا لَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥

فِيهِ مَا عَيْمَانِ نَضَّاخَتَانِ ١

فَيِأَيِّ ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ ١

فِيهِمَافَكِكُهُ أُوكَعُلُّ وَرُمَّانٌ ﴿

فَيِأَيْءَ الآهِ رَبِّكُمَا تُكَذِّبَانِ ﴿

فِيهِنَّ خَيْرَتُ حِسَانٌ ﴿

فَيِأَيّ ءَالَآءِ رَبِّكُمَاتُكَذِّبَانِ ۞

حُورٌ مَّ فَصُورَتُ فِي ٱلْخِيَامِ ١

فِأَيْءَ الآءِ رَبِّكُمَا تُكَذِّبَانِ

لَمْ يَطْمِثْهُنَّ إِنسٌ فَبْلَهُمْ وَلَاجَآنٌ ﴿ اللَّهِ اللَّهِ مَا لَاجَآنٌ ﴿ اللَّهُ

فَإِلَيَّ ءَالْآءِرَيِّكُمَا ثُكَذِّبَانِ ۞

مُتَكِينَ عَلَى رَفْرَفٍ خُصْرِوَعَبْقَرِيٍّ حِسَانٍ ١

فَهَأَي ءَالآءِ رَيِّكُمَا ثُكَذِّ بَانِ

نَبْرَكَ أَسْمُ رَبِّكَ ذِى ٱلْجَلَالِ وَٱلْإِكْرَامِ ٢

^[1](V.55:72) See footnote of (V.52:20).

⁽V.55:74) Tamth means: Opening their hymens with sexual intercourse.

Sûrat Al-Wâgi'ah (The Event) LVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the Event (i.e. the Day of Resurrection) befalls.
- 2. And there can be no denial of its befalling.
- 3. Bringing low (some those who will enter Hell) Exalting (others those who will enter Paradise). [Tafsir Ibn Kathir]
- 4. When the earth will be shaken with a terrible shake.
- 5. And the mountains will be powdered to dust.
- 6. So that they will become floating dust particles.
 - 7. And you (all) will be in three groups.
- 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).
- 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).
- 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise).
 - 11. These will be the nearest (to Allâh).
 - 12. In the Gardens of Delight (Paradise).



وأللك ألتخنز الريجي

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ١

لَيْسَ لُوَقَّعَنْهَا كَاذِبَةً ٢

خَافِضَةٌ رَّافِعَةُ (اللهُ

إِذَارُجَنت ٱلأَرْضُ رَجَّا ١

وَيُسَتِ ٱلْحِبَ الْكِسَا ٥

فَكَانَتَ هَيَاءً مُنْكِثًا

وَكُنتُمْ أَزْوَجًا ثَلَاثَةً ٢

فَأَصْحَتُ ٱلْمَنْمَنَةِ مَا أَصْحَتُ ٱلْمَيْمَنَةِ ١

وَأَصْعِنُ ٱلْمُنْعَدُهِ مَا أَصْعِبُ ٱلْمُنْعَدِينَ وَأَصْعِنُ ٱلْمُنْعَدِينَ

وَٱلسَّنِيقُونَ ٱلسَّنِيقُونَ ٢

أُوْلَتِكَ ٱلْمُقَرِّبُونَ إِنَّ

في جَنَّتِ ٱلنَّعِيدِ ١

| Sûrah 56. Al-Wâqi'ah | Part 27 | 734 | الجزء ۲۷ | سورة الواقعة ٥٦ |
|----------------------|---------|-----|----------|-----------------|
| Surum Corra uq. um | _ ~ | , | 1 | |

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

- 14. And a few of those (foremost) will be from the later generations.
- 15. (They will be) on thrones woven with gold and precious stones.
 - 16. Reclining thereon, face to face.
- 17. Immortal boys will go around them (serving),
- 18. With cups, and jugs, and a glass of flowing wine,
- 19. Wherefrom they will get neither any aching of the head, nor any intoxication.
 - 20. And with fruit that they may choose.
- 21. And with the flesh of fowls that they desire.
- 22. And (there will be) $H\hat{u}r$ (fair females) with wide, lovely eyes (as wives for the pious),
 - 23. Like unto preserved pearls.
 - 24. A reward for what they used to do.
- 25. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).
- **26.** But only the saying of: *Salâm! Salâm!* (greetings with peace)!^[1]
- 27. And those on the Right Hand—how (fortunate) will be those on the Right Hand?
- **28.** (They will be) among thornless lote-trees,

ثُلَّةٌ مِنَ ٱلْأَوَّلِينَ ١

وَقَلِيلٌ مِنَ ٱلْأَخِرِينَ ١

عَلَىٰ سُرُرِمَّوْضُونَةِ ۞

مُتَكِدِينَ عَلَيْهَا مُتَقَدِيلِينَ ١

يَطُوفُ عَلَيْهِمْ وِلْدَنُّ مُخَلِّدُونَ ﴿

بِأَ كُوَابٍ وَأَبَارِيقَ وَكَأْسِ مِن مَّعِينٍ ۞

لَايُصَدِّعُونَ عَنْهَا وَلَا يُنزِفُونَ ١

وَفَكِكُهُ فِي مِنَا يَتَخَيَّرُونَ ٢

وَكَثِرِ طَيْرِمِ مَا يَشْتَهُونَ ۞

وَحُورُ عِينٌ ١

كَأَمْثَكِ اللَّوْلُوِ ٱلْمَكْثُونِ۞ جَزَآدَ لِمَا كَانُواْ يَشْمَلُونَ۞

لَاسَتُمَعُونَ فِهَالَغُوا وَلَا تَأْسُمًا ١

إِلَّا فِيلًا سَلَمُا اسْلَمُا اللَّهُ

وَأَضْعَبُ ٱلْيَمِينِ مَاۤ أَصْعَبُ ٱلْيَمِينِ۞

فِ سِدْرِتَخَضُودٍ ١

^{[1] (}V.56:26) See the footnote (A) of (V.29:64).

| Sûrah 56. Al-Wâqi'ah Part 27 | 735 | الجزء ۲۷ | سورة الواقعة ٥٦ |
|---|------|----------|--------------------|
| 29. And among <i>Talh</i> (banana-trees) fruits piled one above another, | with | | وَطَلْحِ مَنضُودِ۞ |

30. And in shade long-extended,

31. And by water flowing constantly,

32. And fruit in plenty,

33. Whose supply is not cut off (by change of season), nor are they out of reach,

34. And on couches or thrones, raised high.

35. Verily. We have created them (maidens) of special creation.

36. And made them virgins.

37. Loving (their husbands only), (and) of equal age.

38. For those on the Right Hand.

39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).

40. And a multitude of those (on the Right Hand) will be from the later generations.

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

42. In fierce hot wind and boiling water,

43. And shadow of black smoke.

44. (That shadow) neither cool, nor (even) pleasant,

45. Verily, before that, they indulged in luxury.

46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)[1]

وَمَآءِ مَّسْكُوبِ ﴿

لَامَقْطُ عَهُ وَلَا مَنْوُعَةِ صَلَى الْمُنْوَعَةِ

فَعَلْنَهُنَّ أَنِكَارًا ١ عُرُبًا أَثْرَابًا ﴿

لأضحنب أليمين 🕅

ثُلَةٌ مُرِسِ ٱلأَوَّلِينَ ١

وَثُلَّةً مُنَّالًا خِرِينَ

وَأَصْعَنْ ٱلشَّمَالِ مَآأَضْعَنْ ٱلشَّمَالِ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَظِلْ مِن يَعْمُومِ ٢

لَّابَارِدٍ وَلَاكْرِيرِ شَ

إنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُتَرَفِينَ ١

وَكَانُواْ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ إِنَّ

^[1] (V.56:46) See the footnote (B) of (V.3:130).

- 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
 - 48. "And also our forefathers?"
- 49. Say (O Muhammad صلى الله عليه وسلم): "(Yes) verily, those of old, and those of later times.
- **50.** "All will surely be gathered together for appointed Meeting of a known Day.
- 51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!
- 52. "You verily will eat of the trees of Zaqqûm.
- 53. "Then you will fill your bellies therewith.
 - 54. "And drink boiling water on top of it.
- 55. "And you will drink (that) like thirsty camels!"
- **56.** That will be their entertainment on the Day of Recompense!
- 57. We created you: then why do you believe not?
- 58. Then tell Me (about) the (human) semen that you emit.
- 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
- **60.** We have decreed death to you all, and We are not outstripped.
- 61. To transfigure you and create you in (forms) that you know not.
- 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَكَانُواْ يَقُولُونَ أَبِذَا مِتْنَا وَكُنَّا ثُرَابًا وَعِظْمًا أَءِ نَالَمَنْعُوثُونَ شَ

◎こうううびにうてにっす

فُلْ إِنَّ ٱلْأُوَّلِينَ وَٱلْآخِدِينَ ١

لَمَجْهُوعُونَ إِلَى مِيقَنتِ يَوْمِ مَعْلُومِ (١٠)

مُمَّ إِنَّكُمْ أَيُّهَا ٱلصَّآ لُونَ ٱلْمُكَذِّبُونَ ١

لَاکِلُونَ مِن شَجَرِ مِن زَقُومِ (اللهُ

فَالِنُونَ مِنْهَا ٱلْبُطُونَ ٢

فَشَرْبُونَ عَلَيْهِ مِنَ ٱلْحَمِيرِ فَشَرِبُونَ شُرْبَ الْمِيمِ

هَذَانُزُهُمُ مُوْمَ ٱلدِين (١)

نَعْنُ خَلَقْنَكُمْ فَلُولًا تُصَدِقُونَ ١

أَفَرَءَ يُتُمُ مَّا تُمنُونَ ٢

ءَأَنتُو تَغَلُّقُونَهُ وَأَمْ نَحْنُ ٱلْخَيْلِقُونَ ١

نَحَنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحَنُ بِمَسْبُوقِينَ ﴿

عَلَىٰٓ أَن نُبُذِلَ أَمْثَلَكُمُ وَنُلشِتَكُمُ فِمَا لَا تَعْلَمُونَ ۞

وَلَقَدْ عَلَمْتُمُ ٱلنَّشَأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ١

| Sûrah | 56. | Al-Y | Wâgi | ʻah | Part | 27 |
|-------|-----|------|--------|-----|--------|----|
| Juian | JU. | LY1- | vv ayı | au | 1 al t | 4 |

سورة الواقعة ٥٦ الجزء ٢٧

63. Then tell Me about the seed that you sow in the ground.

أَفْرَءَ يُنْمُ مَا تَخُرُثُونَ ١

64. Is it you that make it grow, or are We the Grower?

ءَأَنتُهُ تَزْرَعُونَهُ وَأَمْ نَعَنُ ٱلزَّرِعُونَ ﴿ إِنَّ ا

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [Tafsir Ibn Kathîr]

لَهُ نَشَاءً كُحَعَلْنَهُ حُطَّنَمًا فَظَلْتُمْ تَفَكُّهُونَ ١

66. (Saying): "We are indeed Mughramûn (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (Tafsir Al-Qurtubî)

إِنَّالَمُغُرِّمُونَ ١

67. "Nay, but we are deprived!"

بَلْ نَعْنُ مَعْرُومُونَ ١ أَوْءَ مَنْهُ وَالْمَآءَ ٱلَّذِي تَشْرَبُونَ ١

68. Then tell Me about the water that you drink.

69. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

لَهُ نَشَآهُ جَعَلْنَهُ أَجَاجًا فَلَوْ لَا تَشْكُرُونَ ﴿ اللَّهُ

ءَأَنتُمْ أَنزَ لْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ

70. If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allâh)?

أَفْرَءَ يَتُمُوا لِنَّارَالِّتِي تُورُونَ ١

71. Then tell Me about the fire which you kindle.

ءَأَنتُهُ أَنشَأْتُمُ شَجَرَةً إَ أَمْ نَعَنُ ٱلْمُنشِءُونَ ﴿

72. Is it you who made the tree thereof to grow, or are We the Grower?

نَعَنُ جَعَلْنَهَا تَذُكِرَةً وَمَتَكَعَا لِلْمُقُويِنَ ﴿ اللَّهُ

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

فَسَيِّحْ بِأُسْعِرَبِكَ ٱلْعَظِيعِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

74. Then glorify with praises the Name of your Lord, the Most Great.

فَكَ أَفْسِهُ بِمَوَ قِعِ ٱلنَّجُومِ ﴿

75. So I swear by the setting of the stars.^[1]

^{[1] (}V.56:75) In Arabic Mawâqi'i An-Nujûm: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'an and its gradual revelation in stages. Please see Tafsir At-Tabari for detail..

- 76. And verily that is indeed a great oath, if you but know.
- 77. That (this) is indeed an honourable recitation (the Noble Our'an).
- 78. In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).
- 79. Which (that Book with Allah) none can touch but the purified (i.e. the angels).
- **80.** A Revelation (this Qur'an) from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 81. Is it such a talk (this Our'an) that you (disbelievers) deny?
- 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!
- 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
- 84. And you at the moment are looking on,
- 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsir At-Tabarî)
- 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) ---
- 87. Bring back the soul (to its body), if you are truthful?
- 88. Then, if he (the dying person) be of the Mugarrabûn (those brought near to Allâh).
- 89. (There is for him) rest and provision, and a Garden of Delights (Paradise).
- 90. And if he (the dying person) be of those on the Right Hand,
- 91. Then there is safety and peace (from the Punishment of Allâh) for those on the right Hand.

وَإِنَّهُۥ لَفَسَرٌّ لَّوْ تَعُلَمُونَ عَظِيمُ ١

إِنَّهُ ، لَقُرْءَ أَنَّ كُرِيمٌ ١

فِكِتَبِ مَكْنُونِ ١

لَّايِمَشُهُ وَإِلَّا ٱلْمُطَهَّرُونَ ١

تَنزِيلٌ مِّن زَبَ ٱلْعَالَمِينَ ٢

أَفَيَهُذَا ٱلْحَدِيثِ أَنتُم مُّدْمِنُونَ ﴿ اللَّهُ

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ ثُكَذِيوُنَ ١٩٥

فَلُوْلَا إِذَا بِلَغَتِ ٱلْخُلْقُومَ ١

وَأَنتُمْ حِينَدِ نَنظُرُونَ ١

وَنَحُوُ أَقَرِبُ إِلَيْهِ مِنكُمْ وَلَيْكِن لَّا نُبْصِرُونَ ﴿ كُلَّا لِلَّهِ مِن لَهِ اللَّهِ مِن

فَلُوْلَآ إِنكُنتُمُ غَيْرَمَدِينِينَ ۞

تَرْجِعُونَهَآ إِنكُنتُمْ صَادِقِينَ ﴿

فَأَمَا ٓ إِن كَانَ مِنَ ٱلْمُقَرِّبِينَ ﴿ الْمُ

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمِ

وَأَمَّا إِن كَانَ مِنْ أَصْعَبِ ٱلْبَهِينِ ﴿ إِنَّا

فَسَلَنُدُّلُكَ مِنْ أَصْعَبُ ٱلْيَعِينِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

- 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),
- 93. Then for him is an entertainment with boiling water.
 - 94. And burning in Hell-fire.
- 95. Verily, this! This is an absolute Truth with certainty.
- 96. So glorify with praises the Name of your Lord, the Most Great.

Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise.
- 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death: and He is Able to do all things.
- 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
- 4. He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.
- 5. His is the kingdom of the heavens and the earth. And to Allah return all the matters (for decision).
- 6. He merges night into day (i.e. the decrease in the hours of the night is added

وَأَمَّا إِن كَانَ مِنَ ٱلْمُكَذِّبِنَ ٱلصَّالَةِ لَنَ ١

فَنْزُلُ مِنْ حَمِيدِ (اللهُ)

وَتَصَلِيَةُ جَمِيمِ ١ إِنَّ هَاذَا لَمُو حَتَّى ٱلْيَقِينَ

فَسَيِحْ بِأَسْمِ رَبِّكَ ٱلْعَظِيمِ (إِنَّ)



_أللّه الرَّخْنُو الرِّحِيم

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ ۗ وَهُوَ ٱلْعَزِيزُ

لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْإَرْضِ يُحْي وَبُعِيتٌ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١

هُوَ ٱلأَوَّلُ وَٱلْآخِرُ وَٱلظَّهِرُ وَٱلْبَاطِنُّ وَهُوَ بِكُلِّ شَيْءِ عَلِيمُ ﴿ اللَّهُ الله

هُوَٱلَّذِي خَلَقَٱلسَّمَوَتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ مُّمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَايَلِجُ فِي ٱلْأَرْضِ وَمَا يَغُرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَاءِ وَمَا يَعْرُجُ فِهَا وَهُوَمَعَكُوْ أَيْنَ مَاكَثُتُمُ وَاللَّهُ بِمَاتَعَمَلُونَ بَصِيرٌ ١

لَّهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَإِلَىٰ للَّهِ تُرْجَعُ ٱلْأُمُورُ ٢

يُولِجُ ٱلْيَلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلُ

into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

- 7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه رسلم), and spend of that whereof He has made you trustees.[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.
- 8. And what is the matter with you that vou believe not in Allah! While the invites (صلى الله عليه وسلم Messenger (Muhammad you to believe in your Lord (Allah); and He (Allâh) has indeed taken your covenant, if you are real believers.
- 9. It is He Who sends down manifest Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.
- 10. And what is the matter with you that vou spend not in the Cause of Allah? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.
- 11. Who is he that will lend Allah a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).
- 12. On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day!

وَهُوَعَلِيمُ الْمَاتِ ٱلصُّدُودِ ١

ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِ ءِوَانِفِقُواْ مِمَّا جَعَلَكُمُ مُستَخْلَفِينَ فِيهُ فَٱلَّذِينَ ءَامَنُواْ مِنكُم وَأَنفَقُواْ لَمُنْ أَجْرُكُيرٌ ١

وَمَالَكُمُ لَا نُوْمِنُونَ بِاللَّهِ وَٱلرَّسُولُ مَدْعُوكُم لِنُوْمِنُواْ بِرَبِّكُوْ وَقَدْ أَخَذَ مِيثَ قَكُوْ إِن كُنْمُ مُّؤْمِنِينَ ﴿

هُوَٱلَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ٤ ءَايَنتِ بَيِّنَتِ لَـُخْرِجَكُمُ مِنَ ٱلظُّلُمَنتِ إِلَى ٱلنُّورْ وَإِنَّ ٱللَّهَ بِكُرْ لَرَهُ وَفُ رَّحِيمٌ ١

وَمَالَكُمُ ۚ أَلَّا نُنفِقُواْ فِ سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيزَثُ ٱلسَّمَوَتِ وَٱلْأَرْضِۢ لَايَسْتَوِى مِنكُرْمَّنْ أَنفَقَ مِن قَبْلِٱلْفَتْحِ وَقَـٰنَكَ أُولَيِّكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنْ بَعَدُ وَقَدْتَلُواْ وَكُلَّا وَعَدَاللَّهُ الْحُسْنَىٰ وَٱللَّهُ بِمَاتَعْمَلُونَ خَبِيرٌ ١

مَّن ذَا ٱلَّذِي يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُۥ وَلَهُ وَأَجْرٌ كُوسِيُّرُ ١

نَوْمَ رَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِناتِ يَسْعَىٰ ثُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَنِهِ بِشُرَىكُمُ ٱلْيُوْمَ جَنَّتُ تَعَرى مِن تَعْنِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأَ ذَالِكَ هُوَٱلْفَوْزُٱلْعَظِيمُ

^[1] (V.57:7) See the footnote of (V.4:37).

Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

- men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
- 14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."
- 15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend proper place), and worst indeed is that destination.
- 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).
- 17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
- 18. Verily, those who give Sadaqât (i.e. Zakât and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

يَوْمَ يَقُولُ ٱلْمُنْفِقُونَ وَٱلْمُنْفِقَتُ لِلَّذِينَ ءَامَثُواْ ٱنظُرُونَا نَقْنِيشْ مِن فَرِيمُ فِيلَانْ حِمُواْ وَرَآءَكُمْ فَٱلْفِسُواْفُرا فَضُرِبَ بَيْنَهُمْ مِسُورِلَّهُ بَابُ بَاطِئَهُ فِيهِ ٱلرَّعَمُهُ وَظَنِهِرُهُ مِن قِبَهِ آلْعَذَابُ ۞

يُنَادُونَهُمْ أَلَمْ نَكُنُ مَعَكُمْ قَالُواْ بَلِيَ وَلَكِئَكُمْ فَنَنَدُمْ أَنفُسَكُمْ وَنَرَبَقَدتُمْ وَأَرْتَبْتُمْ وَغَرَّتُكُمُ ٱلأَمَانِيُّ حَقَّى جَآءَ أَمُّرُاللَّهِ وَغَرَّكُمْ بِاللَّهِ ٱلْمُزُورُ ﴿

فَالْيَوْمَ لَا يُوْحَدُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُواْ مَا وَنكُمُ النَّارِيْنِ كَفَرُواْ مَ

﴿ أَلَمْ بَأْنِ لِلَّذِينَ ءَامَنُوٓ أَأَنَ تَغْشَعَ قُلُومُهُمْ لِنِحْرِ ٱللَّهِوَمَا نَزَلَ مِنَ الْحَقِّ وَلايكُونُواْ كَالَّذِينَ أُونُواْ ٱلْكِنْبَ مِن مَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَفَسَتْ قُلُومُهُمُّ وَكِثِيرٌ مِنْهُمْ فَسِقُونَ ۞

ٱعْلَمُوٓ الْنَالَة بِحْي الْأَرْضَ بَعْدَمَوْتِهَا قَدْ بَيْنَا لَكُمُ الْآينِ لِعَلَّكُمْ تَعْفِلُونَ

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّ فَنتِ وَأَقْرَضُواْ ٱللَّهَ فَرَضًا حَسَنَا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كُرِيرٌ

19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the Siddîqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

- 21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.
- 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh.^[1]

ۅؘۘٲڵؘڍڽ۬ءَامنُواؠؚاللهِ وَرُسُلِهِ؞ٲۏؙڵؾ۪ڬۿؙؗۿؙٵڶڝؚڐۑۿ۠ ۅٞٲڶۺؙۘۘؠڬٲ؞ؙڝڹۮڒۺۣؠ۬ڷۿ۫ڔٲٞۼۯۿؠٞۅٮؗۅٛۯۿؠۜ ۅٲڵؽؠڬػؘڞؙۯٷٲۅڪؘڏڣؙٳڽٮۧٳؽڹؽؘٵٞۊؙٛڶؾؠڬ ٲڞۼۘڹٛٲڂٙؽڝؚڡؚ۩ٛ

ٱعْلَمُوۤاٱنَّمَا ٱلْحَيَوْةُ ٱلدُّنْيَا لَعِبُّ وَلَمُّوَّوْزِينَةٌ وَتَفَاخُرُ الْبَنْكُمُ وَتَكَاثُرُّ فِى ٱلْأَمُوْلِ وَٱلْأَوْلَةِ كَشَوْلِ عَيْثٍ أَعْبَ ٱلْكُفَّارَ بَالْهُ ثُمَّ يَهِيجُ فَكَرْدُهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَنَماً وَفِ ٱلْأَخِرَةِ عَذَابُ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ الشَّوْوَرِضُونَ ثُومَا ٱلْحَيْوَةُ ٱلدُّنْيَآ إِلَّا مَنْنَعُ ٱلْفُرُورِ ۞

> سَابِهُوَ أَ إِلَى مَغْفِرَةٍ مِن زَّيِكُمْ وَجَنَةٍ عَرْضُهَا كَعْرْضِ ٱلسَّمَآءَ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِيرَ ءَامَنُوْ أَ إِللَّهِ وَرُسُلِهٍ * ذَلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْمُظِيمِ ﴿

مَّاأَصَابَ مِن تُصِيبَةٍ فِ ٱلأَرْضِ وَلَا فِ ٱنفُسِكُمْ إِلَّا فِي كِتَنْبِ مِّن قَبْلِ أَن نَبْراً هَأَ إِنَّ ذَالِكَ عَلَى ٱللَّهِ يَسِيرُ ﴿ ﴾

أ^[1] (V.57:22) Narrated Ibn 'Abbas رضى الله عليه وسلم Once I was behind the Prophet رضى الله عليه وسلم and he said: "O boy, I will teach you a few words:

⁽a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

⁽b) Be loyal and obedient to Allâh, you will find Him near (infront of you) i.e. He will respond to your requests.

⁽c) If you ask, ask Allah.

23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war^[1]), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

لِكَتْلَاتَأْسَوْاْعَلَىمَافَاتَكُمْ وَلَانَفْرَحُوابِمَآ ءَاتَنَكُمْ وَاللَّهُ لَايُحِبُّكُلِّ مُغْتَالِ فَخُورٍ ۞

> ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلُّ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَالْغَيْ ٱلْخَصِيدُ ۞

لَقَدْ أَرْسَلْنَا رُسُلْنَا إِلَّالِيَنَتِ وَأَنزَلْنَا مَعَهُ مُ ٱلْكِنْنَكِ وَٱلْمِيزَاكِ لِيَقُومَ النَّاسُ بِالْقِسْطِّ وَأَنزَلْنَا ٱلْحَدِيدُ فِيهِ بَأْشُ شَدِيدٌ وَمَنَفعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن َيْصُرُهُ وَرُسُلَهُ بِالْغَيْتِ إِنَّالَةَ قَوِيًّ عَزِيرٌ ۞

وَلَقَدْ أَرْسَلْنَا ثُوحًا وَإِبْرِهِمَ وَجَعَلْنَا فِي ذُرِيَتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَبِّ فَيْنَهُم مُّهْتَدِّ وَكَثِيرٌ مِنْهُمْ فَنِسِقُونَ ۞

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This *Hadith* is quoted in *Sahih At-Tirmidhi*]

[1] (V.57:25) Paradise is under the blades of swords (in Jihâd in Allâh's cause).

⁽d) If you seek help, seek help from Allâh.

⁽e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

a) Narrated Al-Mughîrah bin Shu'bah رضى الله عليه وسلم Our Prophet رضى الله عليه وسلم told us about the Message of our Lord that ... "whoever amongst us is killed (in Jihâd in Allâh's cause) will go to Paradise". 'Umar asked the Prophet سلى الله عليه وسلم "Is it not true that our men who are killed (in Jihâd in Allâh's cause) will go to Paradise and their's (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

b) Narrated 'Abdullâh bin Abî Aufâ برضى الله عنهما ! Allâh's Messenger على الله عليه وسلم said, "Know that Paradise is under the shades of sword .(*Jihâd* in Allâh's cause)." (*Sahih Al-Bukhari*, Vol.4, *Hadîth* No.73 and its chapter No.22).

27. Then, We sent after them Our Messengers, and We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

ثُمُّ قَفَتَنَاعَلَ اَنْدِهِم بِرُسُلِنَا وَفَقَتَنَا بِعِسَى أَبْنِ مَرْبَدَ وَانَيْنَ الْإِنجِسلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ انْبَعُوهُ وَأَفَةً وَرَحْمَةُ وَرَهَا إِيَّةً أَبْنَدَعُوهَا مَا كَنَبْنَهُا عَلَيْهِمْ إِلَّا أَبْتِغَا أَذِينَ اَمْنُوا لِلَّهِ فَمَا رَعْوَهَا حَقَّ رِعَالِيَهِمْ فَنَا تَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجَرَهُمْ لَّ

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَـنُوا ٱتَّـقُوا ٱللَّهَ وَءَامِنُوا بِرَسُولِهِ؞ يُؤْتِكُمُّ كِفْلَيْنِ مِن تَحْمَتِهِ؞ وَيَجْعَل لَّكُمُّ نُورًا تَمْشُونَ بِهِ. وَيَغْفِرْلَكُمُّ وَٱللَّهُ عَفُورٌ تَحِيمٌ

> لِثَكَّ يَمْلَمُ أَهْلُ ٱلْكِ تَنْبِ أَلَّا يُفْدِرُونَ عَلَ شَى وِمِن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيدِ ٱللَّهِ يُؤْتِيدِ مَن يَشَاءُ وَاللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿ اللَّهِ

^{[1] (}V.57:28) (a) Narrated Abû Buradah's father: Allâh's Messenger ملى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (Sahih Al-Bukhari, Vol.7, Hadîth No.20).

⁽b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضى الله عنه said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

Sarat Al-Mujadilah (The Woman Who Disputes) LVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.
- 2. Those among you who make their wives unlawful to them by (Zihâr الظهار)[1] (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.
- 3. And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.
- 4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskîns* (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.



بِنْ الرَّحْزَ الرَّحْدَ الْرَحْدَ الرَّحْدَ الرَحْدَ الرَّحْدَ الرَحْدَ الرَّحْدَ الرَّحْدَ الرَحْدَ الرَحْدُ الرَحْدَ الرَحْدَ الرَحْدَ الرَحْدَ الرَحْدَ الرَحْدَ الرَحْدُ ال

قَدْسَمِعَاللَّهُ قُولَ ٱلَّتِي تُجَكِدِلُكَ فِي زُوْجِهَا وَنَشْنَكِنَ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَعَاوُرُكُمُّ أَإِنَّ ٱللَّهَ سَمِيعٌ بُصِيرٌ ۞

> ٱلَّذِينَ يُظَاهِرُونَ مِنكُمُ مِن نِسَآبِهِ مَاهُنَ أُمَّهَ نَتِهِمٌ إِنْ أُمَّهَ ثُهُمُ إِلَّا الَّتِي وَلَدْ نَهُمُّ وَإِنَّهُمْ لِيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهُ لَعَفُولُونَ مُنْكُرًا ثَنَّ

ۉٲڵٙؽڹؽؙڟؘۿؚۯۏڹؘ؈۬ۺٵٙؠؚۣۺۭٛػٛؠٙؽۘۅۮۏڹڶۣڡٵۊٙٲڶۅٲ ڡ۫ٮؘۜڂۛؠۣۯؙۯڣٙػۄؚٙڡڹڣٞڸٲڹؠٮؘۜڡٙٲۺٵڎؘڸڴ۬ڗٷۛۘعڟؙۅٮؘ ؠؚڡؚۦ۠ۘۉٲٮۛۛڎؠؚڡٲڶڡٚڡۘڵۏڒڂؚؠۯ۞

فَىنَ أَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَنَابِعَيْنِ مِن فَبْلِ أَن يَتَعَاّسَاً فَمَن لَرَيْسَتَطِعْ فَإِطْعَامُ سِتِينَ مِسْكِينَاً ذَلِكَ لِتُوْمِنُوا بِاللَّهِ وَرَسُولِهِ ءُوتِنَاكَ حُدُودُ اللَّهِ وَلِلْكَنِفِرِينَ عَذَابُ آلِيمُ ﴿ ﴾

^{[1] (}V.58:2) Az-Zihâr الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

- 5. Verily, those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم) [11] will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment
- 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.
- 7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwal^[2] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.
- 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!
- 9. O you who believe! When you hold counsel, do it not for sin and secret

إِنَّ ٱلَّذِينَ كُمَّا مُّونَ ٱللَّهَ وَرَسُولَهُ مُكْمَةُ أَكُمَّا كُبُتَ ٱلَّذِينَ مِن قَبْلهم وَوَقَدْ أَنزَ لُنا ٓ ءَاينتِ بَيّنَتُ وَلِلْكُفرينَ عَذَابٌ مُهِينٌ ١

نَوْمَ سَعَثُهُمُ ٱللَّهُ حَمِيعًا فَنُنَّتُهُم بِمَاعَمِلُوٓ أ أَحْصَىنَهُ ٱللَّهُ وَنَسُوهُ وَٱللَّهُ عَلَىٰكُلِّ شَيْءٍ شَهِيدٌ ﴿ إِنَّ

ٱلَهْ تَرَأَنَّ اللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ ۗ مَايَكُونُ مِن نَجْوَىٰ ثَلَنَةٍ إِلَّاهُوَ رَابِعُهُمْ وَلَاخَمْسَةٍ إِلَّاهُوَسَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَلِكَ وَلَآ أَكْثَرُ إِلَّا هُوَمَعَهُمْ أَيْنَ مَاكَانُوٓ أَثْمُ يُلَيِّنُهُم بِمَاعَمِلُواْ يَوْمَ ٱلْقِيْكَةَ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ اللَّهُ مِكُلِّ شَيْءٍ عَلِيمٌ ﴿ اللّ

ٱلْمَ تَرَإِلَى ٱلَّذِينَ نُهُواْ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُواْ عَنْهُ وَتَنَكَجُونَ بِٱلْإِثْبِرِ وَٱلْفُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَاجَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِدِاللّهُ وَيَقُولُونَ فِي أَنفُسِمَ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَانَقُولٌ حَسَّبُهُمْ جَهَنَّمُ يَصْلَوْنَهَ أَفِينَسَ ٱلْمَصِيرُ

يَنَأَيُّهَا ٱلَّذِيكَ ءَامَنُوٓ أَإِنَا تَنَجَيْتُمْ فَلَا نَلْنَجُواْ بِٱلْإِثْمِ

^{[1] (}V.58:5) See the footnote of (V.3:85). [2] (V.58:7) See the footnote of (V.11:18)

wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered.

- 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust^[1].
- 11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.
- 12. O you who believe! When you (want to) consult the Messenger (Muhammad صلی) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.
- 13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform Salât (Iqâmat-as-Salât) and give Zakât and obey Allâh (i.e. do all that Allâh and His Messenger صلى الله عليه وسلم order you to do). And Allâh is All-Aware of what you do.
- صلی الله علیه الله علیه not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

ۅؘۘٲڵڡؙۮۅؘڹۅؘڡۘڡ۫ڡڝؽٮؚٲڒۺؗۅڸۅؘؾٮٚۻۊ۬ٳٳٚڵؠؚؚۅؘٲڶؽٙڡۛ۠ۅؽؖ ۅؘٲؾؘۛڡؙؗۅٲٲڶؽٙٲڶؘڍؾٳڶؽؠػ۬ۺؙۯۅڹ۞

إِنَّمَاالنَّجُوَىٰ مِنَالشَّيْطَنِ لِيَحْزُكَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَآرِهِمْ شَيْتًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكِّلِ الْمُؤْمِنُونَ ۞

> يَتَأَيُّهَا ٱلَّذِينَ ءَامَثُوٓ اإِذَافِيلَ لَكُمُّ مَّفَسَّحُوا فِ ٱلْمَجَلِسِ فَافْسَحُواْ فَسْسَحِ اللَّهُ لَكُمُّ وَإِذَاقِيلَ انشُرُواْ فَانشُرُواْ يَرْفَعُ اللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَالَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَحَنتَ وَاللَّهُ بِمَانَعْمَلُونَ خَيدٌ ﴿ ﴿ ﴾

يَحَاَيُّهَا ٱلَّذِينَءَ امَنُوَا إِذَا نَدَجَيْثُمُ ٱلرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَى يَخَوَىكُوْ صَدَقَةً ذَلِكَ خَيِّرٌ لَكُوْ وَأَطْهَرُ فَإِن لَزَجَدُوا فَإِنَّ ٱللَّهَ عَفُورٌ رَّحِيمٌ

> ؞ٲۺؘڡؘٛڨ۫ؠؙٛٲڹٮۛٛڡؘۛؾڡۘۅۘٵڹؠٚڹؘؽڎؽۼٛۅٙٮڬٛڗڝۮؾٛؾٟ ڡؘٳۮ۬ڶڗؘڡٞڡٚػڶۅٵۅٛؾٵٮٵۺۜ٥ؗٵؾڬڴؠڡٚٲؘڡۣؠڝؗۅٲٵڶڝٙڵۅٛ؞ٙ ۅۦٵؿؗۅٵڶڒۣۧڰۅ؞ٙۅٙٲڟۣؠڝۘٛۅٵڵۺٙۅۯڛۘۅڶۮؙۅٛٳڵۺؙ ڂؚؠڒؙڽؚؠٵٮڠٚڡؘڷۅڹٙ۞

 أَلْزَمَرَ إِلَى الَّذِينَ تَوَلَّوا فَوْما غَضِبَ اللَّهُ عَلَيْهِم مَا هُم مِنكُمْ وَكَلِمِنهُمْ وَيُعْلِفُونَ عَلَى الْكَذِبِ
 وَمُمْ يَعْلَمُونَ ﴿ إِنَّهُ عَلَيْهِ اللَّهِ عَلَى الْكَذِبِ

^{[1] (}V.58:10) See the footnote (A) of (V.12:67).

(Muslims) nor of them (Jews), and they swear to a lie while they know.

- 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.
- 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.
- 17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever.
- 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
- 19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
- 20. Those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), they will be among the lowest (most humiliated).
- 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.
- (صلى الله عليه وسلم O Muhammad) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under

أَعَدَّ ٱللَّهُ لَمُنْمَ عَذَا بَاشَدِيدًا إِنَّهُمْ سَآءَ مَا كَانُواْ نَعْمَلُونَ ١

ٱتَّخَذُوٓ أَلَّتَكُنَّهُمْ جُنَّةً فَصَدُّواْعَنسَبِيلٱللَّهِ فَلَهُمْ عَذَاتُ مُهِنَّ ١

لَّنَ تُغْنَىٰ عَنْهُمُ أَمُوا لَهُمْ وَلَآ أَوْلَنَدُهُم مِنَ ٱللَّهِ شَيَّنَّا أُوْلَتِكَ أَصْعَابُ ٱلنَّارِّهُمْ فِيهَا خَلِدُونَ ﴿ اللَّهُ مَا خَلِدُونَ ﴿ اللَّهُ

نَوْمَ نَعَثُهُمُ ٱللَّهُ جَمِيعًا فِيَحْلِفُونَ لَهُ كَمَا يَعْلِفُونَ لَكُرُّ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ ٱلْكَندِبُونَ (١)

ٱسْتَحْوَدْ عَلَيْهِمُ ٱلشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ ٱللَّهِ أُولَيْكَ حِزْبُ ٱلشَّيْطُ نُ أَلاَّ إِنَّ حِزْبَ ٱلشَّيْطُ ن هُمُ ٱلْمُعْتِدِرُونَ ١

إِنَّ ٱلَّذِينَ مُحَادُّ وَنَ ٱللَّهَ وَرَسُولَهُ وَأُولَتِكَ

فِٱلْأُذَلِينَ

كَتَبَ ٱللَّهُ لَأَغْلَبَكَ أَنَا وَرُسُلِيَّ إِنَّ ٱللَّهَ فَوَيْعَ سِرُّ الْأَلَا

لَا جَهِدُ مَوْمَا يُوْمِنُونَ بِأَللَّهِ وَٱلْيَوْمِ ٱلْأَخِيرِ مُوَادُّونَ مَنْ حَادَّ أَلَّهَ وَرَسُولُهُ.وَلَوْ كَانُوٓأ ءَابِاءَ هُمُ أَوْأَبْكَاءَهُمْ أَوْإِخْوَنَهُمْ أَوْعَشِيرَتَهُمُّ أُوْلَتِهِكَ كَتَبَفِ قُلُوبِهُمُ ٱلْإِيمَانَ وَأَيَّدَهُم بِرُوجٍ مِّنْـةٌ وَيُدْخِلُهُمْ جَنَّت تَعَرِي مِن تَعْلَمُا ٱلْأَنْهَارُ خَلِلِينَ فِيهَا

which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allah that will be the successful.

Sarat Al-Hashr (The Gathering) LIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- 3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.
- 4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allah, then verily, Allâh is Severe in punishment.
- 5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh).
- 6. And what Allah gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم)

رَضِي ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ أَوْلَتِيكَ حِزْبُ ٱللَّهِ أَلاَ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْفُلِحُونَ ٢



_أللّه الرَّحْمُ الرَّحِيء

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَ وَتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

هُوَ ٱلَّذِيٓ ٱخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِئْبِ مِن دِيَرِهِ لِأُوَّلِ ٱلْحَشْرُ مَاظَنَنتُهُ أَن يَخْرُجُوٓا ۗ وَظَنُّواْ أَنَّهُ مِ مَانِعَتُهُ مَحُصُونُهُم مِّنَ ٱللَّهِ فَأَنْنَهُمُ اللَّهُ مِنْ حَيْثُ لَرْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبُ يُخْرِبُونَ بِيُوبَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَأَعْتَبِرُوا يَتَأُولِي ٱلْأَبْصَـٰر ٢

> وَلَوْلَا أَن كُنْبَ اللهُ عَلَيْهِ مُ ٱلْجَلاّ ءَلَعَذَّ بَهُمْ فِ ٱلدُّنْيَأُ وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابُ ٱلنَّارِ (٢)

ذَلِكَ بِأَنَّهُمْ شَآقُواْ ٱللَّهَ وَرَسُولَةٌ وَمَن يُشَآقِ ٱللَّهَ فَإِنَّ ٱللَّهُ شَدِيدُ ٱلْعِقَابِ ٢

مَافَطَعْتُم مِن لِينَةِ أَوْتَرَكَّتُمُوهَا فَأَيِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِى ٱلْفَسِيقِينَ ﴿ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ وَلَيْخُزِى ٱلْفَاسِيقِينَ ﴿ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّالِمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُو لِهِ مِنْهُمْ فَمَاۤ أَوْجَفْتُمْ عَلَيْهِ

from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad اصلى الله عليه وسلم). Such are indeed the truthful (to what they say).

مِنْ خَيْلٍ وَلَارِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ. عَلَى مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ فَدِيرٌ ﴿

مَّاأَفَاءَ اللَّهُ عَلَى رَسُولِهِ عِنْ أَهْلِ الْقُرَّى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى الْقُرْنَ وَالْمِسْنَى وَالْمَسْنِكِينِ وَابْنِ السَّبِيلِ كَنْ لَا يَكُونَ دُولَةً أَيْنَ الْأَغْنِيَآ وِينَكُمْ وَمَا ءَالْسَكُمُ الرَّسُولُ فَحُدُدُهُ وَمَا نَهَدَكُمْ عَنْهُ فَانَنهُ وَأُ وَاتَّقُواْ الشَّرْإِنَّ اللَّهَ شَدِيدُ الْمِقَابِ ﴿ ﴾

لِلْفُقَرَآءَ الْمُهَنجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِينرِهِمْ وَأَمْوَ لِهِمْ يَبْتَغُونَ فَضَّلًا مِّنَ اللَّهِ وَرِضْوَنَا وَيَنصُرُونَ اللَّهَ وَرَسُولُهُۥ أُولَتِهِكَ هُمُ الصَّندِقُونَ ﴿

⁽V.59:7) Narrated 'Alqamah: 'Abdullâh (bin Mas'ûd) said."Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger ملى الله عليه وسلم has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

[&]quot;And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7).

She replied, "Yes, I did", He said, "Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (Sahih Al-Bukhari, Vol.6, Hadîth No.408).

Narrated 'Abdullâh (bin Mas'ûd) : Allâh's Messenger صلى الله عليه وسلم has cursed the lady who uses false hair. (See Sahih Al-Bukhari, Vol.6, Hadîth No.409).

- 9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever saved from is covetousness, such are they who will be the successful.
- 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- صلى الله عليه 11. Have you (O Muhammad not observed the hypocrites who say to among the people of the their friends Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.
- **12.** Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
- 13. Verily, you (believers in the Oneness of Allâh - Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).
- 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

وَٱلَّذِينَ تَبَوَّءُ وٱلدَّارَوَٱلْإِيمَنَ مِن قَبْلِهِمْ يُعِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٓ أَنفُسِهِمْ وَلَوْكَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ. فَأُوْلَتِكَ هُمُ ٱلْمُفْلِحُونَ ١

وَٱلَّذِينَ جَآءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أغْفِرْ لَنَا وَلِإِخْوَ نِنَا ٱلَّذِينَ سَكَقُونَا بِٱلْإِيمَن وَلَا تَجْعَلْ فِي قُلُو بِنَاعِلًّا لِلَّذِينَ ءَامَنُواْرَبِّنَآإِنَّكَ رَءُوكُ رَحِيمُ ١

﴿ أَلَمْ تَرَالَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَانِهِمُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِنْبِ لَبِنْ أُخْرِجْتُمْ لَنَخْرُجَكَ مَعَكُمْ وَلَا نُطِيعُ فِيكُو أَحَدًا أَبَدًا وَإِن قُوتِلْتُكُولَننصُرَنَّكُو وَاللَّهُ يَشَهَدُ إِنَّهُمُ لَكَذِيوُنَ ﴿ اللَّهُ مَا لَكَذِيوُنَ ﴿ اللَّهُ

> لَينَ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَيِن قُوتِلُواْ لَاينَصُرُونَهُمْ وَلَهِن نَصَرُوهُمْ لَيُوَأَكِ ٱلأَدْنَ ثُمَّ لَا يُنْصَرُونَ

لَأَنتُدَ أَشَدُّرَهْبَةً فِي صُدُودِهِم مِّنَ ٱللَّهِ ذَالِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوكَ ١

لَا يُفَا نِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرُى تُحَصَّنَةٍ ٱۏ۫ڡؚڹۅؘۯٳٙۦۘجُۮؙڔۣ۫ؠؘٲ۫ۺۿۄؠٙؽڹۿڒۺۮؚۑڐٞٛػٙڝڹۿۄٞ حَميعًا وَقُلُو مُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقَلُوكَ اللَّهُ

15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

16. (Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. [1]

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh).

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. [2]

كَمَثُلِ ٱلَّذِينَ مِن قَبْلِهِ مْ قَرِيبًا ۚ ذَا قُواْ وَبَالَ ٱمْرِهِمْ وَلَمُهُمَّ عَذَاكُ أَلِيمٌ ﴿

كَمَثَلِ ٱلشَّيْطَنِ إِذْ قَالَ لِلْإِنسَنِ ٱصُّـَفُرُ فَلَمَّا كَفَرَ قَالَ إِنِّ بَرِىٓ * ُمِّنكَ إِنِّ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَنكِينَ ۞

> فَكَانَ عَلِمَنَهُمَآأَنَهُمَافِٱلنَّارِخَلِدَيْنِفِيهَأُ وَذَلِكَ جَزَّوُٓٱلظَّللِمِينَ ۞

يَّنَأَيُّهَا ٱلَّذِيكَ ءَامَنُوا ٱنَّقُوا ٱللَّهَ وَلَتَنظُرُ فَفَّسٌ مَّاقَدَ مَتْ لِفَدِّواَتَقُوا ٱللَّهَ إِنَّ ٱللَّهَ خَيِرٌ بِمَا تَضَمَلُونَ ﴿ إِنَّ

وَلَاتَكُونُواْ كَالَّذِينَ نَسُوا اللَّهَ فَأَسَىنُهُمَّ انْفُسَهُمُّ الْفُسَهُمُّ الْفُسَهُمُّ الْفُسَهُمُّ الْفُسِفُون ﴿ اللَّهُ الْفُسِفُونِ ﴿ اللَّهُ الْفُسِفُونَ اللَّهُ الْفُسَهُمُ

لايَسْتَوِىٓ أَصَحَبُ النَّارِوَاَصَحُبُ الْجَنَّةُ أَصْحَبُ الْجَنَّةِهُمُ الْفَابِرُونَ۞ لَوَ أَنزَلْنَاهَ لَذَا الْفُرَّةِ انْ عَلَىٰ جَبَلِ لَرَأَيْتَهُۥ خَشِعًا مُتَصَدِّعًا مِنْ خَشْرَةِ اللَّهِ وَيَلْكَ الْأَمْنُ لُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَنَفَكَّرُونَ۞

^[1] (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

used to على الله عليه وسلم The Prophet رضى الله علها لله عليه الله عله وسلم used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, "O Allâh's

- 22. He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
- 23. He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.
- 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. [1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَاللَّهُ ٱلَّذِي لَاۤ إِلَنهَ إِلَّاهُوَّ عَلِمُ ٱلْغَيْبِ وَٱلشَّهَادُةِّ هُوَالرَّحْنُ ٱلرَّحِيمُ ۞

هُوَاللَّهُ اَلَّذِی لَا إِلَهَ إِلَّاهُوَ الْمَلِكُ الْمُدُّوسُ اَلسَّلَامُ اَلْمُؤْمِنُ الْمُهَنِّينِ الْمَرْنِدُ الْجَبَّارُ الْمُنَكِّرِّ مُنْبَحَنَ اللَّهِ عَمَّا بُثْرِكُونَ ۞

هُوَاللَّهُ الْحَلِقُ الْبَادِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاهُ الْحُسَّىٰ يُسَيِّحُ لَهُ مَا فِى السَّمَوَتِ وَالْأَرْضِ وَهُوَ الْعَرِيْرُ الْحَكِيمُ (١)

Sarat Al-Mumtahanah (The Woman to be examined) LX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad Muhammad (اصلى الله عليه وسلم), and have driven out the Messenger (Muhammad ملى الله الله عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these



بِاللَّهِ الدَّحْزِ الرَّحْدِ

بَتَانَّهَا الَّذِينَ اَمَنُواْ لَا تَنَّغِدُ وَاعَدُوِى وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم إِلْمَودَةِ وَقَدَكَفَرُواْ بِمَاجَاءَكُمُ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَاكُمُّ أَنْ تُوْمِنُوا بِاللَّهِ رَيْكُمْ إِن كُمْ خُرَجْتُدْ جِهْدَا فِي سَيِيلِ وَآنِيغَا آهَ مَرْضَانَ فَيْرُونَ إِلَيْهِم إِلْمُودَةِ وَأَنْ أَعَارُ مِمَا أَخْفَيْتُمْ وَمَا أَعْلَنَهُمْ وَمَن يَفْعَلُهُ مِن كُمْ فَقَدْ صَلَّ

Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the Khutbah (religious talk)]. The date-palm cried like a child! The Prophet صلى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلى الله said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (Sahih Al-Bukhari, Vol.4, Hadith No.784).

disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path^[1].

- 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
- 3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.
- 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh. [2], "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.
- 5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."
- 6. Certainly, there has been in them an excellent example for you to follow for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns

سَوَآهَ ٱلسَّبِيلِ

إِن يَنْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعَدْاً ءُوبَبْسُطُوٓ اْإِلَيْكُمْ ٱيْدِيَهُمْ وَٱلْسِنَتُهُم بِالسُّوْءَ وَوَدُّواْ لَوْتَكُفُرُونَ۞

لَن تَنفَعَكُمُ أَرُحامُكُورُولاً أَوْلَاكُمٌ يَوْمَ الْفِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَالتَّهُ بِمَاتَعْمَلُونَ بَصِيرٌ ﴿

قَدْ كَانَتْ لَكُمُ أَسُوةً حَسَنَةٌ فِيَ إِنَّهِ مِوَالَّذِينَ مَعَهُ وَ إِذْ قَالُواْلِعَوْمِمْ إِنَّا بُرَءَ وُأْمِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُرُوبَدَا بَيْنَنَا وَبَنْنَكُمُ الْعَدَوَةُ وَٱلْبَغْضَآ أَهُ أَبَدًا حَنَّ تُؤْمِنُواْ بِاللَّهِ وَحَدَهُ وَإِلَّا فَوْلَ إِبْرَهِيمَ لِإَبِيهِ لأَشْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ رَبِّنَا عَلِيْكَ ثَوَكَنَا وَإِلَيْكَ أَنْبَنَا وَإِلْتِكَ أَنْبَنَا وَإِلْيَكَ أَلْعَصِيرُ فَيْ

> رَبَّنَا لَاتَجَعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُواْ وَاغْفِرْلَنَا رَبَّنَاً إِنِّكَ أَنْتَ ٱلْعَرِيزُ ٱلْمَئِكِمُ ۞

لَقَدْكَانَ لَكُوْفِيمِ أَسْوَةً حَسَنَةً لِمَنَكَانَ يَرْجُوا اللّهَ وَالْيُومَ الْاَخِدَرُّ وَمَن بَمُولَ فَإِنَّ اللّهَ هُوَ الْغِيَّ الْخَيدُدِيُّ

^{[1] (}V.60:1) See V.3:149 and its footnote.

⁽V.60:4) See the Qur'an Verses (V.9:114), (V.19:41-49) and (V.26:70-86)

away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.

- 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.
- 8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.
- 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers—those who disobey Allâh).
- 10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr[1] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.
- 11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr*

عَسَى ٱللَّهُ أَن يَجْعَلَ يَنْتَكُرُ وَيَبْنَ ٱلَّذِينَ عَادَيْتُمُ مِنْهُم مَّوَدَّةً وَاللَّهُ عَلِيرِزُّواللَّهُ عَفُورٌ رَّحِيمٌ ﴿

ڵٙؽٮۜ۫ۿڬڴۯؙٲڵۘۿۘۼڹٲڵؚؽڹڬؠۛؽؘؽڹڷۅٛڴؠٝڣٲڶێؚڽ ۅؘڶڗۼ۫ڔۣۼۘۅڴڔ؞ڹ؞ڍێڔػٛؠۧٲڹۺٙۯۘۅۿڗۅؘؿۛڡ۬ڝڟؖۅۧٵڸؚڷۻۣؠ ٳڽۜٲڵۿڲڝؙٛۘڹۘٲڵڡؙڡ۬ڝطِينؘ۞ٛ

إِنَّمَا يَنَهَ عَكُمُ اللَّهُ عَنِ الَّذِينَ فَنَنْلُوكُمْ فِي اللِّينِ وَأَخْرَجُوكُم يِّن دِينَزِكُمْ وَظُنْهَرُواْ عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمُّ وَمَن يَنَوَكُمْ فَأُوْلَتِكَ هُمُ الظَّلِمُونَ ۞

يَتَانَّهُا الَّذِينَ ءَامَنُواْ إِذَا جَآءَ كُمُ الْمُؤْمِنَتُ مُهَا حِرَتِ فَامْتَحِثُوهُنَّ اللَّهُ أَعْلَمُ إِيكِنِينَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَتِ فَلَا تَرْحِعُوهُنَ إِلَى الْكُفَّا لِلَّهُ مَنَّ إِلَّا هُنَّ عِلَيْهُمْ اللَّهُ وَلَاهُمْ يَحِلُونَ هُنَّ وَمَا نُوهُمْ مَّا اَنْفَقُواْ وَلَاجُنَاحَ عَلَيْكُمْ اَنْ تَنكِحُوهُنَ إِذَا مَا الْيَشْمُوهُنَ أَجُورُهُنَّ وَلا تُنسِكُواْ بِعِصِمِ الْكُوافِرِ وَسَنْكُوا مَا اَنْفَقَامُ وَلَيْسَكُواْ مَا اَنفَقُواْ ذَلِكُمْ حُكُمُ اللَّهِ يَعْكُمُ يَنْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيدً فِي

> وَإِن فَانَكُوْ ثَقَّ مِنَّ أَزَوْمِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبَنُمُ فَتَاثُوا ٱلَّذِينَ ذَهَبَتْ أَزَوَجُهُم مِثْلَ مَا أَنفَقُواً

^{[1] (}V.60:10) Mahr. Bridal-money given by the husband to his wife at the time of wedding.

but they refused)— then you went out for a Ghazwah (military expedition) (against them and) gained booty; then pay from that booty those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allâh in Whom you believe.

- 12. O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains), then accept their Bai'ah (pledge), and ask Allâh to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful
- 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

وَٱتَّقُوا اللَّهُ ٱلَّذِي آنتُم بِهِ مُؤْمِنُونَ ١

يَّنَأَيُّهَا ٱلنَّيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَن لَا يُشْرِكُ بِٱللَّهِ شَيْنًا وَلَا يَسْرِ فِنَ وَلَا مَزْنِينَ وَلَا يَقْنُلْنَ أَوْلَندَهُنَّ وَلَا يَأْتِينَ بِبُهْتَن يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلُهِ وَلَا يَعْصِينَكَ فِي مَعْرُونِ فَيَا مِعْمُ زَ وَٱسْتَغْفِرْ لَمُنَّ ٱللَّهِ إِنَّ ٱللَّهَ عَفُورٌ رَّحِيمٌ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَانْتَوَلُّواْ فَوْمَّا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْيَبِسُوامِنَ ٱلْآخِرَةِ كَمَايَبِسَ ٱلْكُفَّارُمِنَ أَصْحَبُ ٱلْقُهُورِ ١

Surat As-Saff (The Row or the Rank) LXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. O you who believe! Why do you say that which you do not do?
- 3. Most hateful it is with Allâh that you say that which you do not do.



وأللّه الرَّجْنَزَ الرَّجِيكِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُ وَهُوَ ٱلْعَرِيزُ ٱلْحَكِيدُ ١

يَّتَأَيُّهُا ٱلَّذِينَ ءَامَنُوالِمَ تَقُولُونَ مَالاَتَفَعْمُلُونَ ۞ كُثْرَ مَقْتًا عِنْدَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَدُ وَ ثُلَقَ

- 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.[1]
- 5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do vou annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people are Fâsiqûn (the rebellious, who disobedient to Allâh).
- 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. [2] But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic".[3]

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَانِتِلُونَ فِي سَبِيلِهِ. صَفَاكَأَنَهُ مِ بُنْيَنٌ مُرْصُوصٌ ٥

وَإِذْقَالَ مُوسَى لِقَوْمِهِ - يَنقَوْمِ لِمَ تُؤْذُونَنِي وَ فَد تَّعْلَمُ كَ أَنَّى رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓ أَأَزَاعَ ٱللَّهُ قُلُوبَهُمُّ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمُ ٱلْفَاسِقِينَ (١)

وَإِذْ قَالَ عِسَى آبَنُ مَرْيَمَ يَنَبِئَ إِسْرَهِ بِلَ إِنِّي رَسُولُ ٱللَّهِ إِلَتُكُمْ مُصَدِقًا لِمَا بَنْ يَدَى مِنَ ٱلنَّوْرِينِةِ وَمُبَشِّرًا مِسُولِ يَأْتِي مِنْ بَعْدِي ٱسْمُهُۥ أَحَدُّ فَلَمَّا جَاءَهُم بِٱلْبِيِّنَاتِ قَالُواْ هَلْدَاسِحْ مُنْيِنُ ١

^[1] (V.61:4)

a) Narrated Abû Sa'îd Al-Khudrî نرضى الله عنه Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (Sahih Al-Bukhari, Vol.4, Hadîth No.45).

b) See the footnote (A) of (V.9:111).

⁽V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allah more than others".

A) Narrated Jubair bin Mut'im ضلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahî* through whom Allâh will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter, and I am also Al-'Aqib (i.e. there will be no Prophet after me)." (Sahih Al-Bukhari, Vol. 4, Hadîth No. 732).

B) Narrated Abû Hurairah ضنه (Allâh)s Messenger ملى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Isâ (Jesus)] مدينها السلام (will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the Cross and kill the pigs and abolish the Jîzyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the عليه protection of a Muslim government. This Jîzyah tax will not be accepted by 'Îsâ (Jesus) and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No.304 and 305, Vol.7), (Sahih Al-Bukhari, Vol.3, Hadith No.425).

- 7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.
- 8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).
- 9. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم hate (it).
- 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
- 11. That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!
- 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.
- 13. And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory.

وَمَنْ أَظْلُوُمِتَنِ ٱفْتَرَكَ عَلَى اللّهِ ٱلْكَذِبَ وَهُوَيُدْعَى إِلَى ٱلْإِسْلَادُ وَاللّهُ لاَيَهْدِى ٱلْقَرْمَ الظّالِينَ ﴿

يُرِيدُونَ لِيُطْفِعُواْ فُرَالَسِّ بِالْفَرَاهِمِ مَ وَاللَّهُ مُنِيَّمُ فُورِهِ. وَلَوْكَرِهُ ٱلْكَفِرُونَ ﴿

هُوَالَّذِى ٓ أَرْسَلَ رَسُولَهُۥ بِالْمُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى الدِّينِ كُلِّهِ ـ وَلَوْكِرَ ۗ ٱلْمُشْرِكُونَ ۞

يَّنَايُّهُا الَّذِينَ ءَامَنُواْ هَلَ أَدُلُكُوْ عَلَى غِِمَزَوْنُيجِيكُرُ مِنْ عَذَابٍ أَلِمِ ۞

نُوْمِثُونَ بِاللَّهِ وَرَسُولِهِ وَجُمَيِدُونَ فِ سَبِيلِاللَّهِ بِأَمَوَلِ كُرُّ وَأَنْفُسِكُمْ ذَلِكُرْ خَرِّلًا كُولانَكُمُ النَّكُمُ لَعَلَوْنَ ۞

يغَفِرْلَكُوْ دُنُوبَكُوْ وَيُدُخِلَكُوْ جَنَّتِ تَجْرِى مِن تَخْبِهَا ٱلْأَنْهُرُومَسَكِنَ طَيِّبَةً فِ جَنَّتِ عَذْنٍ ذَلِكَ ٱلْفَوْرُٱلْعَظِيمُ

> ۅؙۘڷڂ۫ۯؽۼؖڹۘۊؙڹۘ؆ؖؽڞؖڗؙڝۜ۫ڶۿؚۅؘڡؘؽٚڿؖۊؘڔۣڲؖ ۅؘؽۺؚٙڔؚٱڶڡؙٞۊؙؚڝڹؽؘ۞

^{* &#}x27;Îsâ (Jesus), the son of Maryam (Mary) عليهما السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jîzyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

And give glad tidings (O Muhammad صلى الله وسلم ot the believers.

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawâriyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawâriyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَّا يُّهُا الَّذِينَ ءَامَنُواْ كُونُواْ أَنصَارَاللَّهِ كَمَاقَالَ عِيسَى آبَنُ مَرَيَمَ لِلْحَوَارِيِّعِنَ مَنْ أَنصَارِيَ إِلْمَاللَّهِ قَالَ الْحُوَارِيُّونَ نَحُنُ أَنصَارُاللَّهِ فَنَا مَنتَ ظَالِهَ أَنْ ثِنَا بَغِينَ الْمِنْ وَكُفَرَتَ ظَالِهَ أَنَّا أَلْذِينَ ءَامَنُواْ عَلَى عَدُوقِمْ فَأَصْبَحُواْ ظَلِهِينَ لَيُّ

Sûrat Al-Jumu'ah (Friday) LXII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
- 2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه رسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه). And verily, they had been before in mainfest error;
- 3. And [He has sent him (Prophet Muhammad صلى الله عليه وسلم) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.
- 4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.



يُسَيِّحُ يِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلأَرْضِ ٱلْمَاكِ ٱلْقُدُّوسِ ٱلْمَرْضِ ٱلْمَرِينِ الْمَرْضِ الْمَرْضِ الْمَرِينِ

ۿۅۘٛٲڶٙڍؘؽؠؘڡؘٮٛڣٲڵأؙڡٟ۫ؾٟؾڹٙۯۺۘۅؙڵٳۺٚؠؗؠٙێۺ۠ڷۅٲ عَلَيْهِمْ ۚ ايَنِهِ ءَيُزَكِيهِمْ وَيُعَلِّمُهُمُ ٱلْكِنَبُ وَٱلْحِكْمَةَ ۅَإِنكَانُواْ مِن قَبْلُ لِغِي صَلَلِلِ ثَبِينِ۞

> وَءَاخَرِينَ مِنْهُمْ لَمَّالِلْحَقُواْ بِهِمّْ وَهُوَٱلْعَرِيْرُ ٱلْحَكِيمُ۞

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآةٌ وَاللَّهُ ذُو اَلْفَضْلِ ٱلْعَظِيمِ ۞

- 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allah. And Allah guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).
- 6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful."
- 7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).
- 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
- 9. O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!
- 10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.
- 11. And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلي الله عليه وسلم)

مَثَلُ ٱلَّذِينَ حُمِّلُوا ٱلنَّوْرَىٰةَ ثُمَّ لَمْ يَخْمِلُوهَا كَمَثَلِ ٱلْحِـمَارِ يَحْمِلُ أَسْفَارًا بُنْسَ مَثَلُ ٱلْفَوْمِ ٱلَّذِينَ كَذَّبُواْبِنَايِنتِ اللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّالِمِينَ ٢

> قُلْيَتَأَيُّهُا ٱلَّذِينَ هَادُوٓ أَإِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيكَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا ٱلْمُؤْتَ إِن كُنتُم صَدِقِينَ ٢

> > وَلَا سُمَّةً نَهُ وَأَيَدُ ابِمَا قَدَّ مَتَ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِٱلظَّلِمِينَ ١

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَنقِيكُم مُنْ رُدُونَ إِلَىٰ عَلِمِ ٱلْعَيْبِ وَٱلشَّهَادَةِ فَيُنَيِّنَكُمُ بِمَاكُنُهُ مَعْمَلُونَ ٥

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا نُودِي لِلصَّلَوْةِ مِن مَوْمِ ٱلْجُمُعَةِ فَأَسْعَوْا إِلَىٰ ذِكْرِاللَّهِ وَذَرُواْ ٱلْبَيْعُ ذَالِكُمْ خَيْرٌ لَكُمْ إِن كُنتُمْ تَعْلَمُونَ ١

فَإِذَا قُصِٰ بَتِ ٱلصَّلَوْةُ فَأَنتَشِرُوا فِي ٱلْأَرْضِ وَٱبْنَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَعَلَّكُوْ نُفْلِحُونَ ١

وَ إِذَا رَأُواْ تِحِكُرُهُ أَوْلَمُوا أَنفَضُوا الْمُعَاوَتُرَكُوكَ قَآيِمَا قُلْ مَاعِنداً للَّهِ خَيْرٌ مِنَ ٱللَّهِ وَمِنَ ٱلِتَجَرَةِ standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allah is the Best of providers."

وَٱللَّهُ خَيْرُالزَّرْقِينَ 🗯

Sûrat Al-Munâfiqûn (The Hypocrites)[1] LXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.
- 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do.
- 3. That is because they believed, and then disbelieved: therefore their hearts are sealed. so they understand not.
- 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path?
- 5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.[2]
- 6. It is equal to them whether you (Muhammad صلي الله عليه وسلم) ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allâh guides not the people who are the Fâsiqîn (the rebellious, the disobedient to Allâh). [3]



_ أللّه الرَّحْمَز الرَّحِبَ

إِذَا جَاءَكَ ٱلْمُنَافِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنْفِقِينَ لَكُندُونَ كُلُ

> ٱتَّخَذُوٓ أَيْمَنَهُمْ جُنَّةً فَصَدُّواعَنسَيِيلِ ٱللَّهِ إِنَّهُمْ سَاءَ مَاكَانُواْ يَعْمَلُونَ ١

ذَالِكَ بِأَنَّهُمْ ءَامَنُواثُمَّ كَفَرُوا فَطْبِعَ عَلَى قُلُوبِهِمْ فَهُرُلَا يَفْقَهُونَ ٢

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمُّ وَإِن يَقُولُواْ تَسْمَعُ لِفَوْ لِمِثْمُ كَأَنَّهُمْ خُشُبُ مُسَنَّدَةٌ يُحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُوُ ٱلْعَدُوُّ فَأَحْذَرُهُمْ قَنْلَهُمُ ٱللَّهُ أَنَّى ثُوْنَا لَكُونَ اللَّهُ

وَإِذَافِيلَ لَمُهُمْ تَعَالَوَأْ بَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْأُ رُهُ وسَحْمُ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُسْتَكَبِرُونَ ٢

سَوَآةُ عَلَيْهِ مِرْأَسْتَغْفَرْتَ لَهُ مِرْأُمْ لَمُ تَسْتَغْفِرْ لَمُمْ لَن يَغْفِرَ اللَّهُ لَمُمَّ إِنَّ اللَّهَ لَا يَهْدِى ٱلْقَوْمَ

^{[1] (}S.63) See "Hypocrisy" in Appendix 2 at the end of the Book. [2] (V.63:5) See the footnote of (V.22:9).

^{[3] (}V.63:6) See the Qur'an (V.4:138-145).

- 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
- 8. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger the meaner (i.e. Allâh's Messenger (اصلی انه علیه وسلم)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلی انه علیه وسلم), and to the believers, but the hypocrites know not.
- **9.** O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.
- 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds].
- 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

هُمُ ٱلَّذِينَ يَقُولُونَ لَالنَّفِ قُواعَلَى مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّى يَنفَضُّولُّ وَلِلَّهِ خَزَآبِنُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَذِكنَّ ٱلْمُنْفِقِينَ لَا يَفْقَهُونَ ۞ مَقُ لُونَ لَيْن زَّجَعْنَ ۤ إِلَى ٱلْمَدِينَةِ لِيُخْرِجَ

يقولون ليِن رَجَعَنَا إلى المَدِينَة لِيُحْرِجُكَ ٱلْأَثَوُّ مِنْهَا ٱلْأَذَلَّ وَيَلَّهِ ٱلْمِـزَّةُ وُلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ ٱلْمُنْفِقِينَ لَايَعْلَمُونَ۞

يَّاتُهُا ٱلَّذِينَ ءَامَنُوا لَانْلُهِ كُمُّ اَمُولُكُمُّمُ وَلَا اَوْلَدُكُمُّ عَن ذِحَّرِاللَّهِ وَمَن يَفْعَلُ ذَلِكَ فَأُولَتِكَ هُمُ ٱلْخَسِرُونَ ۞ وَأَنفِقُواٰ مِنَّارَدَفْنَكُمْ مِن قَبْلِ أَن يَأْفِ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخْرَتِيَ إِلَى آجَلِ قَرِبِ فَأَصَّدَ قَكُ وَأَكُن مِنَ الصَّلِحِينَ ۞

وَلَن يُؤخِّرُ اللَّهُ نَفْسًا إِذَاجَآءَ أَجَلُهَاْ وَاللَّهُ خَبِيرٌ اللَّهُ خَبِيرٌ اللَّهُ خَبِيرٌ اللهُ ا بِمَاتَعْمَلُونَ ۞

^[1] (V.63:10).

A) Narrated Abu Hurairah دوسي الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhari, Vol. 2, Hadith No. 522).

B) The performance of Hajj is an enjoined duty and its superiority, and the Statement of Allâh عز وجل "Hajj (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the $\hat{A}lam\hat{n}n$ (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lûlû' wal-Marjân*, Vol. 1, Chapter 52, Page 205] (*Sahih Muslim*, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun (Mutual Loss and Gain) LXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
- 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
- 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.
- 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).
- 5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
- 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.
- 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.
- 8. Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in



وأملّه الرّخْمُو الرّجِيكِ

يُسَبِّحُ بِلَّهِ مَا فِي ٱلسَّمَاوَتِ وَمَا فِي ٱلْأَرْضِ لَهُ ٱلْمُلَّكُ وَلَهُ ٱلْحَمْدُ وَهُوعَلَىٰ كُلُّ شَيْءٍ قَدِيرُ ١

هُوَالَّذِي خَلَقَكُمْ فَهِنكُمْ كَافِرٌ وَمِنكُمْ مُؤْمِنُ ۗ وَٱللَّهُ مِمَاتَعُمَلُونَ نَصِيرُ

خَلَقَ ٱلسَّمَوَ تِ وَٱلْأَرْضَ بِٱلْخَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُونو إليّه وألْمَصِيرُ ٢

> يَعْلَوُ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَيَعْلَوُمَا تُسِرُونَ وَمَاتُعُلِنُونَ وَٱللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ١

> > أَلَةً مَأْتِكُو نَبَوُا ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابُ أَلِيمٌ ٥

ذَلِكَ بِأَنَّهُ كَانَتَ تَأْلِبِهِمْ رُسُلُهُمْ بِٱلْبِيِّنَتِ فَقَالُوٓ أَ أَيْثُهُ "يَمْدُونَنَا فَكَفَرُواْ وَتَوَلُّواْ وَآوَالُواْ وَٱسْتَغْنَى ٱللَّهُ وَٱللَّهُ غَنَّى حَمِيدٌ ١

زَعَمَ ٱلَّذِينَ كَفَرُوٓ أَ أَنَ لَنَ مُعَدُّواً قُلُ بَلِيَ وَرَبِّ لَنَبْعَثُنَّ ثُمَّ لَنُنَبَّوُنَّ بِمَاعَمِلْتُمُّ وَذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿ اللَّهُ مَا لَكُ مَا اللَّهُ وَلَا اللّ

فَتَامِنُواْ بِٱللَّهِ وَرَسُولِهِ ۽ وَٱلنُّورَ ٱلَّذِي أَنزَلْنَا ۚ

the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering,—that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.

10. But those who disbelieved (in the Oneness of Allâh – Islâmic Monotheism) and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination^[1].

- 11. No calamity befalls, but by the Leave (Divine [i.e. Decision and Qadar of Allâh, and whosoever Preordainments)] believes in Allâh, He guides his heart [to the Faith with certainty, i.e. what has befallen him was already written for him by Qadar Allâh (Divine from the Preordainments)]. And Allâh is the All-Knower of everything.[2]
- 12. Obey Allâh, and obey the Messenger (Muhammad صلی الله علیه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
- 13. Allâh! Lâ ilâha illâ Huwa (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

وَٱللَّهُ بِمَاتَعْمَلُونَ خَبِيرٌ ١

يُوْمَ يَجْمَعُكُرُ لِيُوْمِ الْخَنَعِ ۚ ذَالِكَ يَوْمُ الْغَابُنِّ وَمَن يُؤْمِنُ مِاللَّهِ وَيَعْمَلُ صَلِيحًا لِيُكَفِّرْ عَنْهُ سَيِّنَا لِهِ ءَوُمُدِ خِلْهُ جَنَّنَتٍ تَجْرِى مِن تَحْنِهُا ٱلْأَنْهَا رُخَلِدِينَ فِيهَا آبَداً ذَٰلِكَ ٱلْفَوْزُ ٱلْمَظِيمُ ۞

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَنِنَآ أَوْلَتَهِكَ أَصْحَنْبُ النَّارِخَلِدِينَ فِهَا وَبِثْسَ الْمَصِيرُ ۞

مَاۤ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُۥ وَاللَّهُ بِكُلِّ شَىءٍ عَلِيثٌ ۞

ۅؘڷؘڟۣۑڠؗۅٛٲٲڶڰٙۅؘۘڷؘڟۣۑڠۅٲٲڵڗؘۘۺۘۅڷؘ۠ڡٞٳٮ۬ٷٙۘۜڷؚؾؾٛۛۯ ڡؘٳ۫ڹؘۜمٵعؘڮؘۯۺۘۅڸٮۜٵٲڶ۪ڰڬڠؙٲڵڞؙؚؽڽؙٛ۞

ٱللَّهُ لَآ إِلَهُ إِلَّاهُوَّ وَعَلَى ٱللَّهِ فَلْيَــتَوَكَّلِ ٱلْمُؤْمِنُونَ ۞

^[1] (V.64:10) See the footnote of (V.3:85).

^{[2] (}V.64:11) See the footnote of (V.57:22).

- 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.
- 15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).
- 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.
- 17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,
- 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

Sûrat At-Talâq (The Divorce) LXV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods^[1]). And fear Allâh your

يَتَأَيُّهُا الَّذِينَ ءَامَنُوۤ الْإِنَ مِنْ أَزْوَهِكُمُّ وَأَوْلَندِكُمْ عَدُوَّالَكُمْ فَأَحْدَرُوهُمْ وَإِن تَعْفُوا رَتَصْفَحُوا وَتَغْفِرُوا فَإِن تَعْفُوا رَتَصْفَحُوا وَتَغْفِرُوا

إِنَّمَآ أَمُولُكُمُ وَأَوْلَدُكُدُ فِنْنَةٌ وَٱللَّهُ عِندُهُۥ أَجُرُعَظِيدٌ ١

فَانَقُوااللَّهَ مَااسْتَطَعْتُمْ وَاسْمَعُواْ وَأَطِيعُواْ وَأَنفِ غُواْ خَبْرًا لِأَنفُسِكُمُّ وَمَن يُوفَ شُحَّ نَفْسِهِ . فَأُولَئِكَ هُمُ ٱلْمُفْلِحُونَ ۞

إِن تُقْرِضُوا اللّهَ قَرْضًا حَسَنَا يُصَاحِفُهُ لَكُمْ وَيَغْفِرُ لَكُمْ اللّهُ اللّهُ مُثَاكُرُ كَلِيدُ ﴿

عَالِمُ ٱلْعَيْبِ وَٱلشَّهَدَةِ ٱلْعَزِيزُ ٱلْمَكِيمُ ۞



بِنْ اللَّهُ الْحَالِمَ اللَّهُ الْحَالِمَ اللَّهُ الْحَالِمَ اللَّهِ اللَّهِ الْحَالِمَ اللَّهِ اللَّهِ اللَّهِ

يَّالَيُّهُ النَّيِّيُّ إِذَا طَلَقَتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعِدَّةٍ مِنَ وَأَحْصُواْ الْعِدَّةِ وَاتَّقُواْ اللَّهَ رَبَّكُمُّ لَا غُنِّرِ جُوهُنَ مِنْ مُيُوتِ مِنَّ وَلَا يَخْرُجُنَ

^{[1] (}V.65:1) Narrated 'Abdullâh bin Umar رضى الله عنها that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger بصلى الله عليه وسلم asked Allâh's Messenger ملى الله عليه وسلم about that. Allâh's Messenger ملى الله عليه وسلم about that. Allâh's Messenger ملى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allâh has fixed for the women meant to be divorced." (Sahih Al-Bukhari, Vol.7, Hadīth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

- 2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
- 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.
- 4. And those of your women as have passed the age of monthly courses, for them the 'Iddah' (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah' (prescribed period) is three months likewise, except in case of death]^[1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah' (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his

إِلَّا أَن يَأْتِينَ بِفَنحِشَةِ ثُبَيْنَةً وَيَلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّحُدُودَ اللَّهِ فَفَدْ ظَلَمَ نَفْسَةُ لَا تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۞

فَإِذَابَلَفْنَ أَجَلَهُنَّ فَاتَّمِيكُوهُنَّ بِمَعْرُوفٍ أَوْفَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُواْ ذَوَى عَدْلِ مِنكُرُّ وَأَقِيمُواْ ٱلشَّهَدَةُ لِلَّهِ ثَلِيكُمْ يُوعُظُ بِهِ عَنَكَانَ يُؤْمِنُ بِاللَّهِ وَٱلْيَوْمِ ٱلْآخِرُ وَمَن يَتَّقِ ٱللَّهَ عِنْعَلَ أَدُنْخُ جَاكُ

ۅؘڽۜۯؙڣهؙ مِنْ حَيثُ لَا يَعْتَسِبُّ وَمَن َ مَوَكَلْ عَلَى اللّهِ فَهُوَحَسَّبُهُ ۚ إِنَّ اللّهَ بَلِغُ أَمْرِهِ عَلَا جَعَلَ اللّهُ لِكُلِّ شَيْءٍ فَذَرًا ﴿

وَالَّتِي بَيِسْنَ مِنَ الْمَحِيضِ مِن نِسَآ بِهُ رَٰإِنِ اَرْبَبْتُهُ فَعِدَّتُهُنَّ مُلَاثَةُ أَشْهُرٍ وَالَّتِي لَهَ يَحِضْنَ وَأُولَاتُ ٱلْأَحْمَالِ اَجَلُهُنَّ أَن يَضَعْنَ حَلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَهُ مِنْ أَمْرِهِ يُشْرَاكِ

^[1] (V.65:4) See the Qur'an, Verse 2:234.

duty to Him, He will make his matter easy for him.

- 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
- 6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
- 7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.
- 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).
- 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
- 10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).
- 11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that

ذَلِكَ أَمُرُاللَّهِ أَنزَلَهُۥ إِلْيَكُزُّ وَمَن يَنْقِ اللَّهَ يُكَفِّرْعَنْهُ سَيِتَاتِهِ. وَيُعْظِمْ لَهُۥ أَجْرًا

ٲۺڮٮٛۅۿڹۜڡڹ۫حؿٮٛٛڛػۺؗڡڽڹۅؙڿؚۮؚڮٛۄؙۅؘڵڎؙۻٙٲڗؙۅۿؙڹٞ ڸؿڞؘؾؚڨؗۅٲٵؾؘڹۣڹٞۧۅٳڹػؙڹۘٲٛۏڵؾ؆ۧڸڡٵؘؘڣڨۘۅٵؘۼؾؠڹؘ ڂؾۜؽۻ۫ڡڹؘڂڵۿڹٞۜ؋ٳۮٲڗۻڡ۫ڹڶڴۯڣٵٮٛۅۿڹۜ ٲٛڿۘۅۯۿؽۜؖۏٲؾۺۘۯۏٲؿؿػۄؠڡٚۯۏؿؚۜۅٳڹٮۛڡٵۺڒۛڠ ڡؘۺؙڗ۫ڝ۬ڠؙڵڎۥٲڂۛۯؽ۞ٛ

لِيُنفِقْ ذُوسَعَةِ مِّن سَعَيَةٌ وَمَن فَدِرَعَلَيْهِ رِزْقُهُ,فَلْيُنفِقْ مِمَّاءَ النَهُ اللَّهُ لَا يُكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا ٓءَانَهُ الْسَيْجَعَلُ اللَّهُ بَعْدَ عُسْرِيْسَرُ لَا ﴿ }

ۉڲؙؿۣڹڡؚٚڹ قَرْيَةٍ عَنَتْعَ أَمْرِيَجَا وَرُسُلِهِ.فَحَاسَبْنَهَا حِسَابًا شَدِيدًا وَعَذَبْنَهَا عَذَابًا نُكُرًا

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَلِقِبَةُ أَمْرِهَا خُمْرًا ١

ٱعَدَّالَتُهُ لَمُنْمَ عَذَابَاشَدِيدًا ۗ فَاتَعُواْ اللَّهَ يَتَأُولِي ٱلْأَلْبَبِ ٱلَذِينَ ۥَامَنُواْ فَدَا زَٰزَلَ اللَّهِ إِلَيْكُمْ ذِكْرًا۞

ڒۘۺۘۅؙڵٳێڵٛۅؙٵۘۼۘڷؾڴڗٵۑڬؾؚٲٮڷڡؚؠٛؠؘێڬڗؚڶۣۣڿ۫ڿٟٵڵٙڍؚڽ ٵڡؘٮؗۅؙؙٲۅؘعؚؠڷۅٲٲڶڞۜڶڂٮؾڡؚڹؘٲڶڟؙؙڷؙٮٛؾٳڶۜؽٲڶڎۛۅؚ۠

He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Monotheism). And whosoever Islamic believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allâh surrounds all things (His) Knowledge.

وَمَن يُؤْمِنُ بِأَللَّهِ وَيَعْمَلُ صَلِحًا يُدْخِلْهُ جَنَّنتِ تَجْرَى مِن تَعْتِهَا ٱلْأَمْزُحُلِدِينَ فِيهَآ أَبْدُاْ قَدْ أَحْسَنَ ٱللَّهُ لَهُ رِزِقًا ١

ٱللَّهُ ٱلَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَنَنَزَّلُ ٱلْأَمْرُ بِنْنَهُنَّ لِنَعْلَمُواْ أَنَّ ٱللَّهَ عَلَىٰ كُلَّ شَيْءٍ فَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّي شَيْءٍ عِلْمًا ١

Sarat At-Tahrîm (The Prohibition) LXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.
- 2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.
- ملى) 3. And (remember) when the Prophet الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He "The All-Knower, the All-Aware said: (Allâh) has told me."
- صلى الله 4. If you two (wives of the Prophet صلى الله turn (رضى الله عنهما Âishah and Hafsah : عليه وسلم in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him



يَنَأَيُّهُا ٱلنَّبِي لِمَنْحُرَّهُ مَآ أَحَلُ ٱللَّهُ لَكُ تَبْنَغِي مَرْضَاتَ أَزْوَحِكَ وَأَللَّهُ عَفُورٌ رَحِيمٌ

قَدْفَرَضَٱللَّهُ لَكُوْ تَعِلَّهَ أَيْمَنِيكُمُّ وَاللَّهُ مُولَكُورٌ وَهُوَ ٱلْعَلِيمُ ٱلْمَكِيمُ ١

وَإِذْ أَسَرَّ النَّيُّ إِلَى بَعْضِ أَزْوَجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ. وَأَظْهَرُهُ أَلِلَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْضَ عَنَابَعْضٍ فَلَمَّانَتَأَهَامِهِ وَالنَّهُ مَنْ أَنْكَأَكُ هَلَاًّ قَالَ نَتَأَنَى ٱلْعَلِيمُ ٱلْخَيرُ ٢

إِن نَنُوبَا إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُما أَوَ إِن تَظْهُ رَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَمَوْلَنْهُ وَجِبْرِيلُ وَصَلِحُ ٱلْمُتْ مِن فَي وَالْمَلَيْكَةُ بَعْدَ ذَلِكَ ظَهِرُ ١ (Muhammad صلى الله عليه وسلم), then verily, Allâh is his Maulâ (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

- 5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.
- 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.
- 7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.¹¹
- 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad صلى) and those who believe with him. Their Light will run forward before them and (with their Records Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things." "21

عَسَىٰ رَبُهُۥ إِن طَلَقَكُنَّ أَن بُندِلُهُۥ أَزْوَجُاخَيْرًا مِنكُنَّ مُسْلِئتِ مُُوْمِنَتِ قَنِئَتِ تَيِّبَتٍ عَبِدَتِ سَيِّحَتٍ ثَيِّبَتِ وَأَبْكَادًا۞

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا فُوٓ أَأَنفُسَكُو وَأَهْلِيكُوْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلِحْجَارَةُ عَلَيْهَا مَلَيِّكَةٌ غِلاَظُّ شِدَادٌ لَايَعْصُونَ ٱلنَّهَ مَاۤ أَمَرَهُمْ وَيَفْعَلُونَ مَايُؤْمَرُونَ ۞

يَّتَأَيُّهُا الَّذِينَ كَفَرُوا لَائِمَّنَذِرُوا الْيُوَمِّ إِنَّمَا تُجَزَوْنَ مَا كُنُمُ مَعْمَلُونَ ۞

يَتَأَيُّهُا الَّذِيكَ اَمَنُوا نُوبُوَ إِلَى اللّهِ تَوْبَهُ نَصُوعًا عَسَىٰ رَبُّكُمْ اَن يُكَفِّرَ عَنكُمْ سَيِّعَاتِكُمُّ وَيُدْخِلَكُمْ مَّنَّتَ بَعْرِي مِن تَعْتِهَا الْأَنْهَدُرُ يَوْمُ لاَيُحْزِي اللّهُ النّبِيّ وَالَّذِينَ ءَامَنُوا مَعَدُّ. ثُورُهُمْ مِيسَّى بَيْنَ الْدِيمِ مَ وَبِأَيْمَنِيمِمْ يَقُولُونَ رَبِّنَا أَتْمِمْ لَنَا ثُورَنَا وَأَغْفِرُ لَنَّا اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّه إِنَّكَ عَلَى كُلُ كُلِ كَلْ الشّيءِ فَدِيرٌ (﴿

^{[1] (}V.66:7) See the footnote of (V.3:85).

^[2] (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

- 9. O Prophet (Muhammad الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1]
- 10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"
- 11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).
- 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our $R\hat{u}h$ [i.e. Jibrîl (Gabriel) and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qânitûn* (i.e. obedient to Allâh)¹³.

يَّتَأَيُّهَا ٱلنَّيُّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ وأغلظ عكتيم ومأوده مرجهتم وَبِنْسَ ٱلْمَصِيرُ (أَنَّ)

صَهُ كَ أَللَّهُ مَثَلًا لَلَّذِيكَ كَفَرُواْ أَمْرَأَتَ نُوجٍ وَٱمْرَأَتَ لُوطِّ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَيْلِحَيْنِ فَخَانَتَاهُ مَافَلَرٌ يُقْنِياعَنَّهُمَامِ) لَلَّهِ شَيْنًا وَقِيلَ أَدْخُكُ أَلْنَارَمَعَ ٱلدَّاخِلِينَ

وَضَرَكَ ٱللَّهُ مَثَلًا لَلَّذِينَ ءَامَنُواْ ٱمْرَأَتَ فِرْعَوْكَ إِذْ قَالَتْ رَبِّ أَبْنِ لِي عِندَكَ بَيْتًا فِي ٱلْجَنَّةِ وَنَجَىٰ مِن فِرْعَوْكَ وَعَمَلِهِۦوَنَجَنِي مِنَ ٱلْقَوْ مِ ٱلظَّلِمِينَ ١

وَمَنْهُمُ ٱبْنَتَ عِمْرُنَ ٱلَّتِيَّ أَحْصَنَتْ فِرْجَهَا فَنَفَخْنَ فِيهِ مِن زُّوجِنَاوَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ ، وَكَانَتْ مِنَ ٱلْقَنْدُينَ ١

^[1] (V.66:9) See the footnote of (V.8:39).

⁽V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]*, and We made her and her son (Jesus) a sign for Al-'Âlamîn (mankind and jinn)." [The Qur'an, (V.21:91)]

^{*} It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

عز وجل (V.66:12) The Statement of Allah عز وجل

^{&#}x27;And Allah has set forth an example for those who believe; the wife of Pharaoh ... (up to) ... and she was of the obedient to Allah.' (V.66:11 and 12).

said, "Many amongst men صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم reached (the level of) perfection but none amongst the women reached this level except Åsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of Imran And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." (Sahih Al-Bukhari, Vol. 4, Hadith No. 623).

Sûrat Al-Mulk (Dominion) LXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.
- 2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
- 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"
- **4.** Then look again and yet again: your sight will return to you in a state of humiliation and worn out.
- 5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire.
- 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination
- 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
- 8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
- 9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error."



بِسَـــــــــــِواللَّهُ فَرَالرَّهِ كِيهِ

تَبَرُكَ الَّذِى بِيَدِهِ الْمُلْكُ وَهُوَعَلَىٰ كُلِّ شَيْءِ فَدِيرُۗ الَّذِى خَلَقَ الْمَوْتَ وَالْحَيُوهَ لِلبَّلُوكُمُّ الْيُكُولُحُسْنُ عَمَلًا وَهُوَالْعَرِيزُ الْعَفُورُ ﴾

ٱلَذِي خَلَقَ سَبِّعَ سَمَوَ تِ طِبَاقًا مَّا تَرَىٰ فِ خَلْقِ ٱلرَّحْمَنِ مِن تَفَوُّتِ فَٱرْجِعِ ٱلْبَصَرَهَلُ تَرَىٰ مِن فُلُورِ ﴾

> ثُمُّ آنِعِهِ ٱلْمَسَرِّكُونَّيْنِ يَنقَلِبْ إِلَيْكَ ٱلْمَصُرُّخَاسِتًا وَهُوَحَسِيرٌ ۞

وَلَقَدْ زَيِّنَا ٱلسَّمَاةَ ٱلدُّنْ إِمِصَادِينِ وَجَعَلَنَهَا وَجُومًا لِلشَّيَطِينِّ وَآَعَتَدْنَا لَمُمْ عَذَابَ ٱلسَّعِيرِ ۞

وَلِلَّذِينَ كَفَرُوا لِرَبِّهِمْ عَذَابُ جَهَنَّمٌ وَبِثْسَ ٱلْمَصِيرُ ﴿

إِذَآ أَلْقُوا فِيهَا سَمِعُوا لَمَا شَهِيقًا وَهِي تَفُورُ ٢

تَكَادُتَمَيَّرُ مِنَ ٱلْعَيْظِ كُلُمَّا ٱلْفِي فِهَا فَوْجُّ سَأَلَمُمُّ خَرَنَهُمَّ ٱلْمَيْأَتِكُونَذِيرٌ ﴿

قَالُواْبِكَ قَدْجَآةَ نَا نَذِيرٌ فَكَذَّبَنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِ صَلَالِ كِيرٍ ۞

^{[1] (}V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad صلى الله عليه وسلم .

- 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
- 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!
- 12. Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
- 13. And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men).
- 14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).
- 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.
- 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?
- 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
- 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?
- 19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the All-Seer of everything.

وَقَالُواْ لَوَكُنَّا نَسَمُعُ أَوْنَعْقِلُ مَاكُنَّافِ أَصْحَبُ ٱلسَّعِيرِ ١

فَأَعْثَرَفُواْ بِذَلْبِهِمْ فَسُحْقًا لِأَصْحَبِ ٱلسَّعِيرِ ١ إِنَّ ٱلَّذِينَ يَعْشُونَ رَبَّهُم بِٱلْعَيْبِ لَهُم مَّعْفِرَةٌ ۗ وَأَجْرُّكِيرٌ ١

> وَأَسِرُواْ قَوْلَكُمْ أُواَجْهَرُواْ بِعِيْ إِنَّهُ, عَلِيمُ الْمَارِ ٱلصَّدُودِ (اللهُ

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ ٱلْخَبِيرُ (إِنَّ)

هُوَالَّذِي جَعَكَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُواْ فِمَنَاكِبِهَا وَكُلُواْ مِن زَنِقِهِ عَوَ إِلَيْهِ ٱلنَّشُورُ ١

ءَأَمِنهُم مَّن فِي ٱلسَّمَآءِ أَن يَغْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِي تَمُورُ ١

أَمْ أَمِنتُم مَّن فِي ٱلسَّمَاءِ أَن يُرْسِلَ عَلَيْتُكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ١

وَلَقَدُكُذَّ بَالَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ١

أَوَلَهُ رَوْا إِلَى ٱلطَّبْرِ فَوْقَهُمْ صَنَّفَّاتِ وَيَهْ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّمْنَ إِنَّهُ الرَّمْنَ إِنَّهُ الرَّمْنَ اللَّهُ الرَّمْنَ اللَّهُ الرّ

- 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.
- 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
- 22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?
- 23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.
- 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
- 25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?"
- 26. Say (O Muhammad صلى الله عليه وسلم): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."
- 27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"
- 28. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us who can save the disbelievers from a painful torment?"
- 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who it is that is in manifest error."
- 30. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If (all) your water were to sink

أَمَّنْ هَلَاا ٱلَّذِي هُوَجُندُ لَّكُمُّ يَنصُرُكُمُ مَن دُونِ ٱلرَّحْمَنَّ إِنِ ٱلْكَفِرُونَ إِلَّا فِي غُرُورِ ١

أَمَّنْ هَٰذَاٱلَّذِي يَرْزُقُكُو إِنَّ أَمْسَكَ رِزْقَةُ بَلَ لَّجُواْ فِعُنُو وَنُفُورِ ١

أَفَنَ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِدِ الْهَدَىٰ أَمَّن يَمْشِهِ ,سَوتًا عَلَىصِرَطِ مُسْتَقِيمِ

قُلْهُوَٱلَّذِي أَنشَأَكُو وَجَعَلَ لَكُو ٱلسَّمْعَ وَالْأَضَدَ وَالْأَفِدَةُ قَلِيلًا مَّانَشَكُوونَ

قُلْ هُوَالَّذِي ذَرَا كُمْ فِي الْأَرْضِ وَإِلَيْهِ تَحْسَرُونَ (اللَّهُ

وَيَقُولُونَ مَتَىٰ هَنْذَا ٱلْوَعْدُ إِن كُنتُمْ صَلِيقِينَ (١٠)

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَا أَنَا لَذِيرٌ مُّسِينٌ ١

فَلَمَّارَأَوْهُ زُلْفَةُ سِنَتْ وُجُوهُ ٱلَّذِيكَ كَفَرُواْ وَقِيلَ هَٰذَاٱلَّذِى كُنُتُمْ بِهِ تَذَّعُونَ ٢

قُلْ أَرَءَ يَتُعُ إِنْ أَهْلَكُنِّي ٱللَّهُ وَمَن مَّعِي أَوْرَحِمَنا فَمَن يُحِيرُ ٱلْكُنِفِرِينَ مِنْ عَذَابِ أَلِيمِ ﴿

قُلْ هُوَ ٱلرَّحْنَنُ ءَامَنَا بِهِ ، وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَفِي ضَلَالِ مُبِينِ ١

قُلْأَرَءَ يْتُمُّ إِنْ أَصْبَحَ مَآ وُكُوْغُورًا فَمَنَ يَأْتِيكُمُ

away, who then can supply you with flowing (spring) water?"

Sûrat Al-Qalam or Nûn (The Pen) LXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Nûn.

[These letters (Nûn, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

- 2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.
- 3. And Verily, for you (O Muhammad صلى will be an endless reward. الله عليه وسلم
- ملى الله 4. And Verily, you (O Muhammad are on an exalted (standard of) character.
 - 5. You will see, and they will see,
 - 6. Which of you is afflicted with madness.
- 7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
- 8. So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of [11] صلى الله عليه وسلم Muhammad
- 9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

بِمَآءِمَّعِينِ ﴿ اللَّهُ



وأملته الأخنز الزيجيك

وَٱلْقَلَمِ وَمَايَسُظُرُونَ ١

مَآأَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونِ ﴿

وَ إِنَّ لَكَ لَأَحْرًا غَثَرَ مَمَّنُونِ ﴿

وَإِنَّكَ لَعَلَى خُلُقِ عَظِيمِ ١

بأيتكمُ ٱلْمَفْتُونُ ٢ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَأَعْلَمُ بألْمُهُ تَدِينَ (١)

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ١

وَدُّواْ لَوْ تُدُهِنُ فَيُدُهِمُ وَلَا مِنْ اللهِ مُوكِ أَنَّ

^[1] (V.68:8) See the footnote of (V.3:85).

| Sûrah 68. Al-Qalam Part 29 77 | سورة القــلم ٦٨ الجزء ٢٩ 5 |
|---|---|
| 10. And (O Muhammad صلى الله عليه وسلم) obey you not everyone <i>Hallaf Mahîn</i> (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari] | وَلاَتُطِعْ كُلُّ حَلَّافٍ مِّهِينٍ ۞ |
| 11. A slanderer, going about with calumnies, | هَ اَزِمَّشَآءٍ بِنَعِيدٍ ١ |
| 12. Hinderer of the good, transgressor, sinful, | مَنَاعِ لِلْخَيْرِ مُعْتَدِ أَثِيمٍ ١ |
| 13. Cruel, and moreover base-born (of illegitimate birth). | عُتُلِ بَعْدَ ذَالِكَ زَنِيدٍ ۞ |
| 14. (He was so) because he had wealth and children. | أَنكَانَ ذَا مَالِ وَبَنِينَ ١ |
| 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" | إِذَاتُتُلَىٰعَلَتِهِ ءَائِنُنَاقَاكَ أَسَطِيرُ ٱلْأَوَّلِينَ ۞ |
| 16. We shall brand him on the snout (nose)! | سَنَسِمُهُ,عَلَا لَمُزُمُلُومِ |
| 17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning, | إِنَّا لِلْوَتَهُمُ كُمَّا لِلُوْتَا أَصْحَبَ الْمُنَةِ إِذَا أَضَمُوا لَمُ الْمُؤَا لَمُ الْمُؤَا لَمُ الْمُؤ لَيْصْرِمُنَهَا مُصْبِحِينَ ﴿ |
| 18. Without saying: <i>Inshâ' Allâh</i> (If Allâh wills). | وَلَايَسْتَنْتُونَ ۞ |
| 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. | فَطَافَعَلَيْهَاطَآيِڤُ مِن زَيِّكَ وَهُو َنَآيِمُونَ ۞ |
| 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). | فأصبحت كالفريرات |
| 21. Then they called out one to another as soon as the morning broke. | فَنْنَادَوْلْمُصْبِحِينَ ۞ |

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

low tones (saying):

upon you into it today.

23. So they departed, conversing in secret

24. No Miskîn (poor man) shall enter

| Sûrah 68. Al-Qalam | Part 29 | 776 | الجزء ٢٩ | سورة القلم ٦٨ |
|----------------------|-------------|------|----------|--------------------------------|
| 25. And they went in | the morning | with | | وَعَدَوْاْعَلَ حَرْدِقَدِدِينَ |

strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

- 26. But when they saw the (garden), they said: "Verily, we have gone astray."
- 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"
- 28. The best among them said: "Did I not tell you: why say you not: Inshâ' Allâh (If Allâh wills)."
- 29. They said: "Glory to Our Lord! Zâlimûn Verily, we have been (wrong-doers)."
- 30. Then they turned one against another, blaming.
- 31. They said: "Woe to us! Verily, we were Tâghûn (transgressors and disobedient)
- 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).
- 33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.
- 34. Verily, for the Muttagûn (the pious See V.2:2) are Gardens of delight (Paradise) with their Lord.
- 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like Mujrimûn the (criminals, polytheists and disbelievers, etc.)?

فَلَمَّا رَأَوْهَاقَالُوٓ إِنَّا لَضَآ أَلُونَ ٢

بَلْ غَنْ مُغَرُّومُونَ ٢

فَالَأَوْسَطُهُمْ أَلَرْأَقُلُ لَكُوْلُوْلَاتُسَيِّحُونَ

قَالُواْسُبْحَنَ رَبِّنَآ إِنَّاكُنَّا ظَلِمِينَ

فَأَقْبُلَ بَعْضُهُمْ عَلَى بَعْضِ يَتَلَوْمُونَ ٢

قَالُواْ يُوَيْلُنَا إِنَّا كُنَّا طَلَعْينَ ٢

عَسَىٰ رَبُّنَا أَن يُبْدِلْنَاخَيْرُ مِنْهَا إِنَّا إِلَّا إِلَّى رَبِّنَا رَغِبُونَ ٢

كَنَاكَ ٱلْعَذَاتُ وَلَعَذَاتُ ٱلْآخِرَ وَأَكْثَرُ لَوْكَادُ أَنعَلَمُ نَ كُثُلُ

إِنَّ الْمُنَّقِينَ عِندَرَتِهِمْ جَنَّنتِ ٱلنَّعِيمِ ﴿

أَفَنَجُعُلُ لِلسَّالِمِينَ كَالْمُجْرِمِينَ ١

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|--------------------|---------|-----|----------|---------------|
| | | | | |

36. What is the matter with you? How judge you?

37. Or have you a Book wherein you learn,

- **38.** That you shall therein have all that you choose?
- **39.** Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?
- **40.** Ask them, which of them will stand surety for that!
- 41. Or have they "partners"? Then let them bring their "partners" if they are truthful!
- **42.** (Remember) the Day when the Shin^{|11|} shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

مَالَكُوكَيْفَ تَعَكَّمُونَ ١

أَمْ لَكُوْكِنَابُ فِيهِ تَدْرُسُونَ ۞

إِنَّ لَكُوْ مِنِهِ لَمَا تَغَيِّرُونَ ۞

أَمَّلَكُوْ أَيْمَنَّ عَلَيْنَا بَلِغَةً إِلَى يَوْمِ ٱلْقِيَمَةِ إِنَّ لَكُوْلَا تَعَكُّمُونَ ۞

سَلَّهُمْ أَبُّهُم بِذَالِكَ زَعِيمٌ ۞

أَمْ لَهُمْ شُرِّكَا وُ فَلْمَا تُوا بِشُرِّكَا بِهِمْ إِن كَانُواْ صَادِقِينَ ﴿

يَوْمَ يُكْشَفُ عَن سَاقِ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلايَسْ تَطِيعُونَ اللَّ

^[1] (V.68:42).

a) Narrated Abû-Sa'îd رضي الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (Sahih Al-Bukhari, Vol.6, Hadîth No.441).

b) See the footnote of (V.3:73) . صفات الله

سورة القبلم ٦٨

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wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of a wood and he will not be able to prostrate]. Then the صلى الله عليه bridge will be brought and laid across Hell." We (the Companions of the Prophet صلى الله عليه said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the said, "You (Muslims) cannot be more pressing in صلى الله عليه وسلم claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one-half Dinar.' They will take out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

added: "Then the Prophets and angels and the believers will صلى الله عليه وسلم intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well." (Sahih Al-Bukhari, Vol. 9, Hadîth No. 532B).

- 43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).
- **44.** Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.
- **45.** And I will grant them a respite. Verily, My Plan is strong.
- ملى الله 46. Or is it that you (O Muhammad صلى الله) ask them a wage, so that they are heavily burdened with debt?
- 47. Or that the *Ghaib* (the Unseen here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?
- 48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).
- 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.
- **50.** Then his Lord chose him and made him of the righteous.
- 51. And Verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad صلى الله عليه وسلم) is a madman!"
- **52.** But it is nothing else than a Reminder to all the 'Âlamîn (mankind, and jinn).

خَنْشِعَةً أَضَرُهُمْ تَزَعَقُهُمْ ذِلَّةً وَقَدَكَانُواْ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُ سَلِيمُونَ ﴿ اللَّهِ السَّجُودِ

نَدَرْنِ وَمَن يَكَذِبُ إِلَهُ الْلَهِ يَتِّ سَنَسْتَدْرِجُهُم

وَأُمْلِي لَمُمُ إِنَّا كَيْدِى مَتِينُ ﴿ إِنَّا كَيْدِى مَتِينُ ﴿ إِنَّا لَهُمْ

أَمْ تَسْتُلُهُمْ أَجْرًا فَهُم مِن مَّغْرَمِ مُثْقَلُونَ ١

أَمْعِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكُنُبُونَ

فَاصْبِرْ لِلْكُورَيِكَ وَلَاتَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُومَكُظُومٌ ﴿

لَّوَلَآ أَن تَلَازَكُهُ نِعْمَةٌ مِّن َّ يَهِۦلَنُبِذَ بِٱلْعَرَآءِ وَهُوَمَذْمُومٌ الْكَ

فَأَجْنَبُهُ رَبُّهُ وَفَجَعَلَهُ ومِنَ ٱلصَّلِحِينَ ٢

ۅٙٳڹؽػٲڎؙٲڶۘێؚؿؘػؘڡٚۯؙۅٲڶؽٞڒڶۣڡؙٛۏٮؘػؠؚٲ۪ٛۺٮؘۯۣۿؚ ڶڡۜٙٵڝؘڠۅٲٲڶێؚٞڴڒۅؘؽڨؙۅڷۏؽٳڹٞۿؙۥڶٮۧڿۛٷٛڰٛ۞

وَمَاهُوَ إِلَّاذِكُرُّ لِلْعَالَمِينَ ٢

Sûrat Al-Hâggah (The Inevitable) LXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- Inevitable (i.e. the Day 1. The Resurrection)!
 - 2. What is the Inevitable?
- 3. And what will make you know what the Inevitable is?
- 4. Thamûd and 'Âd people denied the Qâri 'ah (the striking Hour of Judgement)!
- 5. As for Thamûd, they were destroyed by the awful cry!
- 6. And as for 'Âd, they were destroyed by a furious violent wind!
- 7. Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
 - 8. Do you see any remnants of them?
- 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin.
- 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.
- 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood]. We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].
- 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.
- 13. Then when the Trumpet will be blown with one blowing (the first one).



وأللكه ألتخز الزيجي

الْمَاقَةُ الْكُا

مَالَغَاقَةُ ٢ وَمَا أَدْرَيْكَ مَا ٱلْمَاقَةُ ٢

كَذَّبَتْ ثَمُودُ وَعَادُ الْأَلْقَارِعَةِ ١

فَأَمَّاثُمُودُ فَأُمْلِكُواْ بِٱلطَّاغِيَةِ ٢

وَأَمَّا عَادٌّ فَأَهْلِكُواْ بِرِيجٍ صَرَّصَرِ عَاتِبَةٍ ﴿ كَا

سَخَرَهَاعَلَيْهِ سَبْعَ لِيَالِ وَلَمَانِيَةَ أَيَّامٍ حُسُومًا فتَرَك ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلِ خَارِيَةِ ﴿

فَهَلُ زَيْ لَهُم مِنْ بَاقِيكِ ﴿ وَجَآءَ فِرْعَوْنُ وَمَن مِّنَالُهُ وَأَلْمُؤْمِّو كُنتُ بِأَلْحًا طِنْفِكَ

فَعَصَوْ أُرَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَهُ رَأِينَةً ١

انًا لَمَّا طَعُا ٱلْمَا أَمُ مَمَلَنَكُمْ فِي ٱلْجَارِيَةِ ١

لِنَجْعَلَهَا لَكُونَ لَذُكِرَةً وَيَعَيَّهَا أَذُنُّ وَعِيَّةً ١

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَاحِدَةٌ ١

- 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
- 15. Then on that Day shall the (Great) Event befall.
- 16. And the heaven will be rent asunder. for that Day it (the heaven) will be frail and torn up.
- 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
- 18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
- 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!
- 20. "Surely. I did believe that I shall meet my Account!"
 - 21. So he shall be in a life, well-pleasing.
 - 22. In a lofty Paradise,
- 23. The fruits in bunches whereof will be low and near at hand.
- 24. Eat and drink at ease for that which you have sent on before you in days past!
- 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
- 26. "And that I had never known how my Account is!
- 27. "Would that it had been my end (death)!
 - 28. "My wealth has not availed me:
- 29. "My power (and arguments to defend myself) have gone from me!"
- 30. (It will be said): "Seize him and fetter him:

وَجُهَلَتِ ٱلْأَرْضُ وَٱلْجِمَالُ فَذُكَّنَا دَكَّةً وَحِدَةً ١

فَوْمَيذِو قَعَتِ ٱلْوَاقِعَةُ ١

وَأَنشَقَتِ ٱلسَّمَآهُ فَهِي يَوْمَ بِذِوَاهِيَّةٌ ١

وَٱلْمَلَكُ عَلَىٓ أَرْجَآبِهَا وَيَعِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ وَمَيذِ ثَلَنِيَةً ﴿

نَوْمَبِذِ تُعْرَضُونَ لَا تَخْفَى مِنكُرْخَافِيَةً ١

فَأَمَّا مَنْ أُوتِ كِنْبَدُ بِيَمِينِهِ عَنَّقُولُ هَآ قُومُ اللَّهِ مُواٰ كِنَابِيَهُ اللَّهُ

إنى ظَنَنتُ أَنِّ مُلَنقِ حِسَابِيَهُ ۞

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ١

ف جَنَّةِ عَالِيةِ ١ قُطُوفُهَا دَانِيَةٌ ١

كُلُواْ وَٱشْرَبُواْ هَنتِنَا بِمَاۤ أَسْلَفْتُمْ فِي ٱلْأَنَّامِ

وَأَمَّا مَنْ أُوتِي كِنَبُهُ بِشِمَالِهِ عَنِيَّقُولُ يَنَلِّنُنِي لَوْ أُوتَ كِنْنِيهُ (أُنَّ)

وَلَوْ أَدْرِ مَاحِسَابِيَّهُ ١

يَلْتَتَمَاكَانَتِٱلْقَاضِيَةَ ٢

مَا أَغْنَى عَنِّي مَالِيَّهُ اللَّهُ

31. Then throw him in the blazing Fire.

32. "Then fasten him with a chain whereof the length is seventy cubits!"

- 33. Verily, he used not to believe in Allâh, the Most Great,
- **34.** And urged not on the feeding of *Al-Miskîn* (the poor). [1]
 - 35. So no friend has he here this Day,
- **36.** Nor any food except filth from the washing of wounds.
- 37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists).
 - 38. So I swear by whatsoever you see,
 - 39. And by whatsoever you see not,
- **40.** That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad صلى الله عليه وسلم which he has brought from Allâh].
- 41. It is not the word of a poet: little is that you believe!
- **42.** Nor is it the word of a soothsayer (or a foreteller): little is that you remember!
- **43.** This is the Revelation sent down from the Lord of the 'Âlamin (mankind, jinn and all that exists).
- 44. And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جلاله),

ثُرَّالْجَحِيمَ صَلُّوهُ ﴿

ثُورَ فِي سِلْسِلَةِ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ٢

إِنَّهُ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿

وَلَا يَحُضُّ عَلَى طَعَامِ ٱلْمِسْكِينِ 📆

فَلَيْسَ لَهُ ٱلْيَوْمَ هَنَهُنَا حَمِيمٌ ﴿ اللَّهِ مَا لَيْنِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّالِمُ اللَّهُ اللَّا اللَّهُ اللّ

لَّايَأْكُلُهُۥ إِلَّا ٱلْخَطِئُونَ۞

فَلاَ أُقْسِمُ بِمَالَبُصِرُونَ

وَمَالَانْبُصِرُونَ ۞

إِنَّهُ,لَقَوْلُ رَسُولٍ كَرِيمٍ ١

وَمَاهُوَ بِقَوْلِ شَاعِرْ قَلِيلًا مَّا نُؤْمِنُونَ ﴿ إِنَّا

وَلَابِقَوْلِكَاهِنِّ قَلِيلًا مَّالْذَكُّرُونَ ۞

نَنزِيلٌ مِن رَبِّ لَعَالَمِينَ ﴿ ثَنَّا

وَلَوْ نَقَوَّلَ عَلَيْنَا بَعْضَ لَا فَقَاوِيلِ ١

^{[1] (}V.69:34)

a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh bin 'Amr رضى الله عليه وسلم : A man asked the Prophet رضى الله عليه وسلم : A man asked the Prophet رضى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (Sahih Al-Bukhari, Vol.1, Hadith No. 11).

45. We surely would have seized him by his right hand (or with power and might),

- **46.** And then We certainly would have cut off his life artery (aorta),
- 47. And none of you could have withheld Us from (punishing) him.
- **48.** And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2).
- **49.** And verily, We know that there are some among you that belie (this Qur'ân). (*Tafsir At-Tabarî*)
- **50.** And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). [1]
- 51. And verily, it (this Qur'an) is an absolute truth with certainty. [2]
- **52.** So glorify the Name of your Lord, the Most Great. [3]

Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

In the Name of Allâh the Most Gracious,the Most Merciful.

- 1. A questioner asked concerning a torment about to befall
- 2. Upon the disbelievers, which none can avert,
- 3. From Allâh, the Lord of the ways of ascent.
- **4.** The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

لأَخَذْنَامِنْهُ بِٱلْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ١

فَمَامِنكُرُمِنْ أَحَدِعَنَّهُ حَنجِزِينَ ﴿

وَإِنَّهُ النَّذَكِرَةُ لِلْمُنَّقِينَ

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُومُكُدِّبِينَ **۞**

وَإِنَّهُ لِكَسْرَةً عَلَى ٱلْكَفِرِينَ ٢

وَإِنَّهُۥلَحَقُّٱلْيَقِينِ۞

فَسَيِّحْ بِأَسْمِ رَبِّكِ ٱلْعَظِيمِ ﴿



بِنْ إِلَيْ عَيْرالِ الْحِيْدِ

سَأَلَ سَآبِلُ إِعَذَابٍ وَاقِع ٢

لِّلْكَنفِرِينَ لَيْسَ لَهُ، دَافِعٌ اللهُ

مِنَ ٱللَّهِ ذِي ٱلْمَعَادِجِ ۞

نَعَرُجُ ٱلْمَلَتِهِكَةُ وَٱلرُّوحُ إِلَيْهِ فِ يَوْمِكَانَ مِقْدَارُهُ، خَسْسِينَ أَلْفَسَنَةِ ۞

^[1] (V.69:50) See the footnote of (V.3:85).

⁽V.69:51) See the footnote of (V.10:37).

^{[3] (}V.69:52) See footnotes of (V.13:28).

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|----------------------|---------|-----|----------|---------|
|----------------------|---------|-----|----------|---------|

5. So be patient (O Muhammad صلى الله عليه , with a good patience.

6. Verily, they see it (the torment) afar off.

7. But We see it (quite) near.

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).

9. And the mountains will be like flakes of wool.

10. And no friend will ask a friend (about his condition),

11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

- 12. And his wife and his brother,
- 13. And his kindred who sheltered him.
- 14. And all that are in the earth, so that it might save him. [1]
- 15. By no means! Verily, it will be the Fire of Hell,
- 16. Taking away (burning completely) the head skin!
- 17. Calling [2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a

فَأَصْبِرْصَبْراجَمِيلًا

ٳڹۧۿؙؗؠ۫ڔؘۅ۫ڹۿۥؘؚۼڡۣۮؘٲ۞ ۅؘڹؘۯٮۿؙۊٙڔۣؽٵ۞

يَوْمَ تَكُونُ ٱلسَّمَاءُ كَٱلْهُلِ ۞

وَتَكُونُ ٱلْجِبَالُكَأُلْعِهْنِ ١

وَلَايَسَنَلُ حَمِيدُ حَمِيحًا ۞

يُبَصَّرُونَهُمْ يَوَدُّٱلْمُجْرِمُ لَوْيَفْتَدِى مِنْ عَذَابِ يَوْمِيذٍ بِبَنِيهِ ﴿ ﴾

> وَصَاحِبَتِهِ وَأَخِيهِ۞ وَفَصِيلَتِهِ ٱلَّيَ تُتُوِيدِ۞ سَنَ الْنَيْنِ مَا الْمُثَامِّ مِنْهِ

> > كَلَّدُّ إِنَّهَا لَظَىٰ ١

نَزَّاعَةً لِلشَّوَىٰ ﴿

تَدْعُواْ مَنْ أَدْبَرُ وَتُوَلِّي ﴿

^{[1] (}V.70:14) See the footnote (B) of (V.51:60).

^{[2] (}V.70:17)(i.e. the Hell will call out): "[O *Kafir* (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allâh)

food-grain from the earth with its beak and swallows it up] (Tafsir Al-Ourtubî)

- 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).
- 19. Verily, man (disbeliever) was created very impatient;
- 20. Irritable (discontented) when evil touches him;
- 21. And niggardly when good touches him.
- **22.** Except those who are devoted to *Salât* (prayers).^[1]
- 23. Those who remain constant in their Salât (prayers);
- 24. And those in whose wealth there is a recognised right
- 25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).
- 26. And those who believe in the Day of Recompense.
- 27. And those who fear the torment of their Lord.
- 28. Verily, the torment of their Lord is that before which none can feel secure.—
- 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). [2]
- 30. Except from their wives or the (women slaves) whom their right hands

وَجَمَعَ فَأَوْعَىٰ ۞

اِنَّ ٱلْإِنسَنْ خُلِقَ مَـ أُوعًا ١

إِذَامَسَهُ ٱلشَّرْجَزُوعَانَ

وَإِذَامَسَّهُ ٱلْحَيْرُ مَنُوعًا ۞

إِلَّا ٱلْمُصَلِّينَ ۞

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآيِمُونَ ٢

وَٱلَّذِينَ فِي أَمْوَلِلِمْ حَقُّ مَّعَلُومٌ ۗ

لِلسَّابِلِ وَٱلْمَحْرُومِ ۞

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِٱلدِّينِ۞

وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ١

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُمَأْمُونِ

وَٱلَّذِينَهُرُ لِفُرُوجِهِمْ حَافِظُونَ ۞

إِلَّاعَلَىٰ أَزْوَجِهِمْ أَوْمَامَلَكَتْ أَيْمَنُهُمْ فَإِنَّهُمْ

^[1] (V.70:22) See the footnote of (V.9:91).

^{[2] (}V.70:29) Narrated Sahl bin Sa'd نصى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 481).

^{*} i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

possess — for (then) they are not blameworthy.

- 31. But whosoever seeks beyond that, then it is those who are trespassers. [1]
- 32. And those who keep their trusts and covenants.
- 33. And those who stand firm in their testimonies.
- **34.** And those who guard their *Salât* (prayers) well. [2]
- 35. Such shall dwell in the Gardens (i.e. Paradise), honoured.
- **36.** So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad صلى الله عليه وسلم), in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)].
- 37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?
- 38. Does every man of them hope to enter the Paradise of Delight?
- 39. No, that is not like that! Verily, We have created them out of that which they know!
- **40.** So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able
- **41.** To replace them by (others) better than them; and We are not to be outrun.

غَيْرُمَلُومِينَ ۞

فَمَنِ ٱبْنَغَنَ وَرَآةَ ذَلِكَ فَأُولَتِكَ هُرُٱلْعَادُونَ ٢

وَٱلَّذِينَ هُمْ لِأَمَنتَ بِمِ مَوعَهْدِهِمْ زَعُونَ (اللَّهُ

وَٱلَّذِينَ هُمُ بِشَهَدَا تِهِمْ قَآيِمُونَ ٢

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿ اللَّهِ

أُوْلَيْهِكَ فِي جَنَّنتِ مُّكْرَمُونَ ١

فَمَالِٱلَّذِينَ كَفَرُواْقِلَكَ مُعْطِعِينَ ۞

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿ اللَّهُ

أَيْطُمَعُ كُلُّ أَمْرِي مِنْهُمْ أَن يُدْخَلَجَنَّةَ نَعِيمِ

كَلَّ إِنَّا خَلَقْنَهُم مِّمَّا يَعْلَمُونَ ١

فَلآ أُقْبِمُ رِبِّ لَلسَّرُقِ وَٱلْمَغَرِّبِ إِنَّا لَقَدْدُونَ ١

عَلَىٰ أَنْ بُدِلَ خَيْرَامِنْهُمْ وَمَا نَعْنُ بِمَسْبُوفِينَ (إِنَّ)

^{[1] (}V.70:31) Narrated Anas منى الله عليه وسلم .: I will narrate to you a Hadith I heard from Allâh's Messenger صلى and none other than I will tell of it. I heard Allâh's Messenger صلى الله عليه وسلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (Sahih Al-Bukhari, Vol.7, Hadith No.158).

- 42. So leave them to plunge in vain talk^[1] and play about, until they meet their Day which they are promised—
- 43. The Day when they will come out of the graves quickly as racing to a goal,
- 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

Sûrat Nûh (Noah) LXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."
- 2. He said: "O my people! Verily, I am a plain warner to you,
- 3. "That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,
- 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."
- 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), [2]
- 6. "But all my calling added nothing but to (their) flight (from the truth).
- 7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and

فَذَرْهُرْ يَنُوصُواْ وَيَلْعَبُواْ حَتَى يُلَقُواْ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ 📆

يَوْمَ يَغُرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبِ يُوفِضُونَ (٢٠)

خَشِعَةً أَبْصَرُهُ رَزَهَعُهُمْ ذِلَّةٌ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِي كَافُواْمُعِدُونَ ۞



بِنْ الرَّحْيَالِيَّةِ الْمَالِحَدِي

إِنَّا أَرْسَلْنَانُوحًا إِلَىٰ قَوْمِهِ ۚ أَنَّ أَنذِ (قَوْمَكَ مِن قَبْلِ أَن يَأْنِيهُمْ عَذَابُ أَلِيدٌ ۞

قَالَ يَنقَوْمِ إِنِّي لَكُونَ نَذِيرٌ مُّبِينٌ ٥

أَنِ ٱعْبُدُواْ ٱللَّهَ وَانَّفُوهُ وَأَطِيعُونِ ﴿

يَغْفِرْ لَكُوْ مِن ذُنُوبِكُرُ وَيُؤَخِّرُ كَمُّمُ إِلَىٰٓ أَجَلِمُسَعَّىٰ ﴿ إِنَّ أَجَلِ مُسَعَّىٰ ﴿ إِنَّ أَجُلُ اللَّهِ إِذَا جَاءَ لَا يُؤَخِّرُ لَوَكُنتُ مَعْلَمُونَ ﴾

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِي لَيْلًا وَنَهَازًا ﴿

فَلَمْ يَزِدْ هُوْدُعُمَّا عِنَالًا فِرَارًا ١

ۅٙٳێٙڪٞڶڡؘٵۮٷۛڎؙۿؗؠٝٳؾۼٚڣؚۯڵۿڒڿڡؙڷۊٲٲڞؽؚڡؘڠ ڣۣ؞ٙٵۮٳڽۣؠۄٞۅؘٲۺٮۛۼ۫ۺٞۅٛٲؿۣٵڹؠٞؠؙۄؘۅٲڞۯؖۅٲۅؘٲۺٮٙػڔٙۄؙٲ ٲۺؾػڹٲڒٲ۞

^{[1] (}V.70:42) See the footnote of (V.4:5).

^[2] (V.71:5) See the footnote of (V.2:143).

persisted (in their refusal), and magnified themselves in pride.

- 8. "Then verily, I called to them openly (aloud).
- 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private.
- 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;
- 11. 'He will send rain to you in abundance.
- 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."
- 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).
- 14. While He has created vou in stages [i.e. first Nutfah, then (different) 'Alagah and then Mudghah. see (V.23:13,14)].
- 15. See you not how Allâh has created the seven heavens one above another?
- 16. And has made the moon a light therein, and made the sun a lamp?
- 17. And Allâh has brought you forth from the (dust of) earth? (Tafsir At-Tabarî)
- 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

ثُعَ إِنِّي دَعَوْتُهُمْ جِهَارًا ١

ثُمَّ إِنَّ أَعْلَنتُ لَكُمْ وَأَسْرَرْتُ لَكُمْ إِسْرَارًا

فَقُلْتُ ٱسْتَغْفِرُواْ رَبِّكُمْ إِنَّهُ كَاكَ غَفَّارًا ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

رُ سِل السَّمَاءَ عَلَيْكُمُ مِذْرَارًا ١

وَيُمْدِدُكُمُ بِأَمُوا لِ وَبَنِينَ وَيَجْعَلَ لَكُرْجَنَّنتِ وَيَجْعَل (C)

مَّالَكُو لَانْرَجُونَ لِلَّهِ وَقَالَا اللَّ

وَقَدْ خَلَقَكُوا أَطُوارًا ١

ٱلْرَتْرُوْا كَيْفَ خَلَقَ ٱللَّهُ سَبَّعَ سَمَوْتِ طِبَاقًا ١

وَجَعَلَ ٱلْقَمَرُ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ١

وَاللَّهُ أَنْبِتَكُو مِنَ ٱلأَرْضِ نِبَاتَا ١

ثُمَّ يُعِيدُكُونِهَاوَتُحْ جُكُمُ إِخْرَاجًا ﴿

- 19. And Allâh has made for you the earth a wide expanse.
- 20. That you may go about therein in broad roads.
- 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
 - 22. "And they have plotted a mighty plot.
- 23. "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).
- 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) save error."
- 25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.
- 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
- 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.
- 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

وَٱللَّهُ حَعَلَ لَكُوْ آلاً رَضَ بسَاطًا ١

لَتَسَلُّكُواْمِنُهَا سُيُلَافِجَاجًا ١

قَالَ نُوحُ رَّبِ إِنَّهُمْ عَصَوْنِي وَأُتَّبِعُواْ مَن لَّوْرَدْهُ مَالْهُ، وَوَلَدُهُ الَّاحْسَارَاكُ

وَمَكُرُواْمَكُرُاكُبَارُاهُ

وَقَالُواْ لَانَذَرُنَّ ءَالِهَتَكُم وَلَانَذَرُنَّ وَذَا وَلَاسُواعًا وَلَا يَغُوثَ وَنَعُونَ وَنَسُرًا ١

وَقَدْ أَضَلُّوا كَتِيرًا وَلَا نَزِدِ الظَّالِينَ إِلَّاضَلَالًا ١

مِّمَّا خَطِيۡتَ بِهِمْ أُعْرَقُواْ فَأَدْخِلُواْ فَارَا فَلَرْيَجِدُ والْحَمُ مِن دُونِ اللَّهِ أَنصَارًا ١

> وَقَالَ نُوحٌ رَّبِّ لَانَذَرْعَلَى ٱلْأَرْضِ مِنَ ٱلْكَيْفِرِينَ دَنَارًا ١

إِنَّكَ إِن تَذَرْهُمْ يُضِيلُّواْ عِبَادَكَ وَلَا يَلِدُوۤاْ إِلَّا فَاجِرًا كَفَّارُان

زَبَآغْفِرْلِي وَلِوَلِدَى وَلِمَادَخَلَ بَيْفِ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَلَا نَزِدِ ٱلظَّالِمِينَ الَّانَارُاقَ

Sarat Al-Jinn (The Jinn) LXXII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn^[1] listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!
- 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). [2]
- 4. 'And that the foolish among us [i.e. *Iblis* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.
- 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh.
- 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
- 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).
- 8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.



مِلْقَةِ الرَّغَزِ الرَّحِبَ

قُلُ أُوحِىَ إِلَى أَنَّهُ ٱسْتَمَعَ نَفَرُّمِنَ ٱلْجِينَ فَقَالُوٓ ٱإِنَّا سَمِعْنَا قُرُهَ انَّا عَجَالُ

يَهْدِى ٓ إِلَى ٱلرُّشْدِ فَعَامَنَا بِهِ ۚ وَلَن نُشْرِكَ بِرَبِّنَآ أَحَدًا ۞

وَأَنَّهُ,تَعَالَىٰجَدُّ رَبِّنَامَاٱتَّغَذَصَنِحِبَةً وَلَا وَلَدَالَ

وَأَنَّهُ رُكَاكَ يَقُولُ سَفِيهُنَاعَلَى ٱللَّهِ شَطَطًا ١

وَأَنَّا ظَنَنَّا أَن لَن نَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ۞

ۅٲؘڶؘۘڎؙۥٛػٲؽؘڔؚۼٲڷٞؿؚڽؘٱڵ۪ٳڹڛۣؿۘۅڎؙۅؽؘؠؚۣڿٵڸؚ ڡؚٙؽؘڷڶؚؚۼۣڹۣٞۏؘٳۮۘۅۿؙؠٞۯۿڡؘٵ۞

وَأَنَّهُمْ ظُنُّواْ كُمَا ظُنَنَتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَهَا مُلِثَتَ حَرَسًا شَدِيدًا وَشُهُبًا۞

^[1] (V.72:1) Jinn: A creation, created by Allâh from fire like human beings from mud, and angels from light.

^[2] (V.72:3)

A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

- 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
- 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- 11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).
- 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.
- 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.
- 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell.
- 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.
- 17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَّاكُنَّا هَٰمُدُمِنَهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَعِعِ الْكَالْقَافِيةِ فَمَن يَسْتَعِعِ الْآنَ يَعِدُلَهُ شِهَابًا رَّصَدًا ﴿

ۅؘٲڹۜٵڵٮۜڐڔؾٲؖۺؙڗؙۛٲڕۣۑۮڽؚٮؘڹڣۣٱڵٲۯؘۻؚٲٙؗؗۄٲۯٲۮ ؠۣۼۛۯؿؙؠؙؗۯۺؙڎڰ۞

وَٱنَّامِنَّا ٱلصَّلْلِحُونَ وَمِنَّا دُونَ ذَٰلِكُّ كُنَّا طَرَآبِقَ قِدَدَا (إِنَّ

وَأَنَاظَنَنَاۤ أَنَ لَنَّ نُعْجِزَ ٱللَّهَ فِي ٱلْأَرْضِ وَلَن نُعْجِزَهُۥهَرَبَا ﴿ إِنَّهُ

وَأَنَّالُمَّاسَمِعْنَاٱلْهُدَىٰٓ ءَامَنَّابِهِ ۖ فَمَن يُؤْمِنُ بِرَبِّهِ عَ فَلاَ يَخَافُ بَغْسُاوَلارَهَفًا ۞

ۅؘٲنَّامِنَّاٱلْمُسْلِمُونَ وَمِنَّاٱلْقَسِطُونِّ فَمَنَّ أَسْلَمَ فَأُوْلَتِكَ تَحَرَّوَّارَشَدُالِ

وَأَمَّا ٱلْقَاسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبًا ١

وَأَلَوِ ٱسْتَقَنْمُواْعَلَىٱلطَّرِيقَةِ لَأَسْقَيْنَهُم

لِنَفْنِنَهُ فِيهُ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ ـ يَسْلُكُهُ عَذَابًا صَعَدًا (١ۗ)

- 18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.[[]
- 19. And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
- 20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him."
- 21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- 22. Say (O Muhammad صلى الله عليه وسلم): protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him.
- 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever "[2]
- 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.
- 25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.
- 26. "(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."

وَأَنَّ ٱلْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ﴿

وَأَنَّهُ ، لَا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَتِهِ لِلدَّالِيُّ

قُلْ إِنَّمَا آذْعُواْرَيْ وَلِآ أَشْرِكُ بِهِ يَ أَحَدُانِ ﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُوْضَرًّا وَلَارَشَدُا ١٠

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدُّ وَكَنْ أَجِدَ مِن دُونِهِ عَمُلْتَحَدًا ١١٠

إِلَّا بِلَاغَا مَنَ ٱللَّهَ وَرِسَالَئِتِهِ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُۥ فَإِنَّ لَهُ رِنَا رَجَهَنَّهُ خَلِدِينَ فِيهَا أَبِدًا ١

> حَتَى إِذَارَأُواْ مَانُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُ عَدَدًا ١

قُلْ إِنْ أَدْرِي ۖ أَقَرِيبٌ مَّاتُوعَدُونَ أَمْ يَجْعَلُ لَهُ, رَنّ أَمَدًا ١

عَلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ - أَحَدًا ١١

^[1] (V.72:18) See the footnote of (V.2:165).

^{[2] (}V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْدِوَمِنْ خَلْفِهِ دَصَدُا۞

> لِيُعْلَرَأَن فَدْ أَبْلَغُوا رِسَلَنتِ رَبِّهِمْ وَأَحَاطَ بِمَالَدَيْهِمْ وَأَحْمَىٰكُلُّ شَيْءٍ عَدَثًا ۞

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O you wrapped in garments (i.e. Prophet Muhammad الملى الله عليه وسلم)!
- 2. Stand (to pray) all night, except a little ___
 - 3. Half of it or a little less than that,
- 4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. [1]
- 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).
- **6.** Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).
- 7. Verily, there is for you by day prolonged occupation with ordinary duties.



بِنْ الْحَجَازِ الْحَجَاءِ الْمُعَارِ الْحَجَازِ الْحَجَاءِ الْحَجَارِ الْحَجَاءِ

يَّا يُّهُا ٱلْمُزَّمِلُ الْمُ

فُرِٱلَّٰئِلَ إِلَّافَلِيلَا۞

ێۻڡؘٚهؙۥۧٲۅؘڶڠؗڞ؞ؠٮ۫ڡؙۘڡٙڸڵٳ۞ ٲۏڒۮۘؗعؘؽڹۅۅؘۯڗٙڶٲڶڨؙڗ۫ٵڹڗٞڗڽڵٳ۞

إِنَّاسَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿

إِنَّ نَاشِنَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْنًا وَأَقْوَمُ فِيلًا ۞

إِنَّ لَكَ فِي ٱلنَّهَارِ سَبْحَاطُوبِلَا ﴿

^{[1] (}V.73:4) See the footnote of (V.29:51).

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

9. (He Alone is) the Lord of the east and the west; Lâ ilâha illâ Huwa (none has the right to be worshipped but He). So take Him Alone as Wakîl (Disposer of your affairs). [1]

- ملى الله 10. And be patient (O Muhammad ملى الله) with what they say, and keep away from them in a good way.
- 11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
- 12. Verily, with Us are fetters (to bind them), and a raging Fire.
- 13. And a food that chokes, and a painful torment.
- 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
- 15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).
- 16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.
- 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?

وَٱذْكُرِٱسْمَ رَبِّكَ وَبَسَتَلْ إِلَيْهِ بَنْتِيلًا

رَّبُّ ٱلْمُشْرِقِ وَٱلْمُغْرِبِ لَآ إِلَهَ إِلَّا هُوَ فَأَتَّخِذُهُ وَكِيلًا ۞

وَٱصْبِرْ عَلَىٰ مَايَقُولُونَ وَٱهْجُرْهُمْ هَجْزَاجِمِيلًا

وَذَرْ فِي وَٱلْمُكَذِّبِينَ أُولِي ٱلنَّعْمَةِ وَمَهِلْهُ وَلَيْلًا ﴿

إِنَّ لَدَيْنَآ أَنكَا لَا وَجَيِمًا ١

وَطَعَامًا ذَاغُصَّةِ وَعَذَابًا أَلِيمًا ﴿ اللَّهِ المَّا المُّ

يَوْمَ مَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَهِيلًا ﴿ ﴾

ٳؽۜٙٲڗ۫ڛڬؽٵٙٳڬػؙۯۯۺۅڵٲۺێۿؚڋٵۼؘۘؽڬٛۯ۫ڴٙٲڗ۫ڛڬؽٙ ٳڮؽۏؚڠۊۮؘۯۺۅڵٲ۞

فَعَصَىٰ فِرْعَوْثُ ٱلرَّسُولَ فَأَخَذْنَهُ أَخْذَا وَبِيلًا ١

فَكَيْفَ تَنَقُونَ إِنكَفَرَتُمْ يُومًا يَجَمَلُ ٱلْوِلْدَنَ شِيبًا ﴿ ﴾

^{[1] (}V.73:9) See the (V.3:173) and its footnotes.

^[2] (V.73:15) See the footnotes of (V.2:252).

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

- 19. Verily, this is an admonition: therefore whosoever will, let him take a Path to His Lord!
- 20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'an as may be (for you), and perform As-Salât easy (Igâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh Oft-Forgiving, Most-Merciful

ٱلسَّمَآةُ مُنفَطِرٌ بِدِّء كَانَ وَعْدُهُ,مَفْعُولًا

إِنَّ هَٰذِهِ مِتَذَّكِرَةً ۗ فَمَن شَآءَ ٱتَّخَذَ إِلَى رَبِّهِ ـ سَبِيلًا ۞

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!
 - 2. Arise and warn!
 - 3. And magnify your Lord (Allâh)!
 - 4. And purify your garments!



يَتَأَيُّهَا ٱلْمُدَّثِرُ ٢

رْ فَأَنْدِر ٢

رَبُّكَ فَكَبِّرْ ٢

يَابَكَ فَطَهِرَ ۞

^[1] (V.73:20) See the footnotes of (V.50:39).

| Sûrah 74. Al-Muddaththir 🛚 I | Part 29 | 796 | الجزء ٢٩ | ورة المدثر ٧٤ |
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- 5. And keep away from Ar-Rujz (the idols)!
- 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).
- 7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!
- **8.** Then, when the Trumpet is sounded (i.e. the second blowing of the horn).
 - 9. Truly, that Day will be a Hard Day —
 - 10. Far from easy for the disbelievers.
- 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc, i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî).
- 12. And then granted him resources in abundance.
 - 13. And children to be by his side.
- 14. And made life smooth and comfortable for him.
- 15. After all that he desires that I should give more;
- 16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations).
- 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment!
 - 18. Verily, he thought and plotted.
 - 19. So let him be cursed: how he plotted!
- **20.** And once more let him be cursed: how he plotted!
 - 21. Then he thought.
- 22. Then he frowned and he looked in a bad tempered way;

وَالرُّجْزَفَآهُجُرُ فَأَ

وَلَاتَمْنُ شَنَّكُمْرُ ٢

وَلِرَبِكَ فَأَصْبِرَ ۞

فَإِذَانُقِرَ فِي ٱلنَّاقُورِ ١

نَذَ لِكَ يَوْمَ بِدِيوْمٌ عَسِيرٌ ١

عَلَى ٱلْكَنفِرِينَ غَيْرُيَسِيرِ ١

ذَرْ فِي وَمَنْ خَلَقْتُ وَحِيدُا ۞

وَجَعَلْتُ لَهُ مَا لَا مَّندُودًا ١

ۯٙڹڹۣڹؙۺؙۄۮٲ۞ ۅؘمَهَّدتُّ لَهُ مَتْهِيدًا۞

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۞

كَلِّرْ أَنْهُ كَانَ لِآيَنِنَاعَنِيدًا ۞

سَأْزِهِفُهُ,صَعُودًا ١

إِنَّهُ,فَكَّرَوَفَدَّرَهِ

نَقُيلَ كَيْفَ مَدَّرَ (١٠)

مَّ فَيْلَكِنْكَ فَدَّرَ ٢

مُ مَظَرُ ١

مُّمَّ عَبَسَ وَبَسَرَ ٢

- 23. Then he turned back, and was proud.
- 24. Then he said: "This is nothing but magic from that of old,
- 25. "This is nothing but the word of a human being!"
 - 26. I will cast him into Hell-fire. [1]
- 27. And what will make you know (exactly) what Hell-fire is?
- 28. It spares not (any sinner), nor does it leave (anything unburnt)!
 - 29. Burning and blackening the skins!
- nineteen (angels as 30. Over it are guardians and keepers of Hell).
- 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
 - 32. Nay! And by the moon
 - 33. And by the night when it withdraws.

مُمَّ أَذِبُرُ وَأَسْتَكُبُرُ ٢ فَقَالَ إِنْ هَٰذَ آلِلَّا سِعْرٌ يُؤْثُرُ ٢

إِنْ هَاذَا إِلَّا فَوْلُ ٱلْبَشِّرِ ٢

وَمَا أَدْرَىٰكَ مَاسَفَرُ

لَاثُقِي وَلَائِذُرُ ٢

لَةَ احَةُ لِلْبَشِرِ ٢

عَلَيْهَا يِسْعَةً عَشَرَ ٢

وَمَاجَعَلْنَآ أَصْحَابُ لِنَّارِ إِلَّامَلَيْكُهُ وَمَاجَعَلْنَاعِدَّ تَهُمْ إِلَّا فَتُنَةً لَلَّذِينَّ كَفَرُوا لِنَسْتَنْقِنَ ٱلَّذِينَ أُوتُوا ٱلْكَنَّابَ وَمَرْدَادَا لَّذِينَ وَامَنُوا أَلِهَنَا ۚ وَلَامَ قَابَ ٱلَّذِينَ أُوتُوا ٱلْكِئَابَ وَٱلْمُوْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْكَفِرُونَ مَاذَآ أَدَا لَقَهُ مَنذَا مَثَلاً كَنَاكِكَ يُصِلُّ ٱللَّهُ مَن يَشَآهُ وَيَهْدِي مَن نَشَآهُ وَمَا يَعْلَرُجُنُو دَرَيْك إِلَّاهُو وَمَاهِي إِلَّاذِكُونَ

^{[1] (}V.74:26) See the footnote of (V.17:97).

34. And by the dawn when it brightens.

35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم , or the Day of Resurrection) is but one of the greatest (signs).

36. A warning to mankind —

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).

38. Every person is a pledge for what he has earned,

- 39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).
- 40. In Gardens (Paradise) they will ask one another.
- 41. About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):
 - **42.** "What has caused you to enter Hell?"
- 43. They will say: "We were not of those who used to offer the Salât (prayers). [1]
- 44. "Nor we used to feed Al-Miskîn (the poor);
- 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. [2]
- 46. And we used to belie the Day of Recompense, [3]
- 47. "Until there came to us (the death) that is certain."
- 48. So no intercession of intercessors will be of any use to them.

وَالصَّبِحِ إِذَا أَسْفَرَ ٢

إِنَّهَا لَاحْدَى ٱلْكُثَرُ اللَّهُ الْمُ

نَذِيرُ إِلَّالَمَثُمُ الْكُ

لِمَن شَآة مِنكُواَن يَنقَدُمَ أُوۡسَاۡخُوۡلَآ

كُلُّ نَفْس بِمَاكَسَتُ رَهِينَةً ﴿

مَاسَلَكَكُرُ فِي سَقَرَ اللَّهُ قَالُواْلَةِ نَكُمِنَ ٱلْمُصَلِّينَ ٢

وَلَوْ نَكُ نُطِّعِمُ ٱلْمِسْكِينَ ١

وَكُنَّا غُوضٌ مَعَ ٱلْخَابِضِينَ ﴿

وَكُنَّانُكَدِّبُ بِيَوْمِ ٱلدِينِ (1)

حَةً ٢ أَتَكُنَا ٱلْكِفِينُ ٢

فَمَا لَنَفَعُهُمُ مُ شَفَعَةُ ٱلشَّنفِعِينَ (١٠٠٠)

^{[1] (}V.74:43) See the footnote of (V.8:39).

^{[2] (}V.74:45) See the footnote of (V.4:5).

^{[3] (}V.74:46) See the footnotes of (V.3:85).

- **49.** Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?
- **50.** As if they were (frightened) wild donkeys.
- 51. Fleeing from a hunter, or a lion, or a beast of prey.
- 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad صلى الله عليه وسلم has come with the truth from Allâh, the Lord of the heavens and earth).
- 53. Nay! But they fear not the Hereafter (from Allah's punishment).
- 54. Nay, verily, this (Qur'ân) is an admonition,
- 55. So whosoever will (let him read it), and receive admonition (from it)!
- **56.** And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. I swear by the Day of Resurrection.
- 2. And I swear by the self-reproaching person (a believer).
- 3. Does man (a disbeliever) think that We shall not assemble his bones?

فَمَا لَمُنْمُ عَنِ ٱلتَّذِكِرَةِ مُعْرِضِينَ ١

كَأْنَهُم حُمْرٌ مُسْتَنفِرَةً ١

فَرَّتْ مِن قَسْوَرَةٍ ٥

بَلْيُرِيدُ كُلُّ ٱمْرِيِ مِنْهُمْ أَن يُؤْتَى صُحُفَا مُنَشَرَةً ٢

كَلَّ بَلِ لَا يَغَافُونَ ٱلْآخِرَةَ ١

كَلَّآ إِنَّهُ تَذْكِرَهُ ۗ ۞

فَمَن شَاءَ ذَكَرَهُ، ١

وَمَايَّذُكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَا هَلُ النَّقُوىٰ وَأَهۡلُ ٱلْغَفِرَةِ۞



فِلْمُوْرِ الرَّحِيدِ

لَا أُفْيِمُ بِيَوْمِ ٱلْقِينَمَةِ ۞ وَلَا أُفْيِمُ إِلنَّفْسِ ٱللَّوَامَةِ ۞

أَيَعْسَبُ ٱلْإِنسَنُ أَلَن بَعْمَعَ عِظَامَهُ. ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

| Sûrah | 75 | Al-Qiyâmah Part | 29 |
|-------|-----|-----------------|----|
| Suran | 75. | Ai-Qiyaman rart | 47 |

سورة القيامة ٧٥ الجزء ٢٩

4. Yes, We are Able to put together in

perfect order the tips of his fingers. 11

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

6. He asks: "When will be this Day of Resurrection?"

7. So, when the sight shall be dazed.

8. And the moon will be eclipsed.

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). [2]

10. On that Day man will say: "Where (is the refuge) to flee?"

11. No! There is no refuge!

12. Unto your Lord (Alone) will be the place of rest that Day.

13. On that Day man will be informed of what he sent forward (of his evil deeds), and what he left behind (of his good or evil traditions).

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],

15. Though he may put forth his excuses (to cover his evil deeds).

16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.

بَلَى قَلْدِرِينَ عَلَى أَن نُسُوّى بَنَانَهُ وَالْ

بَلْ يُرِيدُ ٱلْإِنسَانُ لِيَفْجُرَ أَمَامَهُ وَاللَّهُ

يَسْئُلُ أَيَّانَ يَوْمُ ٱلْقِينَمَةِ (أَنَّ)

فَإِذَا بَرِقَ ٱلْبَصَرُ ٧

وَخَسَفَ ٱلْفَمُ ١

وَجُمِعَ الشَّمْسُ وَالْفَعَرُ ١

يَقُولُ ٱلإِنسَانُ يَوْمَهِذِ أَنْ ٱلْمُفَرِّ ٢

كَلَّا لَاوْرَدُ ٢

إِلَىٰ رَيْكَ يَوْمَهِذِ ٱلْمُسْنَقَرُ اللَّهُ

يُنَبَّوُ الإنسَنُ يَوْمَهِ ذِيهَا قَدَّمَ وَأُخَّرَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

بَلِ ٱلْإِنسَانُ عَلَىٰ نَفْسِهِ ، بَصِيرَةٌ ١

وَلُوْ أَلْقِي مَعَادِيرَهُ رُقُ

لَا نُحُرِّ لَهِ عِلْسَانَكَ لِتَعْجَلَ بِهِ عَلَى إِلَيْ

^{[1] (}V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allah) is the Most Superior Creator of everything: La ilâha illâ Huwa (none has the right to be worshipped but He).

said, "The sun and" صلى الله عليه وسلم The Prophet رضى الله عنه said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (See the Qur'an 75:9) (Sahih Al-Bukhari, Vol. 4, Hadith No. 422).

| Sûrah 75. Al-Qiyâmah Part 29 801 | سورة القيامة ٧٥ الجزء ٢٩ |
|---|--|
| 17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân). | إِنَّ عَلَيْنَاجَمْعَهُ، وَقُرْءَانَهُ، ﴿ اللَّهُ |
| 18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recital. | فَإِذَا قَرَأْنَهُ فَأَلَيْعٌ قُرْءَانَهُ ١٤٥٠ |
| 19. Then it is for Us (Allâh) to make it clear (to you). | مُثَمَّ إِنَّ عَلَيْنَ الْبِينَا لِيَنْ الْمُنْ الْفِينَ الْمِينَا لِيَنْ الْمُنْ الْفِينَا لِيَنْ الْمُنْ الْ |
| 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, | كُلِّدَبِّلْ غِيبُونَ ٱلْعَاجِلَةَ ۞ |
| 21. And neglect the Hereafter. | وَنَدُونَ ٱلْآخِرَةُ ۞ |
| 22 Some faces that Day shall be <i>Nâdirah</i> (shining and radiant). | <u>ۯؙ</u> ڿؙۄؖؿۅؘٮؘؠ۬ۮؚٵۜۻۯؙۘ |
| 23. Looking at their Lord (Allâh). | إِلَىٰ رَبِّهَا فَاظِرَةً ﴾ |
| 24. And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad), | <u>ۘۅؙڰؚٷۘ؞ؠۜۏؠؘؠ</u> ڔ۬ؠٵڛۯڐٞ۞ |
| 25. Thinking that some calamity is about to fall on them. | تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةُ ۞ |
| 26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit), | كُلَّ إِذَا بَكَفَتِ التَّرَاقِ آ |
| 27. And it will be said: "Who can cure him (and save him from death)?" | <u>وَ</u> قِيلَمَنْ ذَافِ |
| 28. And he (the dying person) will conclude that it was (the time) of parting | وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿ |

(death); 29. And one leg will be joined with another leg (shrouded). [1]

30. The drive will be, on that Day, to your Lord (Allâh)!

^[1] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (Tafsîr At-Tabarî)

| Sûrah | 75. | Al-Qiyâr | nah | Part | 29 |
|-------|------------|----------|-----|------|----|
| | , | V-J | | | |

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31. So he (the disbeliever) neither believed (in this Qur'an and in the Message

nor prayed! (صلى الله عليه وسلم hor prayed!

32. But on the contrary, he belied (this صلى Qur'an and the Message of Muhammad and turned away! (الله عليه وسلم

33. Then he walked in conceit (full pride) to his family admiring himself!

34. Woe to you [O man (disbeliever)]! And then (again) woe to vou!

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?

37. Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)?

38. Then he became an 'Alagah (a clot); then (Allâh) shaped and fashioned (him) in due proportion.[1]

39. And made of him two sexes, male and female.

40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

فَلاصَدِّقَ وَلِاصَلِّي ١

وَلَكِن كُذَّبَ وَتُولِّلُ ﴿ ثُنَّ كُلَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

مُعَ ذَهَبَ إِلَىٰ أَهْلِهِ عِينَمَكُلَىٰ ١

أَوْلَىٰ لَكَ فَأُوْلَىٰ اللَّهُ

مُرَأُولِي لَكَ فَأُولِي آلَكَ فَأُولِي اللهِ

أَيَحْسَبُ إِلانسَنُ أَن يُتْرَكِ سُدًى ١

ٱلرَيْكُ نُطَّعَةُ مِن مَنِي يُمْنَى ﴿

ثُمِّ كَانَ عَلَقَةُ فَخَلَقَ فَسَوَّىٰ ١

عِعَلَمِنهُ ٱلزَّوْجَيْنِ ٱلذَّكَرُ وَٱلْأَنْنَى ٢

ٱلْيَسَ ذَالِكَ بِقَادِرِعَلَىٰٓ أَن يُحْتِي ٱلْمُؤَتَى ﴿ اللَّهُ مِنْ اللَّهُ مَا لَكُوْتَ اللَّهُ



وألله التغنزالزجي

هَلْ أَقَى عَلَى ٱلْإِنسَنِ حِينٌ مِّنَ ٱلدَّهْ رِلَمْ يَكُن شَيْئًا

^{[1] (}V.75:38) See the footnote of (V.22:5).

- 2. Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.
- 3. Verily. We showed him the way. whether he be grateful or ungrateful.
- 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
- 5. Verily, the Abrâr (the pious and righteous), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr.
- 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.
- 7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.
- 8. And they give food, inspite of their love for it (or for the love of Him), to the Miskîn[1] (the poor), the orphan, and the captive
- 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward. nor thanks from you.
- 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."
- 11. So Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.
- 12. And their recompense shall Paradise, and silken garments, because they were patient.

إِنَّا خَلَقْنَا ٱلْإِنسَنَ مِن نُكُلْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَهُ

إِنَّاهَدَيْنَهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ٢

إِنَّآأَعْتَدْنَا لِلْكَنفرينَ سَلَنبِ لَا وَأَغْلَالًا

إِنَّ ٱلْأَبْرَارَيَشْرَبُوكِ مِنكَأْسِكَاكَ مِزَاجُهَا

عَيْنَايِشْرَبُ بِهَاعِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٢

يُوفُونَ بِٱلنَّذْرِ وَيَغَافُونَ يَومَّاكَانَ شَرُّهُۥمُسْتَطِيرًا ﴿ اللَّهِ

وَتُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِ عِسْكِينًا وَبَتِمًا وَأَسِيرًا ﴿

إِنَّمَا نُطْعِمُكُمْ لِوَجِهِ ٱللَّهِ لَا نُرِيدُ مِنكُو بَزَلَةَ وَلَا شُكُورًا ١

إِنَّا نَخَافُ مِن زَّيِّنَا يَوْمًا عَبُوسًا قَطَرِيرًا ﴿ إِنَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

فَوَقَنْهُمُ اللَّهُ شَرَّ ذَلِكَ ٱلْمَوْمِ وَلَقَنْهُمْ نَضَمَ قُوَسُمُ وزًا ١

وَحَوَيْهُم بِمَاصَبُرُواْجَنَّةُ وَحَرِيرًا ١

^[1] (V.76:8) See the footnote of (V.2:83).

- 13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
- 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
- 15. And amongst them will be passed round vessels of silver and cups of crystal -
- 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
- 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabîl (ginger),
 - 18. A spring there, called Salsabîl.
- 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
- 20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
- 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
- 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
- 23. Verily, it is We Who have sent down ملى الله عليه the Qur'an to you (O Muhammad وسلم) by stages.
- 24. Therefore be patient (O Muhammad with constancy to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

مُتَّكِدِينَ فِهَاعَلَى ٱلْأَرَآبِكِ لَايرَوْنَ فِيهَا شَمْسَا وَلَازَمْهُ مِرًا ٢

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهُاوَذُلِلَتْ قُطُوفُهَانَذَ لِيلًا ١

وَيُطَافُ عَلَيْهِم بِعَانِيَةٍ مِّن فِضَةٍ وَأَكُواب كَانَتْ فَوَارِيرُا ١

قَوَارِسَوْ مِن فِضَّةِ مَدَّرُوهَا لَقَّدِيرًا ١

وَتُسْقَوْنَ فِيمَا كَأْسُاكَانَ مِنَ اجْهَازَنِجَسلانَ

عَنَافِهَا نُسُمِّي سَلْسَبِيلًا ١

 وَيَطُوفُ عَلَيْهِمْ وِلْدَانُ تُخَلَّدُونَ إِذَا رَأَيْنَهُمْ حَسِبْنَهُ لَوْلُوَامَنْدُولُ ١

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيًّا وَمُلْكًا كَبِيرًا ١

عَلَيْهِمْ ثِياكُ مِنْ يُسِيدُسِ خُضِرٌ وَ إِسْتَيْرِقُ وَحُلُواْ أَسَاوِرَ مِن فِضَةٍ وَسَقَنهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ١

إِنَّ هَاذَا كَانَ لَكُوْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ١

إِنَّا نَعَنُ نَزَّ لَنَاعَلَتِكَ ٱلْقُرْءَانَ تَنزِيلًا ٢

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْكُفُورًا ﴿ اللَّهِ

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- 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
- **26.** And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).
- 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
- 28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.
- 29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).
- 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.
- 31. He will admit to His Mercy whom He wills and as for the Zâlimûn (polytheists, wrong-doers) He has prepared a painful torment.

Surat Al-Mursalat (Those sent forth) LXXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the winds (or angels or the Messengers of Allâh) sent forth one after another.
 - 2. And by the winds that blow violently.
- 3. And by the winds that scatter clouds and rain.
- 4. And by the Verses (of the Qur'ân) that separate the right from the wrong.
- 5. And by the angels that bring the revelations to the Messengers,

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْكُرَهُ وَأَصِيلًا

وَمِکَ اَنَّلِ فَاسْجُدْ لَدُووَسَيِّحْهُ لِنَلًا طَوِيلًا۞

إِ كَ هَتُؤُلَآءٍ يُحِبُّونَ ٱلْقَاحِلَةَ وَيَذَرُونَ وَرَآءَ هُمَّ وَمَاثَقِيلًا ﴿

خَنُ خَلَفَنَهُمْ وَشَدَدْنَا أَسْرَهُمٌّ وَإِذَا شِنْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۞

إِنَّ هَٰذِهِ مَنْذِكِرَةً ۚ فَمَن شَآةَ ٱتَّخَذَ إِلَىٰ رَبِهِ . سَبِيلًا ۞

وَمَا نَشَآهُ وَنَ إِلَّا أَن يَشَآءُ اللَّهُ إِنَّ اللَّهُ كَانَ عَلِيمًا عَكِيمًا ﴿ يُدْخِلُ مَن يَشَآهُ فِي رَحْمَتِهِ ءُوَا لَظَٰ لِلِمِينَ أَعَدَّ لَمُمْ عَذَا النَّا ﴿



مِلْقَةِ الْخَفْرِ الرَّحِيَةِ

وَالْمُرْسَلَنِعُمْ فَالْ

قَالْعُصِفَاتِ عَصْفَالَ اللهِ الْعُصِفَاتِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

فَٱلْفَارِقَاتِ فَرَهَا

فَٱلْمُلْقِيَاتِ ذِكْرًا ١

| Sûrah | 77 . | Al-Mursalât Part | 29 |
|-------|-------------|-----------------------|----|
| Duian | //• | Al-Iviui Saiai I ai i | 4 |

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- 6. To cut off all excuses or to warn.
- 7. Surely, what you are promised must come to pass.
 - 8. Then when the stars lose their lights.
 - 9. And when the heaven is cleft asunder.
- 10. And when the mountains are blown away.
- 11. And when the Messengers are gathered to their time appointed.
- 12. For what Day are these signs postponed?
- 13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
- 14. And what will explain to you what is the Day of Sorting Out?
- 15. Woe that Day to the deniers (of the Day of Resurrection)!
 - 16. Did We not destroy the ancients?
- 17. So shall We make later generations to follow them.
- 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).
- 19. Woe that Day to the deniers (of the Day of Resurrection)!
- **20.** Did We not create you from a despised water (semen)?
- 21. Then We placed it in a place of safety (womb),
- 22. For a known period (determined by gestation)?
- 23. So We did measure; and We are the Best to measure (the things).
- 24. Woe that Day to the deniers (of the Day of Resurrection)!

عُذَرًا أَوْنُذُرًا

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ١

فَإِذَا ٱلنَّجُومُ طُمِسَتْ (١)

وَإِذَا ٱلسَّمَآهُ فُرِجَتُ ١

وَإِذَا ٱلْجِبَالُ نُسِفَتُ ١

وَإِذَا ٱلرُّسُلُ أُقِنَتْ ١

الأَي يَوْمٍ أُجِلَتْ ١

لِيَوْمِ ٱلْفَصَّلِ ١

وَمَآأَذُرَىٰكَ مَايَوْمُ ٱلْفَصْلِ

وَيْلُ يُومَهِدِ لِلْمُكَدِّبِينَ ۞

أَلَوْ مُهْلِكِ ٱلْأَوَّلِينَ ١

ثُمَّ نُتَبِعُهُمُ ٱلْآخِرِينَ ١

كَذَٰ لِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿

وَيْلُ^{*} يَوْمَ بِذِ لِلْمُكَذِبِينَ ﴿

ٱلرَّغَلُقكُم مِن مَاوَمَهِينِ

فَجَعَلْنَهُ فِي قَرَارِمَّكِينٍ

إِلَىٰ قَدَرِ مَّعْلُومِ ٢

فَقَدَرْنَا فَنِعْمَ ٱلْقَادِرُونَ

وَيْلُ يُوَمِيدٍ لِلْمُكَدِّبِينَ ٢

- **25.** Have We not made the earth a receptacle
 - 26. For the living and the dead?
- 27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?
- 28. Woe that Day to the deniers (of the Day of Resurrection)!
- **29.** (It will be said to the disbelievers): "Depart you to that which you used to deny!
- **30.** "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,
- 31. Neither shady, nor of any use against the fierce flame of the Fire."
- **32.** Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),
- **33.** As if they were yellow camels or bundles of ropes.
- **34.** Woe that Day to the deniers (of the Day of Resurrection)!
- 35. That will be a Day when they shall not speak (during some part of it),
- **36.** And they will not be permitted to put forth any excuse.
- 37. Woe that Day to the deniers (of the Day of Resurrection)!
- **38.** That will be a Day of Decision! We have brought you and the men of old together!
- **39.** So if you have a plot, use it against Me (Allâh جل جلاله)!
- **40.** Woe that Day to the deniers (of the Day of Resurrection)!
- **41.** Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs.

أَلَةِ نَجْعَلِ ٱلأَرْضَ كِفَاتًا ١

أَخِيَاءُ وَأَمْوَا ثَالَ

وَجَعَلْنَافِيهَا رُوسِي شَيْمِخُنتِ وَأَسْقَيْنَكُمْ مَّآءَ فُرَاتَا ﴿

وَيْلُّ يَوْمَهِ دِ لِلْمُكَدِّبِينَ ۞

ٱنطَلِقُوٓ أَ إِلَىٰ مَاكُنتُم بِهِۦتُكَدِّبُونَ ۞

ٱنطَلِقُوٓ أَ إِلَى ظِلِّهِ ذِي ثَلَاثِ شُعَبٍ ﴿

لَّاظَلِيلِ وَلَايُغْنِي مِنَ ٱللَّهَبِ

إِنَّهَا نَرْمِي بِشَكَرُدِكَٱلْفَصْرِ ۞

كَأَنَّهُ مِمْ لَكُ صُفْرٌ ١

وَنَلُّ يَوْمَهِ ذِلِّهُ كَذَبِينَ ٢

هَنَدَايَوْمُ لَا يَنطِقُونَ

وَلَا يُؤْذَنُ لَكُمْ فَيَعْنَذِرُونَ ١

وَنُلُّ يُوْمَهِذٍ لِلْمُتَكَدِّبِينَ ۞

هَٰذَا يَوْمُ ٱلْفَصْلِّ جَمَعْنَكُوْوَ ٱلْأُوَّلِينَ ۞

فَإِن كَانَ لَكُرْكَيْدٌ فَكِيدُونِ

وَثُلُّ يَوْمَهِ ذِلِلْمُكَذِّبِينَ ۞

إِنَّ ٱلْمُنَّقِينَ فِ ظِلَالٍ وَعُيُونٍ ١

| Sûrah | 77 | A L | -Mursa | lât | Part | 29 |
|-------|-----|-----|-------------|-----|------|----|
| Suran | //. | Αŀ | - IVI U FS2 | แนเ | rart | 27 |

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42. And fruits, such as they desire.

43. "Eat and drink comfortably for that which you used to do."

44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).

45. Woe that Day to the deniers (of the Day of Resurrection)!

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

47. Woe that Day to the deniers (of the Day of Resurrection)!

48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). ¹¹¹

49. Woe that Day to the deniers (of the Day of Resurrection)!

50. Then in what statement after this (the Our'ân) will they believe?

وَفَوَكِهُ مِمَّا يَشْتَهُونَ ١

كُلُواْ وَٱشْرَبُواْ هَنِيَّ الْإِمَا كُنتُمْ تَعْمَلُونَ الله

إِنَّا كَذَ الِكَ بَحْرِى ٱلْمُحْسِنِينَ ۞

وَثِلُّ يَوْمَ إِذِ لِللَّهُ كَذِينَ

كُلُواْ وَتَمَنَّعُواْ قَلِيلًا إِنَّكُمْ تُجْرِمُونَ ۞

وَيْلُ يُوْمَهِ ذِ لِلْمُكَذِّبِينَ

وَإِذَا فِيلَ لَمُثُرُّا رَكَعُوا لَا يَزَكَمُونَ

وَيْلُ يَوْمَ إِلِلْمُكَدِّبِينَ ﴿

فَيِأَيِّ حَدِيثٍ بَعْدَهُ، يُؤْمِنُونَ ٥

^[1] (V.77:48)

A) Narrated Anas bin Mâlik رضى الله عليه وسلم; Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: Lâ ilâha illallâh (none has the right to be worshipped but Allâh). And if they say so, perform As-Salât (the prayer) like our Salât (prayers), face our Qîblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn bin Siyâh that he asked Anas bin Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), faces our Qîblah during the Salât (prayers), perform As-Salât (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (Sahih Al-Bukhari, Vol. 1, Hadith No. 387).

B) Narrated Abu Hurairah رضى الله عنه وسلم (the reward for) pronouncing the Adhân and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) 'Ishâ and Fajr (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (Sahih Al-Bukhârî, Vol. 1, Hadith No. 589).

Sarat An-Naba' (The Great News) LXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. What are they asking (one another) about?
- 2. About the great news, (i.e. Islâmic Monotheism, the Qur'an, which Prophet brought and the صلى الله عليه وسلم Day of Resurrection)
 - 3. About which they are in disagreement.
 - 4. Nay, they will come to know!
 - 5. Nay, again, they will come to know!
 - 6. Have We not made the earth as a bed,
 - 7. And the mountains as pegs?
- 8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).
- 9. And We have made your sleep as a thing for rest.
- 10. And We have made the night as a covering (through its darkness),
- 11. And We have made the day for livelihood.
- 12. And We have built above you seven strong (heavens),
- 13. And We have made (therein) a shining lamp (sun).
- 14. And We have sent down from the rainy clouds abundant water.
- 15. That We may produce therewith corn and vegetations,
 - 16. And gardens of thick growth.



وألله ألأغنز الرجيب

عَمِّ مَنْسَاءً لُونَ ١

عَنَالنَّبَإِ ٱلْعَظِيمِ ٢

ٱلَّذِي هُرُفِيهِ مُغَنِّلِفُونَ ٢

كَلَّاسَيَعْلَمُونَ ﴿ كَالَّاسَيْعُلَمُونَ ﴿ كَالَّاسِيَعْلَمُونَ ﴿ كَالَّاسِيَعْلَمُونَ الْكَالِي

ثُوَّكُلُاسَعُلُمُونَ الْ

ٱلْوَنَجَعَلُ لِأَرْضَ مِهَدَا ١

وَٱلْجِيَالَ أَوْتَادَانَ

وَخَلَقْنَكُوْ أَزُونَجَا (١٠)

وَجَعَلْنَا نَوْمَكُمْ سُبَانًا ١

وَجَعَلْنَا ٱلَّيْلَ لِبَاسَانَ

وَجَعَلْنَا ٱلنَّهَارَمَعَاشَا ١

وَمَنَيْنَا فَوْقَكُمْ سَبْعَاشِدَادَالِ اللهِ

وَجَعَلْنَاسِرَاجُاوَهَاجَالَ

وَأَنزَ لْنَامِنَ ٱلْمُعْصِرَ تِمَاءً ثَجَّاجًا ١

لِنُخْرِجَ بِهِ،حَبَّاوَنَبَاتَانِ

وَجَنَّتِ أَلْفَافًا ١

| Sûrah 78. Al-Naba' | Part 30 | 810 | الجزء ٣٠ | سورة النبإ ٧٨ |
|--------------------|---------|-----|----------|---------------|
| | | | | |

- 17. Verily, the Day of Decision is a fixed time,
- 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [Tafsir At-Tabari]
- 19. And the heaven shall be opened, and it will become as gates,
- **20.** And the mountains shall be moved away from their places and they will be as if they were a mirage.
 - 21. Truly, Hell is a place of ambush —
- 22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hyprocrites, sinners, criminals),
 - 23. They will abide therein for ages.
- **24.** Nothing cool shall they taste therein, nor any drink.
- 25. Except boiling water, and dirty wound discharges —
- 26. An exact recompense (according to their evil crimes).
- 27. For verily, they used not to look for a reckoning.
- **28.** But they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.
- 29. And all things We have recorded in a Book.
- **30.** So taste you (the results of your evil actions). No increase shall We give you, except in torment.

إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَنتَا ﴿

يَوْمَ يُنفَخُ فِ ٱلصُّورِ فَنَأْتُونَ أَفُواَجًا ﴿

وَفُيْحَتِ ٱلسَّمَاءُ فَكَانَتَ أَبُوا بَا ١

وَسُيِرَتِ ٱلْجِيَالُ فَكَانَتُ سَرَابًا

إِنَّ جَهَنَّ مَكَانَتْ مِرْصَادَا ۞ لَلطَّعْ مِنْ مَثَادًا ۞

لَيِثِينَ فِيهَا أَحْقَابًا ۞ لَايَذُوقُونَ فِيهَا بَرْدًا وَلَاشَرَابًا۞

إِلَّاحَمِيمًا وَغَسَّاقًا ١

جَزَآءَ وِفَاقًا

إنَّهُمْ كَاثُواْ لَا يَرْجُونَ حِسَابًا ١

وَكَذَّهُواْ بِنَا يَكِنَا كِذَا اَكُا

وَكُلُّ شَيْءٍ أَخْصَيْنَكُ كِتَنْبَا ١

فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلَّاعَذَابًا ﴿

31. Verily, for the *Muttaqûn*, [1] there will be a success (Paradise);

- 32. Gardens and vineyards,
- 33. And young full-breasted (mature) maidens of equal age,
 - 34. And a full cup (of wine).
- **35.** No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;
- **36.** A reward from your Lord, an ample calculated gift (according to the best of their good deeds), ^[2]
- 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).
- **38.** The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.
- 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا

حَدَآيِقَ وَأَعْنَبُا ۞

وَكُوَاعِبَ أَنْرَابًا ﴿

ٷٞڵڛؙٵڍۿٙٲڡ۬ڷ۞ ڵؖٳؽۺؘۘػڠؗۅڒؘڣؠؘٵڶۼ۫ۅؙٲۅؘڵٳػؚڐؘۜڹؙ۞

جَزَآهُ مِن رَيِكَ عَطَآةً حِسَابًا ۞

رَّبِٱلسَّمَوَٰتِوَٱلْأَرْضِ وَمَابَيْتُهُمَاٱلرَّحْمَٰنِۗلاَيَٰلِكُوْنَ مِنْهُ خِطَابَا۞

يُوْمَ يَقُومُ الرُّحُ وَالْمَلَيِّكَةُ صَفَّاً لَا يَتَكَلَّمُونَ إِلَّامَ أَذِنَ لُهُ الرَّحْنُ وَقَالَ صَوَابًا

ذَلِكَ ٱلْيُومُ ٱلْحَقِّكُ مَن شَاءَ ٱتَّخَذَ إِلَى رَبِّهِ عَمَابًا

Narrated Abu Sa'îd Al-Khudri رضى الله عنه (ضى الله said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it."

(Sahih Al-Bukhari, Vol. 1, Hadith No. 40A).

Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said: "If any one of you improves (follows strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahih Al-Bukhari, Vol. 1, Hadith No. 40B).

^{[1] (}V.78:31) *Muttaqûn:* means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). (Sahih Muslim, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely:

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

إِنَّا ٱنَدَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ ٱلْمَرْهُ مَاقَدَّمَتْ بَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَنْلِتَنِي كُنُتُ ثُرَبًا ۞

Sûrat An-Nâzi'ât (Those Who Pull Out) LXXIX

इंडिविक्रिक

In the Name of Allâh the Most Gracious, the Most Merciful.

مِ اللَّهُ الْحَالَ عِلَا اللَّهِ الْحَالَ اللَّهِ الْحَالَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

وَٱلنَّازِعَنتِغَرَقَالِ

2. By those (angels) who gently take out (the souls of the believers).

وَٱلنَّاشِطَاتِ نَشْطًا ۞

3. And by those that swim along (i.e. angels or planets in their orbits).

وَأَلْسَنبِحُنتِ سَبْحًا (٢)

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

فَٱلسَّنِهِ قَنتِ سَبْقًا ﴿

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

فَأَلْمُدَبِرَاتِ أَمْرَانِ

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die). يَوْمَ تَرْجُفُ ٱلرَّاحِفَةُ ٥

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

تَتَبَعُهَا ٱلرَّادِفَةُ ۞

8. (Some) hearts that Day will shake with fear and anxiety.

قُلُوبٌ يَوْمَبِدِ وَاحِفَةً ۞

9. Their eyes will be downcast.

أَبْصَدُوهَا خَنْشِعَةً ١

10. They say: "Shall we indeed be returned to (our) former state of life?

يَقُولُونَ أَءِنَا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ ٥

11. "Even after we are crumbled bones?"

أَهِ ذَا كُنَّا عِظْمَا نَخِرَةً ﴿ قَالُواْ تِلْكَ إِذَا كَرَّةً خُاسِرَةً ﴿

12. They say: "It would in that case, be a return with loss!"

| Carob 70 | An-Nâzi'ât | Dave 20 |
|-----------|------------|---------|
| Suran /9. | An-Nazi at | rarisu |

سورة النازعات ٧٩ الجزء ٣٠

13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth alive after their death,

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir'aun (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

18. And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

21. But [Fir'aun (Pharaoh)] belied and disobeyed.

22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: "I am your lord, most high."

25. So Allâh, seized him with punishment for his last¹ and first² transgression. [*Tafsir At-Tabari*]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

فَإِنَّمَا هِيَ زَجْرَةٌ وَحِدَةٌ ١

فَإِذَاهُم بِأَلْسَاهِرَةِ ١

هَلَ أَنَىٰكَ حَدِيثُ مُوسَىٰ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِذْ نَادَنهُ رَبُّهُ مِ إِلْوَادِ ٱلْمُقَدِّسِ مُلُوى ١

ٱذْهَبْ إِلَىٰ فِرْعُونَ إِنَّهُ مَطَغَىٰ ﴿

فَقُلْ هَلِ لَّكَ إِلَىٰٓ أَن تَزَّكَ ۞

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَنَخْشَىٰ ﴿ إِلَّ

فَأَرَنْهُ ٱلْأَيْدَ ٱلْكَثِرَىٰ ٥

فَكَذَّبَ وَعَصَىٰ ٢

مُّمَّ أَذْبَرَيْسَعَىٰ 📆

فَحَشَمَ فَنَادَىٰ ١

فَقَالَ أَنَاْرَبُكُمُ ٱلْأَعْلَىٰ ١

فَأَخَذَهُ ٱللَّهُ تَكَالَأَ لَآخِزَةِ وَٱلْأُولَىٰ ۞

إِنَّ فِي ذَالِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ١

ءَأَنتُمُ أَشَدُ خَلَقًا أَمِ السَّمَاةُ بُنَهَا

⁽V.79:25) Last i.e. his saying: "I am your lord, most high"(See Verse 79:24)

^{[2] (}V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than I" (See Verse 28:38)

| Sûrah 79. An-Nâzi'ât Par | rt 30 |
|--------------------------|-------|
|--------------------------|-------|

سورة النازعات ٧٩ الجزء ٣٠

- 28. He raised its height, and has perfected it.
- 29. Its night He covers with darkness and its forenoon He brings out (with light)
 - 30. And after that He spread the earth,
- **31.** And brought forth therefrom its water and its pasture.
- 32. And the mountains He has fixed firmly,
- **33.** (To be) a provision and benefit for you and your cattle.
- 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —
- 35. The Day when man shall remember what he strove for.
- **36.** And Hell-fire shall be made apparent in full view for (every) one who sees.
- 37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).
- **38.** And preferred the life of this world (by following his evil desires and lusts),
 - 39. Verily, his abode will be Hell-fire;
- **40.** But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.
 - 41. Verily, Paradise will be his abode.
- **42.** They ask you (O Muhammad صلى الله about the Hour when will be its appointed time?
- **43.** You have no knowledge to say anything about it.
- **44.** To your Lord belongs (the knowledge of) the term thereof?
- 45. You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

رَفَعَ سَمْكُهَا فَسَوَّنِهَا ۞

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُعَنْهَا ١

وَٱلْأَرْضَ بَعْدَذَالِكَ دَحَلَهَا ۞ أَخْرَجَ مِنْهَا مَا ءَهَا وَمَرْعَلَهَا ۞

وَٱلْجِبَالُ أَرْسَهُا ١

مَنْعَالَكُوْ وَلِأَنْعَنِيكُونَ

فَإِذَاجَآءَتِٱلطَّامَّةُ ٱلْكُبْرَىٰ

يَوْمَ يَتَذَكَّرُ أُلْإِنسَانُ مَاسَعَىٰ ٢

وَبُرِزَتِ ٱلْجَحِيدُ لِمَن يَرَىٰ ١

فَأَمَّا مَن طَغَى ١

وَءَاثَرَ ٱلْحَيَوْةَ ٱلدُّنْيَا ١

فَإِنَّ ٱلْمُكِحِمَ هِى ٱلْمَأْوَىٰ ۞ وَآمَا مَنْ حَافَ مَقَامَ رَبِهِ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْمَوَىٰ ۞

> فَإِنَّ ٱلْجُنَّةَ هِيَ ٱلْمَأْوَىٰ ۞ يَسْتُلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَهَا ۞

> > فِيمَ أَنتَ مِن ذِكْرَكَهَ آنَ

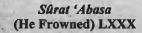
لَىٰ رَبِّكَ مُنهُمَا ١

إِنَّمَآ أَنتَ مُنذِرُ مَن يَغْشَنهَا ۞

Sûrah 80. 'Abasa

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

مَوْمَرَوْنَهَا لَوْ مُلْبَثُوا اللَّاعَشَّةَ أَوْضُعَاكَا



In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (The Prophet صلى الله عليه وسلم) frowned and turned away.
- 2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who while he صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).
- 3. And how can you know that he might become pure (from sins)?
- 4. Or he might receive admonition, and the admonition might profit him?
- 5. As for him who thinks himself self-sufficient,
 - 6. To him you attend;
- 7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).
 - 8. But as to him who came to you running,
- afraid (of Allâh and His 9. And is punishment).
- 10. Of him you are neglectful and divert your attention to another,
- 11. Nay, (do not do like this); indeed it (this Our'an) is an admonition.
- 12. So whoever wills, let him pay attention to it.
- 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz),



أملته التَحْمَرُ الرِّحِبَ

أَنْ عَانَهُ وَالْأَعْدِينَ كَا

وَمَايُدُرِبِكَ لَعَلَّهُۥ يَزَّكَ ۞

أَوْ يَذَّكُّرُ فَنَنفَعَهُ ٱلذِّكْرَيَّ ١

أَمَامِنَ استَغَنَّى ١

فَأَنتَ لَهُ وَتَصَدَّىٰ ١

وَمَاعَلَتِكَ أَلَّا بَرَّكَّ ١

وَأَمَامُن جَاءَكَ يَسْعَىٰ ١

فَأَنتَ عَنْهُ لِلَّهِّيٰ ١

| Sûrah 80. 'Abasa | Part 30 | 816 | الجزء ٣٠ | سورة عبس ٨٠ |
|---|----------------|-------|----------|--|
| 14. Exalted (in dignity) |), purified, | 1 | | مَرْفُوعَةِ مُطَهَّرَةٍ ﴿ اللَّهُ مَا مُعَالِمُ اللَّهُ مَا مُعَالِّمُ اللَّهُ مَا مُعَالِّمُ اللَّهُ مُعَالِّ |
| 15. In the hands of scri | bes (angels). | | | بِأَيْدِي سَفَرَةٍ (١٠) |
| 16. Honourable and ob | edient. | | | كِرَامِ بَرُدَةِ إِنْ |
| 17. Be cursed (the disbelieving) man! How ungrateful he is! | | | | فُيزًا لِإِنسَانُ مَا أَكْفَرَهُ, ﴿ إِنَّ |
| 18. From what thing did He create him? | | | | مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿ ﴿ |
| 19. From <i>Nutfah</i> (male and female semen drops) He created him and then set him in due proportion. | | | | مِن نُطْفَةٍ خَلَقَهُ,فَقَدَّرُهُ، ﴿ إِنَّ |
| 20. Then He makes the | Path easy for | him. | | ثُمَّ ٱلسَّبِيلَيسَرَهُۥ﴿ |
| 21. Then He causes him to die and puts him in his grave. | | | | مُمَّ أَمَا لَهُ وَفَا قَبْرَهُ وَلَيْ |
| 22. Then when it is resurrect him (again). | His Will, He | will | | ثُمَّ إِذَاشَاءَ أَنشَرَهُۥ |
| 23. Nay, but (man) ha | as not done wh | at He | | كَلَّا لَمَّا يَقْضِ مَاۤ أَمَرَهُۥ ۞ |

commanded him.

24. Then let man look at his food:

25. We pour forth water in abundance.

26. And We split the earth in clefts.

27. And We cause therein the grain to grow,

28. And grapes and clover plants (i.e. green fodder for the cattle),

29. And olives and date-palms,

30. And gardens dense with many trees,

31. And fruits and herbage

32. (To be) a provision and benefit for you and your cattle.

33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection)

34. That Day shall a man flee from his brother,

35. And from his mother and his father.

- 36. And from his wife and his children.
- 37. Everyman that Day will have enough to make him careless of others.
- 38. Some faces that Day will be bright (true believers of Islâmic Monotheism),
- 39. Laughing, rejoicing at good news (of Paradise).
- 40. And other faces, that Day, will be dust-stained.
 - 41. Darkness will cover them.
- **42.** Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad ملى الله عليه وسلم, etc.), the *Fajarah* (wicked evil doers).

Sûrat At-Takwîr (Wound Round and Lost its Light) LXXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the sun is wound round and its light is lost and is overthrown^[1].
 - 2. And when the stars fall.
- 3. And when the mountains are made to pass away;
- **4.** And when the pregnant she-camels are neglected;
- 5. And when the wild beasts are gathered together.
- **6.** And when the seas become as blazing Fire or overflow.

ۄٙڷؙؽۅۦۅٙڶۣۑۅ۞ ۯڝؘڿؽؚۑۅۅؘؽۣۑۅ۞ ڸػٚڸٲڡڒؠٷڹؙؠ۫ڒۣۅؘڛڸؚڞٲؙۯؙٞؽؙؽؽۑۅ۞

وُجُوهٌ يُوَمَيِدِ مُسْفِرَةً ١

صَاحِكَةٌ مُسْتَبْشِرَةٌ ۞

وَوُجُوهٌ يَوْمَدِدِ عَلَيْهَا غَبَرَةٌ ١

تَرَّهُفُهُافَئُرَةً ٢

أُوْلَٰتِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ١



بنسي إلله الخ الحجيد

إِذَا ٱلشَّمْسُ كُوِرَتُ ١

وَإِذَا ٱلنَّجُومُ أَنكَدَرَتْ ۞ وَإِذَا ٱلْجِبَالُ شُيۡرَتْ۞

وَإِذَا ٱلْعِشَارُعُطِلَتَ

وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ٥

وَإِذَا ٱلْبِحَارُسُجِرَتَ ١

^{[1] (}V.81:1) Narrated Abu Hurairah ضلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See the Qur'ân (V.75:9)] (Sahih Al-Bukhari, Vol. 4, Hadith No. 422).

| _ | | | |
|--|------|----------|------------------------------------|
| Sûrah 81. At-Takwîr Part 30 | 818 | الجزء ٣٠ | سورة التكوير ٨١ |
| 7. And when the souls are joined with the good and bad with the bad). | | | وَإِذَاٱلنَّفُوسُ زُوِّجَتْ ﴿ |
| 8. And when the female (infant) bu alive (as the pagan Arabs used to do) questioned: ^[1] | | | وَإِذَا ٱلْمَوْءُ, دَهُ سُيِلَتْ ﴿ |
| 9. For what sin, was she killed? | | | بِأَيِّ ذَنْبٍ قُئِلَتْ ۞ |
| 10. And when the (written) pages deeds (good and bad) of every person] laid open. | - 1 | | وَإِذَا ٱلصُّحُفُ نُشِرَتْ ۞ |
| 11. And when the heaven is stripped and taken away from its place; | off | | وَإِذَا ٱلسَّمَآ أَكُيْطَتْ ١ |
| 12. And when Hell-fire is set ablaze. | | | وَإِذَا ٱلْجَحِيمُ شُعِرَتُ ۞ |
| 13. And when Paradise is brought no | ear. | | وَإِذَالَلْحَنَّةُ أُزِّلِفَتْ ١ |
| | | | |

14. (Then) every person will know what he has brought (of good and evil).

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

16. And by the planets that move swiftly and hide themselves.

- 17. And by the night as it departs.
- 18. And by the dawn as it brightens.
- 19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabrîl), from Allâh to Prophet Muhammad صنى الله عليه وسلم].
- **20.** Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١

فَلاَ أُقْسِمُ بِٱلْخُنْسِ ٥

ٱلْجَوَارِٱلْكُنِّسِ۞

وَٱلَّيْلِ إِذَا عَسْعَسَ

اَلصَّبْحِ إِذَالَنَفَّسَ

إِنَّهُۥلَقَوْلُ رَسُولٍكِږهِ ۗ

ذِيقُوَّةٍ عِندَذِي ٱلْعَرَّشِ مَكِينٍ۞

الله عليه وسلم The Prophet رضى الله عنه said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahih Al-Bukhari, Vol. 3, Hadith No. 591).

- 819
- 21. Obeyed (by the angels in the heavens) and trustworthy.
- 22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.
- صلى الله عليه 23. And indeed he (Muhammad صلى الله عليه) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).
- 24. And he (Muhammad صلى الله عليه وسلم) withholds not a knowledge of the Unseen.
- 25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan).
 - 26. Then where are you going?
- **27.** Verily, this (the Qur'ân) is no less than a Reminder to (all) the ' \hat{A} lamîn (mankind and jinn)^[1]
- 28. To whomsoever among you who wills to walk straight.
- **29.** And you cannot will unless (it be) that Allâh wills the Lord of the 'Âlamîn (mankind, jinn and all that exists).

مُطَاعِ ثُمَّ أَمِينِ

وَمَاصَاحِبُكُمُ بِمَجْنُونِ ٢

وَلَقَدْرَءَ اهُ بِٱلْأُفْقِ ٱلْمُبِينِ

وَمَاهُوَعَلَأَلْغَيْبِ بِضَنِينٍ ۞

وَمَاهُوَ بِقَوْلِ شَيْطُنِ تَجِيمِ۞

فَأَيْنَ تَذَْهَبُونَ ٢

إِنْهُوَ إِلَّاذِكُرُّ لِلْعَالَمِينَ ۞

لِمَن شَآة مِنكُمُ أَن يَسْتَقِيمَ

وَمَاتَشَآهُونَ إِلَّا أَن يَشَآهَ ٱللَّهُ رَبُّ ٱلْعَلَمِينَ

Sûrat Al-Infitâr (The Cleaving) LXXXII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. When the heaven is cleft asunder.



بِنْ إِلَيْ عَالَمُ الْرَحِيَةِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتُ ۞

^[1] (V.81:27)

a) Narrated Abu Hurairah ملى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhari, Vol. 9, Hadith No. 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah زضى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

| Sûrah 82. Al-Infitâr 🛮 P | art 30 | 820 | الجزء ٣٠ | مورة الانفطار ٨٢ |
|--------------------------|--------|-----|----------|------------------|
|--------------------------|--------|-----|----------|------------------|

2. And when the stars have fallen and scattered.

3. And when the seas are burst forth.

4. And when the graves are turned upside down (and bring out their contents)

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

6. O man! What has made you careless about your Lord, the Most Generous?

7. Who created you, fashioned you perfectly, and gave you due proportion.

8. In whatever form He willed, He put you together.

9. Nay! But you deny *Ad-Dîn* (i.e. the Day of Recompense).

10. But verily, over you (are appointed angels in charge of mankind) to watch you, [1]

11. Kirâman (Honourable) Kâtibîn writing down (your deeds), [2]

12. They know all that you do.

وَإِذَا ٱلْكُوَاكِ ٱنْنُرَتْ ٢

وَإِذَا ٱلْبِمَارُ فُجِرَتُ ﴿

مِلِمَتْ نَفْشٌ مَّاقَدَّ مَتْ وَأَخَّرَتْ ٥

يَتَأْيُهُا ٱلْإِنْسُنُ مَاغَرُكِ رِبِكَ ٱلْكَرِيمِ ﴿

ٱلَّذِي خَلَقَكَ فَسَوَّنكَ فَعَدَلُكُ ۞

فِيَ أَيِّ صُورَةِ مَاشَاةً رَكَّبَكَ ٥

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ

وَإِنَّ عَلَيْكُمْ لَحَنفِظِينَ ۞

كِرَامًا كَيْبِينَ

يَعْلَمُونَ مَا تَفْعَلُونَ ١

^{[2] (}V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs عز وجل The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

13 Verily, the *Abrâr* (the pious and righteous) will be in Delight (Paradise):

- 14. And verily, the *Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),
- 15. Therein they will enter, and taste its burning flame on the Day of Recompense,
- **16.** And they (*Al-Fujjâr*) will not be absent therefrom.
- 17. And what will make you know what the Day of Recompense is?
- 18. Again, what will make you know what the Day of Recompense is?
- 19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

Surat Al-Mutaffifin (Those Who Deal in Fraud) LXXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Woe to Al-Mutaffifûn (those who give less in measure and weight).
- 2. Those who, when they have to receive by measure from men, demand full measure,
- 3. And when they have to give by measure or weight to (other) men, give less than due.
- 4. Do they not think that they will be resurrected (for reckoning),
 - 5. On a Great Day?
- 6. The Day when (all) mankind will stand before the Lord of the 'Âlamîn (mankind, jinn and all that exists)?
- 7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjîn*.

إِنَّ ٱلْأَبْرَارَلَفِي نَعِيمٍ ٢

وَإِنَّ ٱلْفُجَّارَلَفِي جَحِيمٍ ﴿

يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ

وَمَاهُمْ عَنْهَا بِغَآبِينَ ۞

وَمَآأَذَرَىٰكَ مَايَوْمُٱلدِّينِ۞

ثُمَّ مَآ أَذَرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿

يُومَ لَاتَمْلِكُ نَفْسٌ لِنَفْسِ شَيْئًا ۗ وَٱلْأَمْرُ يَوْمَبٍ ذِيلَهِ ۞



بِنْ إِلَيْ الْمَالِكُ الْمَالِكُ الْمَالِكُ الْمَالِكُ الْمَالِكُ

وَيْلُ لِلْمُطَفِّفِينَ ١

ٱلَّذِينَ إِذَا ٱكْتَالُواْعَلَ ٱلنَّاسِ يَسْتَوْفُونَ ٢

وَإِذَا كَالُوهُمْ أَو قَرَنُوهُمْ يُخْسِرُونَ ١

أَلَا يَظُنُ أُولَكَ إِلَى أَنَّهُم مَّبْعُوثُونَ ١

لِيَوْمِ عَظِيمٍ۞ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْمَالَمِينَ۞

كَلَّآ إِنَّ كِننَبَٱلْفُجَّادِلَفِي سِجِينِ ﴿ كُلَّا إِنَّ كِننَبَٱلْفُجَّادِلَفِي سِجِينِ

| Sûrah | 23 | At-Mut | affifîn | Part | 30 |
|-------|-------|-----------|-----------|------|----|
| Suran | 03. F | xi-iviui: | allii iii | rari | วบ |

سورة المطففين ٨٣ الجزء ٣٠

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8. And what will make you know what Sijjîn is?

9. A Register inscribed.

10. Woe, that Day, to those who deny.

11. Those who deny the Day of Recompense.

12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner!

13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"

14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn^[1].

15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.

17. Then, it will be said to them: "This is what you used to deny!"

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious and righteous) is (preserved) in '*Illiyyûn*.

19. And what will make you know what '*Illiyyûn* is?

20. A Register inscribed,

21. To which bear witness those nearest (to Allâh, i.e. the angels).

وَمَاۤ أَذۡرَىٰكَ مَاسِجِينُۗ۞

كِنْتُ مَرَقُومٌ ۞ وَيْلُّ يُوْمَبِدِ لِلْمُكَذِينَ۞

ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ

وَمَا يُكَذِّبُ بِدِي إِلَّا كُلُّ مُعْتَدٍ أَيْسِمِ ﴿

إِذَانُنْكَى عَلَيْهِ ءَايَنْنَاقَالَ أَسَطِيرُ ٱلْأَوَلِينَ ﴿

كَلَّا بَلَّ رَانَ عَلَىٰ قُلُوبِهِم مَّاكَانُواْ يَكْسِبُونَ ١

كَلَّآ إِنَّهُمْ عَن زَّتِهِمْ يَوْمَ إِلِ لَّكَحْجُوبُونَ ١

ثُمَّ إِنَّهُمْ لَصَالُوا ٱلْجَحِيمِ

ثُمَّ مُقَالُ هَذَا ٱلَّذِي كُنتُم بِدِء تُكَذِّبُونَ ١

كَلَآإِنَّ كِنْبَ ٱلْأَبْرَادِ لَفِي عِلْتِينَ ۞

وَمَآ أَدۡرَىٰكَ مَاعِلِّيُّونَ ١

كِنَبٌ مَرْفُومٌ ١

يَشْهَدُهُ ٱلْفُرَّيُّونَ شَ

الله على الله عليه وسلم Allâh's Messenger ضلى الله عليه وسلم said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is Ar-Rân which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (At-Tirmidhi, Vol.5, Hadith No.3334).

22. Verily, *Al-Abrâr* (the pious and righteous) will be in Delight (Paradise).

- 23. On thrones, looking (at all things).
- **24.** You will recognise in their faces the brightness of delight.
- 25. They will be given to drink of pure sealed wine.
- 26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).
- 27. It (that wine) will be mixed with *Tasnîm*:
- 28. A spring whereof drink those nearest to Allâh.
- 29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.
- **30.** And, whenever they passed by them, used to wink one to another (in mockery).
- 31. And when they returned to their own people, they would return jesting;
- 32. And when they saw them, they said: "Verily these have indeed gone astray!"
- 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
- **34.** But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1]
- 35. On (high) thrones, looking (at all things).

إِنَّ ٱلْأَثْرَارَلَفِي نَعِيمٍ ١

عَلَى ٱلْأَرْآبِكِ يَنْظُرُونَ۞ تَعُرِفُ فِي وُجُوهِهِ مِنْضَرَةَ ٱلنَّعِيدِ۞

يُسْقَوْنَ مِن رَّحِيقِ مَّخْتُومٍ

خِتَنُهُهُ مِسْكُ وَفِي ذَالِكَ فَلْيَتَنَافَسِ ٱلْمُنَنَفِسُونَ

وَمِنَ اجُهُ ومِن تَسْنِيمٍ ۞

عَيْنَا يَشْرَبُ بِهَاٱلْمُقَرَّبُونَ

إِنَّ ٱلَّذِيكَ ٱجۡرَمُوا كَانُواۡ مِنَ ٱلَّذِينَ ءَامَنُوا يَضۡمَكُونَ ۞

وَإِذَا مَرُّواْ بِهِمْ يَنْغَامَرُُونَ ۞

وَإِذَاٱنقَلَبُوٓ أَإِلَىٓ أَهْلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٢

<u>وَإِذَا رَأُوْهُمْ قَالُوٓا إِنَّ هَـَّوُلَآءٍ لَضَآلُونَ شَ</u>

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

فَٱلْيُوْمَ ٱلَّذِينَ ءَامَنُواْمِنَ ٱلْكُفَّادِ يَضَحَكُونَ

عَلَى ٱلْأَرَابِكِ يَنْظُرُونَ ٢

^{[1] (}V.83:34) Narrated Anas bin Mâlik شي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He ملى الله عليه وسلم "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No.283).

هَلْ ثُوْتَ ٱلْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ ١

36. Are not the disbelievers paid (fully) for what they used to do?

XXXIV منون الاشتقال على

Sûrat Al-Inshiqûq (The Splitting Asunder) LXXXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the heaven is split asunder,
- 2. And listens to and obeys its Lord—and it must do so.
 - 3. And when the earth is stretched forth,
- **4.** And has cast out all that was in it and became empty.
- 5. And listens to and obeys its Lord—and it must do so.
- **6.** O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
- 7. Then as for him who will be given his Record in his right hand,
- **8.** He surely will receive an easy reckoning,
 - 9. And will return to his family in joy!
- 10. But whosoever is given his Record behind his back,
 - 11. He will invoke (for his) destruction,
- 12. And he shall enter a blazing Fire, and be made to taste its burning.
- 13. Verily, he was among his people in joy!
- 14. Verily, he thought that he would never come back (to Us)!
- 15. Yes! Verily, his Lord has been ever beholding him!



إِذَا ٱلسَّمَاءُ ٱنشَقَتْ ١

وَأَذِنَتَ لِرَبِّهَا وَحُقَّتُ ٢

وَإِذَا ٱلْأَرْضُ مُدَّتْ ٢

وَأَلْقَتْمَافِيهَا وَتَعَلَّتْ ۞

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ١

ێٵؘؿؙؙؠٵڷٳۣڹڛ۬ڽؙٳڹؘٙػػٵڍڂٞٳؚڶؽڔؾؚڮ ػڐۜٵڡؙڡؙڵؿؚۑ؋۞

فَأَمَّا مَنْ أُوتِ كِنْبَهُ بِيَمِينِهِ،

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿

وَيَنقَلِبُ إِلَى أَهْلِمِ مَسْرُورًا ۞ وَأَمَّامَنْ أُونَ كِنَبُهُۥ وَرَآءَ ظَهْرِو. ۞

فَسَوْفَ يَدْعُوا ثُبُورًا ١

إِنَّهُ كَانَ فِي أَهْلِهِ عَسْرُورًا ﴿ إِنَّا لَا إِنَّا اللَّهِ اللَّهِ عَسْرُورًا الرَّبُّ

إِنَّهُۥظَنَّ أَنلَن يَحُورَ إِنَّ

بَلَيْ إِنَّ رَبَّهُ كَانَ بِهِ ع بَصِيرًا ١

16. So I swear by the afterglow of sunset;

17. And by the night and whatever it gathers in its darkness,

- 18. And by the moon when it is at the full.
- 19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
- 20. What is the matter with them, that they believe not?
- 21. And when the Qur'an is recited to them, they fall not prostrate.
- 22. Nay, those who disbelieve belie (Prophet Muhammad صلى الله عليه وسلم and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).[1]
- 23. And Allâh knows best what they gather (of good and bad deeds),
- 24. So announce to them a painful torment.
- 25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

فَلاَ أُقْسِمُ بِٱلشَّفَقِ ۞

وَٱلَّيْلِ وَمَاوَسَقَ ۞

وَٱلْقَمَرِإِذَاٱتَّسَقَ۞ لَتَرَكَّهُنَّ طَبَقًاعَنطَبَقِ۞

فَمَا لَمُنْمُ لَا تُؤْمِنُونَ ٢

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَ انُ لَايَسْجُدُونَ ١٠

بَلِٱلَّذِينَّ كَغَرُواْ يُكَذِّبُونَ ٢

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ

فَبَشِّرُهُم بِعَذَابٍ أَلِيمٍ ۞

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ لَمُهُمُ أَجُرُّ غَيْرُمَمْنُونِ

Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. [2]



بِنـــــــــــــــِاللَّهُ الرَّهُ وَالرَّهِ الرَّهُ وَالرَّهِ الرَّهُ وَالرَّهِ

وَالسَّمَاءِ ذَاتِ ٱلْبُرُوجِ ١

^{[1] (}V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah على الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم Allâh's Messenger على الله عليه وسلم Allâh in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

^{[2] (}V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

[&]quot;And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is

2. And by the Promised Day (i.e. the Day of Resurrection).

وَالْيَوْمِ الْمَوْعُودِ ۞

3. And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hijiah];

وَشَاهِدٍ وَمَشْهُودٍ ۞

4. Cursed were the people of the Ditch (in the story of the Boy and the King). [1]

قُيْلَ أَضَعَابُ ٱلْأُخَدُودِ ﴿

mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahih Al-Bukhari*, Vol. 4, Chapter 3). ^[1] (V.85:4) The Story of the Boy and the King.

Narrated Shuʻaib رضى الله عليه وسلم. Allâh's Messenger على الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me. The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied: My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody, it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered (to be bring) a saw, and it was put in the middle of his scalp and was sawn, till he fell. cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the

| Sûrah 85. Al-Burûj | Part 30 | 827 | الجزء ٣٠ | سورة البروج ٨٥ |
|--------------------|---------|-----|----------|----------------|
|--------------------|---------|-----|----------|----------------|

- 5. Of fire fed with fuel,
- 6. When they sat by it (fire),
- 7. And they witnessed what they were doing against the believers (i.e. burning them).
- 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all Praise!
- 9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.
- 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
- 11. Verily, those who believe and do righteous good deeds, for them will be

اَلنَّارِذَاتِ ٱلْوَقُودِ۞ إِذْ هُرَعَلَيْهَا قُمُودٌ۞ وَهُمْ عَلَى مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۞

وَمَانَقَعُواْ مِنْهُمْ إِلَّا أَن يُؤْمِنُواْ بِاللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۞

ٱلَذِى لَهُۥمُلْكُ ٱلسَّمَنُوَتِ وَٱلْأَرْضِ وَٱللَّهُ عَلَىٰكُلِّ شَيْءِشَهِيدُ ﴿

إِتَّ ٱلَّذِينَ فَنَنُوا ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ ثُمَّ لَمُ بَثُوبُوا فَلَهُمْ عَذَابُ جَهَنَّ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّدَلِحَدَتِ لَمُتُمْ جَنَّتُ

mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: - In the Name of Allah, the Lord of the boy, - and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy, and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allah).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in the Paradise)." (Sahih Muslim, Vol. 4, Hadith No. 7148).

Gardens under which rivers flow (Paradise). That is the great success.

- 12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].
- 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
- 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism).
 - 15. Owner of the throne, the Glorious.
- 16. (He is the) Doer of whatsoever He intends (or wills).
 - 17. Has the story reached you of the hosts,
 - 18. Of Fir'aun (Pharaoh) and Thamûd?
- 19. Nay! The disbelievers (persisted) in صلى الله عليه وسلم Prophet Muhammad and his Message of Islâmic Monotheism).
- 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
 - 21. Nay! This is a Glorious Our'an,
- 22. (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!

Sarat At-Taria (The Night-Comer) LXXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the heaven, and At-Târia (the night-comer, i.e. the bright star);
- 2. And what will make you to know what At-Târia (night-comer) is?

تَغِرِى مِن تَعْنِهَا ٱلْأَنْهَارُ ذَالِكَ ٱلْفَوْزُٱلْكِبِيرُ

إِنَّ بَطُشَ رَبِّكَ لَشَدِيدٌ ١

إِنَّهُ، هُوَيُبُدِئُ وَيُعِيدُ ١

وَهُوَالْغَفُورُ الْوَدُودُ ١

ذُواَلْعَرْشِ ٱلْمَجِيدُ ٢ فَعَالَ لِمَا يُرِيدُ ١

هَلُأَنْكَ حَدِيثُ ٱلْجُنُودِ ١ فِرْعَوْنُ وَثَمُودَ ١ <u>بَلَٱلَّذِينَ كَفَرُواْ فِي تَكْذِيبِ (أَنَّ)</u>

وَاللَّهُ مِن وَرَآيِهِم نَّحِيطًا ١٠٠٠

مَلْ هُو قُوْءَ اللَّهُ عَدُّ ١ بِي لَوْجٍ تَحْفُوظٍ (١٠)





وَمَا أَذِرَنكَ مَا ٱلطَّارِقُ ٢

| Part 30 | 829 | الجزء ٣٠ | سورة الطارق ٨٦ |
|---------|-----|----------|----------------|
| | | | |

| Sûrah 86. At-Târiq 🏻 Pa |
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|-------------------------|

3. (It is) the star of piercing brightness;

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)^[1]

- 5. So let man see from what he is created!
- **6.** He is created from a water gushing forth,
- 7. Proceeding from between the backbone and the ribs.
- 8. Verily, (Allâh) is Able to bring him back (to life)!
- 9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
- **10.** Then he will have no power, nor any helper.
- 11. By the sky (having rain clouds) which gives rain, again and again.
- 12. And the earth which splits (with the growth of trees and plants).

ٱلنَّجْمُ ٱلثَّاقِبُ ۞ إِنْكُنُّ نَفْسِ لَمَا عَلَيْهَا حَافِظُ ۗ

فَلِنَظُرِ ٱلْإِنسَنُ مِمَّ خُلِقَ ۞ خُلِقَ مِن مَّآءِ دَافِقِ۞

يَغُرُجُ مِنْ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآبِدِ ۞

إِنَّهُ,عَلَىٰ رَجْعِهِ عِلْقَادِرٌ ﴿

يَوْمَ تُبْلَىٰ ٱلسَّرَآبِرُ۞

فَاللهُ مِن قُوَّةِ وَلَا نَاصِرِ ١

وَأَلْسَمَآ وَذَاتِ أَلرَّجِع ٥

وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ١

actually does it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

^{[1] (}V.86:4)

a) Whoever intended to do a good deed or a bad deed:.

b) Narrated Abu Hurairah عنى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet مناه عليه والله عليه الله عليه الله عليه والله عليه الله عليه الله عليه والله عليه الله عليه والله عليه الله عليه والله عليه والله عليه والله عليه والله عليه الله عليه والله عليه والله عليه والله عليه الله عليه والله عليه الله عليه والله عليه والله عليه والله عليه الله عليه والله والله عليه و

- 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).
 - 14. And it is not a thing for amusement.
- 15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).
 - 16. And I (too) am planning a plan.
- 17. So give a respite to the disbelievers; deal gently with them for a while.

Sûrat Al-A'lâ (The Most High) LXXXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Glorify the Name of your Lord, the Most High,
- 2. Who has created (everything), and then proportioned it.
- 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).
 - 4. And Who brings out the pasturage,
 - 5. And then makes it dark stubble.
- 6. We shall make you to recite (the Qur'ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),
- 7. Except what Allâh may will. He knows what is apparent and what is hidden.
- **8.** And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).
- **9.** Therefore remind (men) in case the reminder profits (them).

إِنَّهُ لِلْقُولُ فَصَّلُّ ١

وَمَا هُوَ إِلْمُزَالِ۞ إِنَّهُمْ يَكِيدُونَكَيْدًا۞ مِنْهُ وَيَعِدُ

وَٱکِیدُکَیْدًا۞ مَهِّلِٱلْکَفِدِنَ أَمْهِلْهُمُّ رُوَّوَاً ۞



بِنْ الْحَارِ
سَبِّحِ أَسْمَرَبِكَ أَلْأَعْلَى ٢

ٱلَّذِي خَلَقَ فَسَوَّىٰ ٢

وَٱلَّذِي قَدَّرَفَهَدَىٰ ٢

وَالَّذِي َ أَخْرَجَ الْمُرْعَىٰ اللهِ فَالَّذِي الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ ال

سَنُقُر ثُكَ فَلَا تَنسَىٰ آ

إِلَّا مَاشَآءَ ٱللَّهُ إِنَّهُ بِيَعْلَمُ ٱلْحِهْرَ وَمَا يَخْفَرَ (٧)

وَنُسَتِّمُ كَ لِلْيُسْرَىٰ ﴿

فَذَكِّرُ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿ إِنَّ

| Sûrah 87. Al-A'lâ | Part 30 | 831 | الجزء ٣٠ | لی ۸۷ |
|-------------------|---------|-----|----------|-------|
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- 10. The reminder will be received by him who fears (Allâh),
 - 11. But it will be avoided by the wretched,
- 12. Who will enter the great Fire (and will be made to taste its burning).
- 13. There he will neither die (to be in rest) nor live (a good living).
- 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success.
- 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawâfil*—additional prayers).
 - 16. Nay, you prefer the life of this world,
- 17. Although the Hereafter is better and more lasting.
 - 18. Verily, this is in the former Scriptures
- 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (مليهما السلام).

سَيَذَكُرُ مُن يَخْشَىٰ ﴿

وَيَنَجَنَّبُ الْأَشْفَى ﴿ وَيَنَجَنَّبُ الْأَشْفَى ﴿ وَيَنْجَنَّبُ الْأَشْفَى ﴿ وَالْمُنْفِيلُ النَّارُ الْكُثْرَى ﴿ وَالنَّارُ الْكُثْرَى ﴿ وَالنَّارُ الْكُثْرَى ﴿ وَالنَّارُ الْكُثْرَى ﴿ وَالنَّارُ النَّارُ النَّامُ وَالنَّالُ النَّارُ النَّامُ النَّارُ النَّامُ النَّارُ النَّامُ الْمُعْمُولُ النَّامُ الْمُعْمُولُ الْمُعْمُلُولُ الْمُعْمُ الْمُعْمُولُ الْمُعْمِلُ الْمُعْمُولُ الْمُعْمُولُ الْ

ثُمُّ لَايَمُوتُ فِيهَا وَلَا يَغِينَ ۞

قَدُّأَفَلَحَ مَن تَزَكَّى ١

وَذَكُرَٱسْمَرَيِّهِ عَصَلَّىٰ ١

بَلْ ثُؤْثِرُونَ ٱلْحَيَوْةَ ٱلدُّنِيا ﴾

وَٱلْآخِرَةُ خَيْرٌ وَٱبْقَىٰۤ ۞

إِنَّ هَنذَالَفِي ٱلصُّحُفِ ٱلْأُولَى ١

صُحُفِ إِبْرَهِيمَ وَمُوسَىٰ ۞

Surat Al-Ghūshiyah (The Overwhelming) LXXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
- 2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). [1]



إِللَّهِ الرَّحْزِ الرَّحِيدِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْفَاشِيَةِ ١

وُجُوهٌ يَوْمَبِذٍ خَلْشِعَةً ١

^{[1] (}V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad راحلي الله عليه وسلم). Narrated Abu Hurairah وسلم). Allâh's Messenger وسلم). Narrated Abu Hurairah وسلم). Allâh's Messenger وسلم). Allâh's in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the

| Sûrah | 88. A | I-G | ıâsh | iva h | Part | 30 |
|-------|-----------------|-------|--------|-----------|------|----|
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3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace). [11]

4. They will enter in the hot blazing Fire.

5. They will be given to drink from a boiling spring,

6. No food will there be for them but a poisonous thorny plant,

7. Which will neither nourish nor avail against hunger.

8. (Other) faces that Day will be joyful,

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism). [2]

10. In a lofty Paradise.

11. Where they shall neither hear harmful speech nor falsehood.

12. Therein will be a running spring.

13. Therein will be thrones raised high.

14. And cups set at hand.

15. And cushions set in rows.

16. And rich carpets (all) spread out.

17. Do they not look at the camels, how they are created?

18. And at the heaven, how it is raised?

عَامِلَةٌ نَاصِبَةٌ ۞

تَصْلَىٰ نَارًاحَامِيَةُ

تُسْقَىٰمِنْعَيْنِ النِّيدِ (١

لِّيْسَ لَهُمُّ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۞

لَايُسْمِنُ وَلَايُغْنِي مِنجُوعِ ﴿

ۯؙڿٛۅٛۥٞؽؘۅؘٛمَؠۣڶؚۏڹۜٵۼ؞ؙؖ۞ ڵؚڛۼؠۣٵڒاۻؽڎٞ۞

> فِجَنَّةِعَالِيَةِ۞ لَاتَشْمَةُ فَمِيَا لَنْغِيَّةُ }

فِيهَاعَيْنُ جَارِيَةً ١

فِيهَاسَرُرَهُمْرُفُوعة (بِيَّا) مُونِيهَا سَرُرَهُمْرُفُوعة (بِيَّا)

اِ كُوابٌ مُوضُوعُة ﴿

يَنَارِقَ مَصْفُوفَةً ۞

وَزَرَانِيُّ مَبْثُونَةُ شَ

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَخُلِقَتْ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَإِلَى ٱلسَّمَاءِكَيْفَ رُفِعَتْ ﴿

dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

^{[1] (}V.88:3) Narrated 'Abdullâh ضلى الله عليه وسلم "The Prophet" :(ضى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahih Al-Bukhari, Vol. 6, Hadith No. 24).

^{[2] (}V.88:9) See footnote of (V.18:104).

19. And at the mountains, how they are rooted (and fixed firm)?

- 20. And at the earth, how it is outspread?
- ملى 21. So remind them (O Muhammad) صلى صلى J— you are only one who reminds.
 - 22. You are not a dictator over them —
- 23. Save the one who turns away and disbelieves [1].
- 24. Then Allâh will punish him with the greatest punishment.
 - 25. Verily, to Us will be their return;
- **26.** Then verily, for Us will be their reckoning.

وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿

وَإِلَىٰٱلْأَرْضِكَيْفَ سُطِحَتْ۞ فَذَكِرْ إِنَّمَآأَنتَ مُذَكِّرٌ۞

لَّشْتَ عَلَيْهِم بِمُصَيْطِرٍ ۞ إِلَّا مَن تَوَكَّ وَكَفَرَ ۞

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ١

إِنَّ إِنَّنَا إِيَابُهُمْ ۞ ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُمْ ۞

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the dawn;
- 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijja) [2],
- 3. And by the even and the odd (of all the creations of Allâh). [3]
 - 4. And by the night when it departs.
- 5. There is indeed in them (the above oaths) sufficient proofs for men of



بِنْ إِلَيْحَارِ الْرَحِيمِ

والفجري وَلَال عَشْرِ (أُنَّ)

وَٱلشَّفْعِ وَٱلْوَتْرِ ۞

وَالَّيْلِ إِذَا يَسْرِ ۞

هَلُ فِي ذَالِكَ فَسَمُّ لِذِي حِجْرٍ ۞

^{[1] (}V.88:23) See footnote of (V.8:39).

الله said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahih Al-Bukhari, Vol. 2, Hadith No.86).

^{[3] (}V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allah. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf*.

understanding (and that, they should avoid all kinds of sins and disbeliefs)!

- 6. Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with 'Ad (people)
- 7. Of *Iram* (who were very tall) like (lofty) pillars,
- 8. The like of which were not created in the land?
- 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?[1]
- 10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
- 11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).
 - 12. And made therein much mischief.
- **13.** So your Lord poured on them different kinds of severe torment
- 14. Verily, your Lord is Ever Watchful (over them).
- 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."
- **16.** But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"
- 17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
- 18. And urge not one another on the feeding of Al-Miskîn (the poor)!

أَلَمْ تَرَكَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿

إِرَمَ ذَاتِ ٱلْعِمَادِ ٢

ٱلَّتِي لَمْ يُعْلَقُ مِثْلُهَا فِي ٱلْبِلَادِ (١)

وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّحْرَ بِٱلْوَادِ ١

وَفَرْعَوْنَ ذِي ٱلْأُوْنَادِ الله

ٱلَّذِينَ طَعَوْا فِي ٱلْبِلَادِ ١

فَأَكْثَرُواْ فِهَا ٱلْفَسَادَ ١ فَصَبَّ عَلَيْهِ رَبُّكَ سَوْطَ عَذَابِ

إِنَّ رَبِّكَ لَبِأَلْمِرْصَادِ اللهِ

فَأَمَّا ٱلْإِنسَانُ إِذَا مَا ٱبْنَلَكُ رَبُّهُ وَفَا كُرَمَهُ وَنَعَمَهُ وَنَعَمُ فَفَهُ لُ رَبِّت أَكْرَمَن شَ

> وَأُمَّا آِذَا مَا ٱیّنَكُنَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَنَقُولُ رَبِي آهَنَن الله

> > كَلِّ بَل لَاثُكُرِمُونَ الْيَتِيمَ ٢

وَلاَ غَيْضُونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ١

⁽V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'an, Verse 26:149]

- 19. And you devour the inheritance all with greed.
 - **20.** And you love wealth with much love.
- 21. Nay! When the earth is ground to powder.
- 22. And your Lord comes with the angels in rows.
- 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
- 24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
- 25. So on that Day none will punish as He will punish.
- 26. And none will bind (the wicked) disbelievers and polytheists) as He will bind.
- 27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!
- 28. "Come back to your Lord (yourself) and well-pleasing well-pleased (unto Him)!
- 29. "Enter vou then among Mv (honoured) slaves,
 - 30. "And enter you My Paradise!"

Sûrat Al-Balad (The City) XC

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. I swear by this city (Makkah);
- 2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the

وَتَأْكُلُوكَ ٱلتُّرَاثَ أَكْلًا لَمَّا ١

وَتُحْيُونَ ٱلْمَالَ حُبَّاجِمًا ١

كَلْآ إِذَا ذُكَّتِ ٱلْأَرْضُ دَّكَّادًا كُانَ

وَحَاءَ رَثُكُ وَٱلْمَاكُ صَفًّا صَفًّا اللَّهُ

وَجِأْقَ َ يَوْمَهِ نِهِ بِجَهَنَّهُ يُومَ نِهِ يَنَدَّكُو ٱلْإِنسَانُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ١

نَقُولُ بِلَنْتَنِي فَذَمْتُ لِحَيَاتِي ١

فَوْمَيذِ لَا يُعَذِّبُ عَذَابُهُ وَأَحَدُّ ٥

وَلَا يُوثِقُ وَثَاقَهُ وَأَخَدُ الْحَدُ الْحَدُ

يَكَأَيُّنُهُا ٱلنَّفْسُ ٱلْمُظْمَينَةُ ١

ٱرْجِعِيّ إِلَّا رَبِّكِ رَاضِيَةً مَّضَيَّةً 🖄



وألله ألزَّحْزَ الرَّحِيمِ

وَأَنتَ حَلُّ بِهَٰذَا ٱلْكِلَدِ ٢

3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).

4. Verily, We have created man in toil.

5. Does he think that none can overcome him?

6. He says (boastfully): "I have wasted wealth in abundance!"

7. Does he think that none sees him?

8. Have We not made for him two eyes,

9. And a tongue and two lips?

10. And shown him the two ways (good and evil)?

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

12. And what will make you know the path that is steep?

13. (It is) freeing a neck (slave) [2]

14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a *Miskîn* (poor) cleaving to dust (out of misery).

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance

وَوَالِدِوَمَاوَلَدَ ٢

لَقَدْ خَلَقَنَا ٱلْإِنسَنَ فِي كَبَدٍ ٥ أَخَسَتُ أَن لَن مَقْدِ رَعَلَيْهِ أَحَدُّ ٥

يَقُولُ أَهۡلَكُتُ مَا لَا لُّبُدًّا ١

أَيْعَسَبُ أَن لَمْ يَرَهُۥ أَحَدُ ٢

وَلِسَانًا وَشَفَنَيْنِ ﴾ وَهَدَيْنَهُ ٱلنَّحْدَيْنِ ﴾

فَلَا أَقْنَحُمُ ٱلْعَقَبَةُ ١

وَمَآأَدُرُنكَ مَاٱلْعَقَبَةُ ١

فَكُ رَفِّهَ إِنَّ

أَوْ إِطْعَنْدُ فِي يَوْمِرِذِي مَسْغَبَةٍ ۞

بَيِمَاذَا مَقْرَبَةٍ ١

أَوْمِسْكِينَا ذَا مَثْرَيَةِ

ثُمُّوًكَانَ مِنَ ٱلَّذِينَ امَنُواْ وَتَوَاصَوْا بِالصَّنْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۞

^[1] (V.90:2)

a) Narrated Ibn 'Abbâs رضى الله عليه : On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said, "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly."(Sahih Al-Bukhari, Vol. 2, Hadith No. 657)

b) See the footnote of (V.2:191)

^{[2] (}V.90:13) Narrated Abu Hurairah رضى الله عنه وسلم The Prophet منى الله عليه وسلم said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahih Al-Bukhari, Vol.3, Hadith No.693)

and patience, and (also) recommended one another to pity and compassion.

- 18. They are those on the Right Hand (i.e. the dwellers of Paradise),
- 19. But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).
- **20.** The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet. [1]

أُوْلَتِكَ أَضِعَتُ أَلْيَعَنَدِ ١

وَٱلَّذِينَ كَفَرُواْ بِتَايَلِنِنَا هُمْ أَصْحَبُ ٱلْمَشْتَمَةِ ١

عَلَيْهِمْ نَارُ مُؤْصَدَةً ١٠

Sûrat Ash-Shams (The Sun) XCI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the sun and its brightness.
- 2. By the moon as it follows it (the sun).
- 3. By the day as it shows up (the sun's) brightness.
 - 4. By the night as it conceals it (the sun).
 - 5. By the heaven and Him Who built it.
 - 6. By the earth and Him Who spread it.
- 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;
- **8.** Then He showed him what is wrong for him and what is right for him.
- 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of



بِنْ إِلَيْ عَالِمَ الْمُعْزِلِينِ

وَٱلشَّمْسِوَضُّعَـٰهَا۞ وَٱلْقَمَرِ إِذَانَلَهَا۞

وَٱلنَّهَارِ إِذَاجَلَّهَانَ

وَٱلَّيْلِ إِذَا يَغْشَنْهَا ١

وَٱلسَّمَآءِ وَمَا بَنَهَا ۞

وَٱلْأَرْضِ وَمَا لَحُنَهَا ۞ وَنَفْسِ وَمَاسَوَنِهَا ۞

فَأَلْمُمَهَا فَجُورَهَا وَتَقُونِهَا ١

قَدُ أَفْلَحَ مَن زَّكُّنْهَا ۞

^{[1] (}V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.**" [The Qur'ân, Verse 21:100]

^{**}Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [*Tafsîr Ibn Kathir, Tabarî* and *Qurtubî*].

Islâmic Monotheism and by doing righteous good deeds).

- 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).
- 11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).
- 12. When the most wicked man among them went forth (to kill the she-camel).
- 13. But the Messenger of Allâh [Sâlih عليه] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"
- 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
- 15. And He (Allâh) feared not the consequences thereof.

وَقَدْخَابَ مَن دَسَّنْهَا ١

كَذَّبَتْ ثَمُودُ بِطَغُونِهَا ١

إِذِ ٱنْبَعَثَ أَشْقَنْهَا ١

فَقَالَ لَمُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَعَهَا ۞

فَكَذَّبُوهُ فَعَفَرُوهَا فَدَمَّدَمَ عَلَيْهِمْ رَبُّهُم بِذَنْبِهِمْ فَسَوَّنْهَا اللهِ

وَلَا يَخَافُ عُقْبَنَهَا ١

Sûrat Al-Lail (The Night) XCII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the night as it envelops.
- 2. By the day as it appears in brightness.
- 3. By Him Who created male and female.
- 4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
- 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,



بِنْ مِلْ النَّهُ الزُّهُ زَالِي عِيهِ

ۉۘٲؾؙٚڸٳۮؘٲؠؘۼ۫ؿؘؽ۞ ۉؙڶۺۜٳڔٳۮؘٲۼؘڶٙڽ۞ ۅؘمۜڶڂؘڶؿؘٲڶڐٞػؗڔۉٙٱڵٲٛ۠ؿؘٙ۞ ٳۮؘڛڣؠػؙڒؙڶۺؘؿٙ۞

فَأَمَّا مَنْ أَعْطَىٰ وَأَنَّفَىٰ ٢

| Sûrah 92. Al-Lail | Part 30 | 839 | الجزء ٣٠ | سورة الليل ٩٢ |
|---|---|--------|----------|--|
| 6. And believes in Al-Hi | usnâ. ^[1] | | | وَصَدَّقَ بِٱلْحُسْنَىٰ ۞ |
| 7. We will make smoot of ease (goodness). | th for him the | path | | فَسَنُيسِّرُهُ لِلْيُسْرَىٰ ﴿ |
| 8. But he who is greed himself self-sufficient. [2] | y miser and the | hinks | | وَأَمَّا مَنْ بَخِلَ وَٱسْتَغْنَى ٥ |
| 9. And belies Al-Husna of the Verse No. 6). | \hat{a} (See the foo | tnote | | وَكَذَّبَ بِٱلْحُسْنَىٰ ٢ |
| 10. We will make smooth for evil. | th for him the | path | | فسَنْيَسِرُهُ لِلْعُسْرَىٰ ﴿ |
| 11. And what will his wealth avail him when he goes down (in destruction)? | | | | وَمَالِيُّنِي عَنْهُ مَالُهُ وَإِذَا تَرَدَّىٰ ﴿ |
| 12. Truly! On Us is (to g | give) guidance | э. | | إِنَّ عَلَيْنَا لَلْهُدَىٰ شَ |
| 13. And truly, unto Us (Hereafter) and the first (this | | e last | | وَإِنَّ لَنَا لَلَّاخِرَةَ وَٱلْأُولَىٰ ٢ |
| 14. Therefore I have blazing Fire (Hell). | 14. Therefore I have warned you of a blazing Fire (Hell). | | | فَأَنذَرْتُكُمْ نَارَا تَلظَىٰ ١ |
| 15. None shall enter wretched. | 15. None shall enter it save the most wretched. | | | لَايَصْلَنَهَاۤ إِلَّا ٱلْأَشْفَى ٢ |
| 16. Who denies and turn | s away. | | | ٱلَّذِيكَذَّبَوَتَوَلَّى ۞ |
| 17. And Al-Muttaqûn (the pious — See V.2:2) will be far removed from it (Hell). | | | | وَسَيُجَنَّمُ الْأَنْفَى ٢ |
| 18. He who spends his v | wealth for inc | rease | | ٱلَّذِي يُؤْتِي مَالَهُۥ بِتَرَكَّى ۞ |

^[1] (V.92:6)

in self-purification,

⁽A) Al-Husnâ: The Best (i.e. either Lâ ilâha illallâh: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

⁽B) See the footnote of (V.4:37).

and صلى الله عليه وسلم We were in the company of the Prophet رضى الله عنه (V.92:8) Narrated 'Alî he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâhand fears Him, and believes in Al-Husnâ. We will make smooth for him the path of ease ..." (V.92: 5-10) (Sahih Al-Bukhari, Vol.6, Hadith No.472).

19. And who has (in mind) no favour from anyone to be paid back,

20. Except to seek the Countenance of his Lord, the Most High.

21. He surely will be pleased (when he enters Paradise).

وَلَسَوْفَ رَضَىٰ

Sûrat Ad-Duha (The Forenoon -"After Sunrise") XCIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the forenoon (after sunrise). [1]
- 2. By the night when it darkens (and stand still).
- ملى الله عليه 3. Your Lord (O Muhammad اوسلم) has neither forsaken you nor hates you.
- 4. And indeed the Hereafter is better for you than the present (life of this world).
- 5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
- 6. Did He not find you (O Muhammad an orphan and gave you a صلى الله عليه وسلم refuge?
- 7. And He found you unaware (of the Our'ân, its laws and Prophethood) and guided you?



والله التجنزالزجيكير

وَٱلَّتِل إِذَا سَجَيٰ ٢

وَلَلْاَخِرَةُ خَرِّالَكَ مِنَ ٱلْأُولَى ١

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَيَ ٢

أَلَمْ يَعِدْكَ يَتِيمُافَكَاوَىٰ ۞

وَوَحَدَكَ ضَالًّا فَهَدَىٰ ٢

^[1] (V.93:1)

a) Narrated Ibn Abî Lailâ: Only Umm Hânî told us that she had seen the Prophet صلى الله عليه offering the *Duha* (Forenoon prayer). She said."On the day of the conquest of Makkan, وسلم took a bath in my house and offered eight Raka'ât. I never saw صلى الله عليه وسلم him praying such a light prayer but he performed perfect prostrations and bowings". (Sahih Al-Bukhari, Vol.2, Hadith No.207A).

b) Narrated Abu Hurairah رضى الله عنه : My friend (the Prophet) advised me to observe three things:

⁽¹⁾ to fast three days a month;

⁽²⁾ to pray two Raka'ât of Duha prayer (Forenoon prayer); and

⁽³⁾ to pray Witr before sleeping.

⁽Sahih Al-Bukhari, Vol.3, Hadith No.202).

| Sûrah | 94. | Ash-Sharh |
|-------|-----|-----------|
| Sûrah | 95. | At-Tîn |

Part 30

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الجزء ٣٠

سورة الشرح ٩٤ سورة التين ٩٥

- **8.** And He found you poor and made you rich (self-sufficient with self-contentment)?
- **9.** Therefore, treat not the orphan with oppression.
 - 10. And repulse not the beggar.
- 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

Sûrat Ash-Sharh (The Opening Forth) XCIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?
 - 2. And removed from you your burden.
 - 3. Which weighed down your back?
- 4. And have We not raised high your fame?
- 5. Verily, along with every hardship is relief,
- 6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
- 7. So when you have finished (your occupation), devote yourself for Allâh's worship.
- **8.** And to your Lord (Alone) turn (all your) intentions and hopes.

Sûrat At-Tîn (The Fig) XCV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the fig, and the olive.
- 2. By Mount Sinai.

وَوَجَدَكَ عَآبِلًا فَأَغْنَى ٢

فَأَمَّا ٱلْيَتِيمَ فَلَائَقْهَرُ ۞

وَأَمَّا السَّامِلَ فَلاَنَتْهَرُ ۞ وَأَمَّا اِبِعْمَةِ رَبِّكَ فَحَدِّثْ۞



مِلْقَةِ الْخَرِّ الْحَكِيدِ

أَلْرَنَشْرَحَ لَكَ صَدْرَكَ ٢

وَوَضَعَنَاعَنكَ وِزْرَكَ ۞

ٱلَّذِي َ أَنقَضَ ظَهُرَكَ ۞ وَرَفَعُنَا لَكَ ذِكْرَكَ ۞

فَإِنَّ مَعَ ٱلْعُسْرِيْسُرًّا ﴿

إِنَّ مَعَ ٱلْمُسْرِيسُرُانَ

فَإِذَا فَرَغْتَ فَأَنصَبُ

وَإِلَىٰ رَبِّكَ فَأَرْغَب ۞



بِّنْ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَجْهُ إِلْرَ

ٱلنِّينِ وَٱلنَّىٰتُونِ ۞ مُلُورسينينَ ۞

| Sûrah | 95. | At-Tîn |
|-------|-----|----------|
| Sûrah | 96. | Al-'Alaq |

Part 30

الجزء ٣٠ المجن

سورة التين ٩٥ سورة العلق ٩٦

3. By this city of security (Makkah). [1]

4. Verily, We created man in the best stature (mould).

- 5. Then We reduced him to the lowest of the low.
- 6. Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).
- 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?
 - 8. Is not Allâh the Best of judges?

Sûrat Al-'Alaq (The Clot) XCVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Read! In the Name of your Lord Who has created (all that exists).
- 2. He has created man from a clot (a piece of thick coagulated blood).
- 3. Read! And your Lord is the Most Generous.
- 4. Who has taught (the writing) by the pen.
- 5. He has taught man that which he knew not.
- **6.** Nay! Verily, man does transgress (in disbelief and evil deed).
- 7. Because he considers himself self-sufficient.
 - 8. Surely, unto your Lord is the return.

وَهَنَدَاٱلْبَلَدِٱلْأَمِينِ

لَقَدْ خَلَقْنَا ٱلْإِنسَانَ فِي ٱحْسَنِ تَقْوِيمِ ﴿

ثُمَّ رَدَدْنَهُ أَسْفَلَ سَفِلِينَ

ٳڵۘٵڵؘێۣڹؘ؞ؘٲڡؗؗؗۏؙٲۯٸؚڶؙۏٲٲڶڞؘڵڸڂٮؾ؋ؘڷۿؙڎٲڿۛۯؙ ۼؘؿؙۯؙۼؿؙۅڹ۞

فَمَا يُكَذِّ بُكَ بَعْدُ بِٱلدِّينِ

ٱلْتِسَاللَهُ بِأَخَكِرِ ٱلْحَكِمِينَ ٥



بِنْ إِلْرَجِيَهِ

ٱقْرَأْ بِٱسْمِرَيِكَ ٱلَّذِي خَلَقَ ١

خَلَقَٱلْإِنسَانَ مِنْ عَلَقٍ ۞

آقرأورَبُك ٱلأَكْرَمُ ٢

ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ ﴿ إِنَّ الْمَالُمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

عَلَرَٱلإنسَنَ مَالَرَيْعَلَمْ ٥

كَلَّآ إِنَّ ٱلْإِنسَانَ لَيْطُغَيَّ ١

أَن رَّءَ اهُ أَسْتَغْنَى ﴿

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَيٰ ﴿

^[1] (V.95:3) See footnote of (V.2:191).

| Sûrah | 96. | Al-'Alaq |
|-------|-----|----------|
| | | Al-Qadr |

Part 30

الجزء ٣٠ 843

سورة العلق ٩٦ سورة القدر ۹۷

9. Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abû Jahl) who prevents

10. A slave (Muhammad صلى الله عليه وسلم) when he prays?

ملى الله عليه Muhammad ملى الله عليه is on the guidance (of Allâh)

12. Or enjoins piety!

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'an) and turns away!

14. Knows he not that Allah does see (what he does)?

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

16. A lying, sinful forelock!

17. Then let him call upon his council (of helpers).

18. We will call out the guards of Hell (to deal with him)!

19. Nay! (O Muhammad إصلى الله عليه وسلم! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allah!

أَدَءَ نِتَ ٱلَّذِي يَنْعَىٰ ١

عَبِدًا إِذَاصَلَىٰ ١

أَرَهُ بِتَإِن كَانَ عَلَى اللَّهُ لَكُ كَا ١

أَوْأَمَرَ بِٱلنَّقْوِينَ ١ أَرْءَ يْتَ إِن كُذَّبَ وَتُوَلَّقَ ١

أَلْزَيْعَلَمِ بِأَنَّ ٱللَّهُ يَرَىٰ ١

كَلَّالَين لَّرْبَنتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ١

نَاصِيَةِكُندِ بَةِ خَاطِئةٍ ١

فَلْيَدْعُ نَادِيَهُ، ﴿ اللَّهُ اللَّ

سَنَدْعُ ٱلرَّبَانِيَةَ ﴿

كَلَّا لَانْطَعْهُ وَأُسْجُدُ وَأَفْتَرِبُ اللَّهِ اللَّهِ

Sûrat Al-Oadr (The Night of Decree) XCVII

In the Name of Allâh the Most Gracious, the Most Merciful

1. Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).[1]

2. And what will make you know what the night of Al-Qadr (Decree) is?



وألله ألتخفؤ الرتيجي

إِنَّا أَنزَلْنَهُ فِي لَيْلَةِ ٱلْقَدْدِ ١

وَمَآ أَدْرَىٰكُ مَا لَنَاهُ ٱلْقَدْرِ ١

^{[1] (}V.97:1)"Therein (that night) is decreed every matter of ordainments." [The Qur'an, (Verse 44:4)]**

^{**} i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

3. The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

- **4.** Therein descend the angels and the *Rûh* [Jibrîl (Gabrîl)] by Allâh's Permission with all Decrees,
- 5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn. [1]

لَيْلَةُ ٱلْقَدْرِخَيْرٌ مِنْ ٱلْفِشَهْرِ ٢

نَنَزَّلُ ٱلْمُلَتَدِيكَةُ وَٱلرُّوحُ فِيهَا إِإِذْنِ دَبِهِم مِنْ كُلِ ٱلْمِنْ

سَلَعُ هِيَ حَقَّىٰ مَطْلِعِ ٱلْفَجْرِ ۞

Sarat Al-Bayyinah (The Clear Evidence) XCVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*, ¹²¹ were not going to leave (their disbelief) until there came to them clear evidence.
- 2. A Messenger (Muhammad صلى الله عليه الله عليه) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtil* (falsehood)].
- 3. Wherein are correct and straight laws from Allâh.
- 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).
- 5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât



مِلْمَةُ الْخَرِالِيَ

لَّهَ يَكُنِ الَّذِينَ كَفَرُوامِنَ أَهْلِ ٱلْكِنْفِ وَٱلْمُشْرِكِينَ مُنْفَكِينَ حَنَّ تَأْنِيَهُمُ ٱلْبِيَّنَةُ ۞

رَسُولٌ مِنَ ٱللَّهِ يَنْلُواْ صُحُفًا مُطَهَّرَةً ١

فِيهَا كُنُبُّ فَيِمَةً ١

وَمَانَفَرَّقَ الَّذِينَ أُوتُوا ٱلْكِنْكِ إِلَّامِنُ بَعْدِ مَاجَآةَ نَهُمُ ٱلْبِيِّنَةُ ۞

وَمَآ أُمِرُوٓ اٰإِلَّا لِيَمَّدُدُواالَّهُ تُغْلِمِينَ لَهُ الدِّينَ حُنَفَآ هَ وَيُقِيمُوا الصَّلَوٰةَ وَيُؤَقُّوا الزَّكُوةَ وَذَالِكَ دِينُ الْقَيِّمَةِ ۞

(98:1) Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of

.صلى الله عليه وسلم Allah and His Messenger Muhammad

^{[1] (}V.97:5) Narrated 'Aishah رضى الله عنه الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahih Al-Bukhari,* Vol 3, *Hadith* No.234).

الجزء ٣٠ 845

سورة البينة ٩٨ سورة الزلزلة ٩٩

(Iqâmat-as-Salât) and give Zakât, and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

ٳ۪ۏۜٵڵؘڍڹؘػؘڡٚۯؙۅؗٲڡۣڽ۫ٲۿڸٲڶڮڬٮؘؚۅؘٲڶڡؙۺ۬ڔڮڹ ڣۣۥؘڶڔڿۿڹؘٞۘ؞ؘڂێڸڍڽؘڣۣؠؘٲٝٲٛۏڵؾ۪ڬۿؙؠ۫ۺٛڗؙٲڶؠؘؚؽٙ؋۞

إِنَ ٱلَّذِينَ مَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ أُولَتِكَ مُرْخَدُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ

جَزَاۤ وُهُمْ عِندَرَتِهِمْ جَنَّتُ عَدْدِبَعْ ِي مِنعَّلِهَا ٱلْأَنَهُ وُخَلِدِينَ فِيهَاۤ اَبدَاٞ رَضِى ٱللَّهُ عَنْهُمْ وَرَضُواْعَنْهُ ذَلِكَ لِمَنْ حَشِى رَبَّهُ ﴿ ﴾

Sûrat Az-Zalzalah (The Earthquake) XCIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the earth is shaken with its (final) earthquake.
- 2. And when the earth throws out its burdens.
- 3. And man will say: "What is the matter with it?"



بِنْ إِلَيْ عَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالِ الْحَالِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَا لَمَا ١

وَٱخْرَجَتِ ٱلْأَرْضُ أَنْقَالَهَا ۞

وَقَالَ ٱلْإِنسَانُ مَا لَمَّا ۞

لان (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad بوسلم). Narrated Abu Hurairah ملى الله عليه وسلم): Allâh's Messenger صلى الله عليه وسلم): Allâh's Messenger صلى الله عليه وسلم) خاله الله والله عليه وسلم). Narrated Abu Hurairah الله عليه وسلم): Allâh's Messenger صلى الله عليه وسلم). Allâh's Messenger manongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

4. That Day it will declare its information (about all that happened over it of good or evil).

- 5. Because your Lord will inspire it.
- 6. That Day mankind will proceed in scattered groups that they may be shown their deeds [11]
- 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.
- 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

Sûrat Al-'Âdiyât (Those That Run) C

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the (steeds) that run, with panting.
- 2. Striking sparks of fire (by their hooves).
 - 3. And scouring to the raid at dawn.
 - 4. And raise the dust in clouds the while.
- 5. And penetrating forthwith as one into the midst (of the foe).
- 6. Verily, man (disbeliever) is ungrateful to his Lord.
- 7. And to that he bears witness (by his deeds).
- **8.** And verily, he is violent in the love of wealth.
- 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

بِأَذَرَبَكَ أَوْحَى لَهَا ۞ يَوْمَسِـذِيصَّـ دُرُاكَ اسُ أَشْنَانًا لِيُسُرُواْ أَعْمَىٰ لَهُمْ ۞

فَكُن يَعْمَلُ مِثْقَكَالَ ذَرَّةٍ خَيْرًا يَسَرَهُ، ۞

وَمَن يَعْمَلُ مِثْقَكَ الْ ذَرَّةِ شَرًّا يَكُوهُ



بِنْ إِلَيْحِيدِ

وَٱلْعَادِيَاتِ ضَبْحًا

فَأَلْمُورِ بَتِ قَدْحًا ١

فَٱلْمُغِيرَاتِ صُبْحًا

فَأَثْرُنَ بِهِ عِنْفَعًا ٢

فَوَسَطْنَ بِهِ عَجَمْعًا ١

إِنَّ ٱلْإِنسَكَنَّ لِرَبِّهِ الْكُنُودُ ١

وَ إِنَّهُ عَلَىٰ ذَالِكَ لَشَهِيدٌ ﴿

وَإِنَّهُ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ٥

﴿ أَفَلَا يَعْلَمُ إِذَا أَبُعْثِرَ مَا فِي ٱلْقُبُورِ ١

يَوْمَهِ ذِيْحُدِّتُ أَخْبَارَهَا ١

^{[1] (}V.99:6) See footnote of (V.11:18).

10. And that which is in the breasts (of men) is made known?

11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

وَحُصِلَ مَا فِي ٱلصُّدُودِ ١

إِنَّ رَبُّهُم بِهِم يَوْمَهِ لِوَلَّخِيدًا ۞

Sûrat Al-Qâri'ah (The Striking Hour) CI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Al-Qâri 'ah (the striking Hour i.e. the Day of Resurrection).
 - 2. What is the striking (Hour)?
- 3. And what will make you know what the striking (Hour) is?
- **4.** It is a Day whereon mankind will be like moths scattered about.
- 5. And the mountains will be like carded wool.
- 6. Then as for him whose balance (of good deeds) will be heavy, [1]
- 7. He will live a pleasant life (in Paradise).
- 8. But as for him whose balance (of good deeds) will be light,
- 9. He will have his home in *Hâwiyah* (pit, i.e. Hell).
- 10. And what will make you know what it is?
 - 11. (It is) a fiercely blazing Fire!



بِنَصِينَا لِمُعْزِلُونَ الْحَامِينِ

ٱلْقَارِعَةُ ۞

مَاٱلْقَارِعَةُ ۞ وَمَآأَذَرَىٰكَ مَاٱلْقَارِعَةُ ۞

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۞ وَتَكُونُ ٱلْجِبَالُ كَٱلِمِهْنِ ٱلْمَنفُوشِ۞ الْمَنفُوشِ۞

فَأَمَّا مَن ثَقُلَتْ مَوَزِينُهُ

فَهُوَ فِي عِيشَكَةِ رَاضِيَةِ ۞

وَأَمَّا مَنْ خَفَّتْ مَوَازِبْنُهُ، ١

فَأُمُّهُ مُسَاوِيَةٌ ٢

وَمَآ أَدْرَيْكَ مَاهِيَة ٥

نَارُحَامِيَةٌ ١

^[1] (V.101:6) See footnote of (V.7:8).

Sûrat At-Takûthur (The piling Up — The Emulous Desire) CII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The mutual rivalry (for piling up of worldly things) diverts you,
- 2. Until you visit the graves (i.e. till you die).
 - 3. Nay! You shall come to know!
 - 4. Again nay! You shall come to know!
- 5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
- 6. Verily, You shall see the blazing Fire (Hell)!
- 7. And again, you shall see it with certainty of sight!
- 8. Then on that Day you shall be asked about the delights^[1] (you indulged in, in this world)!



اِللَّهُ الرَّهُ وَالرَّهِ عِيدًا

ٱلْهَنَكُمُ ٱلتَّكَائِرُ ۞

حَقَّ زُرْتُمُ ٱلْمَقَابِرَ ٥

كُلُّاسَوْفَ تَعْلَمُونَ ﴾

ثُمُّ كَلَّاسَوْفَ تَعْلَمُونَ ۞

كُلَّا لَوْتَعْلَمُونَ عِلْمَ ٱلْيَقِينِ

لَزُوْتَ ٱلْجَحِيدَ ۞

ثُمَّ لَنَرَوُنَّهَا عَيْنَ ٱلْمَقِينِ ۞

ثُمَّ لَتُسْتَلُنَّ يَوْمَهِ ذِعَنِ ٱلنَّعِيمِ

^{[1] (}V.102:8) Narrated Abu Hurairah رضى الله عنه. Once during a day or a night Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar صلى الله عليه وسلم , he said: "What has brought you out of your homes at this hour?" They replied: Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!"And he went along with them to a man from the *Ansâr* but they did not find and said: "You are صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسل asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Ansarî* man came, saw Allah's Messenger صلى الله عليه وسلم with his two Companions and said: "All the praise and thanks be to Allah: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allah's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلى الله عليه وسلم said to Abú Bakr and 'Umar رضى said to Abú Bakr and 'Umar ملى الله عليه عليه "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allah) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahih Muslim, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).

Sûrat Al-'Asr (The Time) CIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- **1.** By *Al-'Asr* (the time).
- 2. Verily, man is in loss,
- 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).



بِ اللَّهُ الرَّهُ إِلرَّهِ

وَٱلْعَصْرِ ١

إِنَّ ٱلْإِسْنَ لَفِي خُسْرٍ ۞ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ وَقَوَاصَوْاً

إِمْ الدِينَ الشَّوْلِ وَعَلِيْ السَّارِينَ بِٱلْحَقِّ وَتَوَاصَوْا بِٱلصَّبْرِينَ

Sûrat Al-Humazah (The Slanderer) CIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Woe to every slanderer and backbiter. [1]
- 2. Who has gathered wealth and counted it.
- 3. He thinks that his wealth will make him last forever!
- 4. Nay! Verily, he will be thrown into the crushing Fire.
- 5. And what will make you know what the crushing Fire is?
 - 6. The fire of Allâh kindled,
 - 7. Which leaps up over the hearts,



بِاللَّهِ الرَّحْزِ الرَّحِيهِ

وَيُلَّ لِحَكِلِ هُمَزَةٍ لُمَزَةٍ لَكَنَ فِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا الَّذِي جَمَعَ مَا لَا وَعَدَّدَهُ. ۞

يَحْسَبُ أَنَّ مَالَهُ وَ أَخْلَدُهُ فَي

كَلَّا لِيُنْبِدَنَّ فِي ٱلْخُطُمَةِ ١

وَمَا أَذَرَ عِنْكُ مَا ٱلْخُطُمَةُ

نَارُ ٱللَّهِ ٱلْمُوفَدَّةُ ۞ ٱلَّتَى تَظَلِمُ عَلَى ٱلْأَفْتِدَةِ۞

^[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

- 8. Verily, it shall be closed upon them,
- **9.** In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

إِنَّهَا عَلَيْهِم مُؤْصَدَةً ١

Sûrat Al-Fîl (The Elephant) CV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have you (O Muhammad صلى الله عليه) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
 - 2. Did He not make their plot go astray?
- 3. And He sent against them birds, in flocks,
- 4. Striking them with stones of Sijjîl (baked clay).
- 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). [1]



بِنْ الرَّهِ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ

ٱلَهْ تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَبِٱلْفِيلِ ۞

أَلَوْ يَجْعَلُكُمْ لَكُونُو فِي تَضْلِيلٍ ١

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۞

نَرْمِيهِم بِحِجَادَةِ مِن سِجِّيلٍ ۞

فَعَلَهُمْ كَعَصْفِ مَّأْكُولِ ٥

^{[1] (}V.105:5) The story of the army of the Elephants (the Qur'an 105:1-5). This incident . صلى الله عليه وسلم happened during the period of the birth-year of Prophet Muhammad Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Ka'bah (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qullais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amonast the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram صله الله and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صله الله مليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till

Sûrat Quraish (Quraish) CVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (It is a great Grace and Protection from Allâh) for the taming of the Quraish,
- 2. (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),
- 3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),
- 4. (He) Who has fed them against hunger, and has made them safe from fear.

Sûrat Al-Mâ'ûn (The Small Kindnesses) CVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have you seen him who denies the Recompense?
- 2. That is he who repulses the orphan (harshly), [1]
- 3. And urges not on the feeding of Al-Misk $\hat{i}n$ (the poor), $\hat{i}^{[2]}$



بِ اللَّهِ الرَّحْزِ الرَّحِيدِ

لِإِيلَافِ فُرَيْشٍ ١

إِ- لَكُفِهِمْ رِحْلَةَ ٱلشِّسَّةَ وَٱلصَّيفِ ٥

فَلْيَعْبُدُوا رَبَّ هَنذَا ٱلْبَيْتِ ٢

ٱلَّذِيَ أَطْعَمَهُ مِ مِن جُوعٍ وَءَامَنَهُم



أللَّهُ الْخَوْرَ الْحِيمِ

أَرَءَ يْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ

فَذَالِكَ ٱلَّذِى يَدُعُ ٱلْيَتِيمَ ۞

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۞

[1] (V.107:2) Narrated Sahl bin Sa'd رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (Sahih Al-Bukhari, Vol.8, Hadith No.34).

said, "The one صلى الله عليه وسلم The Prophet رضى الله عنه said, "The one ملى الله عليه وسلم The Prophet (رضى الله عنه said, "The one who looks after a widow or a poor person is like a *Muiāhid* (fighter) who fights for Allāh's

they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See Tafsîr Ibn Kathir, Sûrah Al-Fîl).

Sûrah 107. Al-Mâ'ûn Sûrah 108. Al-Kauthar Part 30

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4. So woe unto those performers of Salât (prayers) (hypocrites),

5. Those who delay their Salât (prayer from their stated fixed times).

6. Those who do good deeds only to be seen (of men),

7. And prevent *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

فَوَيْلُ لِلْمُصَلِينِ ۞ ٱلَّذِينَ هُمْءَن صَلَاتِهِمْ سَاهُونَ ۞

ٱلَّذِينَ هُمْ يُرَآءُونَ ١

وَيَمْنَعُونَ ٱلْمَاعُونَ ١

Sûrat Al-Kauthar (A River in Paradise) CVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) *Al-Kauthar* (a river in Paradise).
- 2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
- 3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).



بنسسب إلله التغزال كي

إِنَّا أَعْطَيْنَاكَ ٱلْكُونُورَ ١

فَصَلِ لِرَبِكَ وَٱنْحَرُ ۞

إِنَّ شَانِعَكَ هُوَٱلْأَبْتُرُ ٢

Sûrat Al-Kâfirûn (The Disbelievers) CIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say: (O Muhammad صلى الله عليه وسلم to these *Mushrikûn* and *Kafîrûn*): "O *Al-Kâfîrûn* (disbelievers in Allâh, in His Oneness, in His



بِنْ إِلَّهُ وَالْخَوْزَالَ الْحَالَةُ وَالْخَوْزَالَ الْحَالِ

قُلْ يَتَأَيُّهَا ٱلْكَنْفِرُونَ ١

Cause, or like him who performs prayers all the night and fasts all the day." (Sahih Al-Bukhari, Vol.7, Hadith No.265).

(V.108:3) Narrated Anas ملى الله عليه وسلم The Prophet رضي الله عليه said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahih Al-Bukhari, Vol.1, Hadith No.14).

^{[1] (}V.108:1) Narrated Anas رضى الله عليه وسلم. When the Prophet رضى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is the Kauthar.' " (Sahih Al-Bukhari, Vol.6, Hadith No. 488).

Part 30

سورة الكافرون ١٠٩ سورة النصر ١١٠ الجزء ٣٠

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Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Oadar.)!

- 2. "I worship not that which you worship,
- 3. "Nor will you worship that which I worship.
- 4. "And I shall not worship that which you are worshipping.
- 5. "Nor will you worship that which I worship.
- 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

لاَ أَعْبُدُ مَا نَعْبُدُونَ ١

وَلاَ أَنتُهُ عَلَيدُونَ مَاۤ أَعَبُدُ ٢

وَلِآأَنَاْعَابِدُ مَاعَبِدَتُمْ

وَلَآ أَنتُمْ عَنبِدُونَ مَاۤ أَعْبُدُ ٥

لَكُوْدِينَكُوْ وَلِيَ دِينِ ٢

Sûrat An-Nasr (The Help) CX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When there comes the Help of Allah (to against your صلى الله عليه وسلم against you enemies) and the conquest (of Makkah).
- 2. And you see that the people enter Allâh's religion (Islâm) in crowds.
- 3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.



إِذَاجِكَآءَ نَصْرُاللَّهِ وَٱلْفَتْحُ ١

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ فَسَيِّحْ بِحَمْدِرَيِكَ وَٱسْتَغْفِرْهُ إِنَّهُ، كَانَ تَوَانًا ٢

Sarat Al-Masad (The Palm Fibre) CXI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!^[1]



_أللّه ألرُّجُزُ الرِّجِيكِير

تَبَّتْ يَدَآأَبِي لَهَبٍ وَتَبُّ ١

^{[1] (}V.111:1) Narrated Ibn 'Abbâs رضى الله عنهما: "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allâh's Messenger went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ Sabâhâhî'* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this

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سورة المسد ١١١ سورة الإخلاص ١١٢ الجزء ٣٠

2. His wealth and his children will not benefit him!

3. He will be burnt in a Fire of blazing flames!

4. And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet ملى الله عليه وسلم, or use to slander him).[1]

5. In her neck is a twisted rope of *Masad* (palm fibre). [2]

نَا أَغْنَىٰ عَنْـ هُ مَا لُهُ وَمَاكَسَبَ ٢

سَيَصْلَىٰ فَازَا ذَاتَ لَهَبَ

وَٱمْرَأْتُهُ حَمَّالَةَ ٱلْحَطَبِ

فِيجِيدِهَاحَبُلُّ مِّن مَّسَدِ

Sûrat Al-Ikhlâs or At-Tauhîd (The Purity) CXII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. [3]

السيد الذي يصد الله في) Allah-us-Samad (الحاجات) [Allah the Self-Sufficient Master,





قُلْهُوَٱللَّهُ أَحَـٰدُ ۞

اللهُ الطَّكُمَدُ ۞

mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masad] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahih Al-Bukhari, Vol. 6, Hadith No. 495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[1] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies.

(V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahih Al-Bukhari, Vol.6, Chapter 356, Page 469).

[Imâm Qurtubî says in the Tafsîr of the (V.17:45)]:

Narrated Sa'îd bin Jubâir رضى الله عنه: "When *Sûrah* No.111 *Al-Masad* was revealed, the wife of Abu Lahab came looking out for the Prophet صلى الله عليه وسلم while Abu Bakr said to the Prophet صلى الله عليه وسلم while Abu Bakr said (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him عليه وسلم She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet عليه وسلم "The Prophet" الله عليه وسلم "The Bakr said: 'An angel was screening me from her.' "

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

[3] (V:112:1) See *Tauhîd* in the Glossary (Appendix).

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Whom all creatures need, (He neither eats nor drinks)].

- 3. "He begets not, nor was He begotten. [1]
- 4. "And there is none co-equal or comparable unto Him."

لَمْ كِلِدْ وَلَمْ يُولَدُ ۞ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدُّ ۞

Sûrat Al-Falaq (The Daybreak) CXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,
 - 2. "From the evil of what He has created,
- 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
- 4. "And from the evil of those who practise witchcraft when they blow in the knots,
- 5. "And from the evil of the envier when he envies."



بِنْ إِلَيْهِ الْمُعْرِزِ الْرَحِيمِ

قُلُ أَعُوذُ بِرَبِ ٱلْفَكَقِ ١

مِن شَرِّمَاخَلَقَ ۞ وَمِن شَرِّعَاسِقِ إِذَا وَقَبَ ۞

وَمِن شَكِرً ٱلنَّفَائِنَ فِ ٱلْمُقَدِ ١

وَمِن شَرِّحَاسِدٍ إِذَا حَسَدَ ٥

^[1] (V.112:3)

A) Narrated Mu'âdh bin Jabai رضى الله عنه وسلم : The Prophet صلى الله عنهه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." [Sahih Al-Bukhari, Vol. 9, Hadith No. 470].

B) Narrated Abu Sa'îd Al-Khudrî زصي الله عنه. A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." [Sahih Al-Bukhari, Vol. 9, Hadith No. 471].

Sûrat An-Nâs (Mankind) CXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Say: "I seek refuge with (Allâh) the Lord of mankind, [1]
 - 2. "The King of mankind [2]
 - 3. "The *Ilâh* (God) of mankind,
- 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). [3]
- 5. "Who whispers in the breasts of mankind.
 - 6. "Of jinn and men."



وألله التخنز الزيجي

قُلُ أَعُوذُ بِرَبِّ النَّاسِ ١

مَلِكِ ٱلتَّاسِ ۞ إِلَىٰهِ ٱلنَّاسِ ﴿ مِن شُرِّ ٱلْوَسُواسِ ٱلْخَنَّ اِسِ اَلْ

ٱلَّذِي يُوَسُّونُ فِ صُدُورِ ٱلنَّاسِ ٥

مِنَ ٱلْجِنْكَةِ وَٱلنَّكَاسِ ۞

went صلى الله عليه وسلم whenever Allâh's Messenger : رضى الله عنها Narrated'Âishah (V.114:1) to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahih Al-Bukhari, Vol. 7, Hadith No. 644).

 $^{^{} ilde{D}}$ (V.114:2) The Statement of Allâh عز وجل: 'The King of mankind.'

Narrated Abu Hurairah صلى الله عليه وسلم The Prophet وملى said, "On the Day of Resurrection Allah will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, I am the King. Where are the kings of the earth?" (Sahih Al-Bukhari, Vol. 9, Hadith No. 479).

said, "The ملى الله عليه وسلم said, "The :رضى الله عنه said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (Sahih Al-Bukhari, Vol. 8, Hadith No. 494).

Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allah and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to صلى الله عليه وسلم Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'an.

| No. | Part No. | Name of Sûrah | Sûrah No. | Verse No. |
|-----|----------|---------------|-----------|-----------|
| 1. | 9 | Al-A'râf | 7 | 206 |
| 2. | 13 | Ar-Ra'd | 13 | 15 |
| 3. | 14 | An-Nahl | 16 | 50 |
| 4. | 15 | Al-Isrâ' | 17 | 100 |
| 5. | 16 | Maryam | 19 | 58 |
| 6. | 17 | Al-Hajj | 22 | 18 |
| 7. | 17 | Al-Hajj | 22 | 77* |
| 8. | 19 | Al-Furqân | 25 | 60 |
| 9. | 19 | An-Naml | 27 | 26 |
| 10. | 21 | As-Sajdah | 32 | 15 |
| 11. | 23 | Sâd | 38 | 24 |
| 12. | 24 | Fussilat | 41 | 38 |
| 13. | 27 | An-Najm | 53 | 62 |
| 14. | 30 | Al-Inshiqâq | 84 | 21 |
| 15. | 30 | Al-'Alaq | 96 | 19 |

^{*}In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and '*Ulama*, while Imâm Shâfi'î suggests prostration at this place also.

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqîn. [Sahih Muslim, Vol. 4, Hadîth No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين . (صحيح مسلم)

PROPHETS MENTIONED IN THE QUR'AN

Names of some of the Prophets mentioned in the Qur'an and their English equivalent:

| S. No. | 3000 | Arabic | English |
|--------|----------|---------------------|-----------|
| 1. | Al-Yasa' | اليسع عليه السلام | Elisha |
| 2. | Ayyûb | ايوب عليه السلام | Job |
| 3. | Dâwûd | داود عليه السلام | David |
| 4. | Hârûn | هارون عليه السلام | Aaron |
| 5. | Ibrâhîm | ابراهيم عليه السلام | Abraham |
| 6. | Idrîs | ادريس عليه السلام | Enoch |
| 7. | Ilyâs | الياس عليه السلام | Elias |
| 8. | 'Îsâ | عيسى عليه السلام | Jesus |
| 9. | Ishâq | اسحق عليه السلام | Isaac |
| 10. | Ismâ'îl | اسماعيل عليه السلام | Ishmael |
| 11. | Lût | لوط عليه السلام | Lot |
| 12. | Mûsâ | موسى عليه السلام | Moses |
| 13. | Nûh | نوح عليه السلام | Noah |
| 14. | Sulaimân | سليمان عليه السلام | Solomon |
| 15. | 'Uzair | عزير عليه السلام | Ezra |
| 16. | Yaʻqûb | يعقوب عليه السلام | Jacob |
| 17. | Yahyâ | يحيى عليه السلام | John |
| 18. | Yûnus | يونس عليه السلام | Jonah |
| 19. | Yûsuf | يوسف عليه السلام | Joseph |
| 20. | Zakariyâ | زكريا عليه السلام | Zachariya |

GLOSSARY

'Abd : (العبد) A male slave, a slave of Allâh.

'Âd : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it

with a violent destructive westerly wind.

Adhân : (الأذان) The call to Salât (prayer) pronounced loudly to

indicate that the time of praying is due. And it is as follows: Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh, Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha

illallâh. (See Sahîh Al-Bukhâri, Vol.1, Page 334).

Ahkâm : (الأحكام) "legal status". According to Islâmic law, there are five kinds of ahkâm:

1. Compulsory (Wâjib بالواجب)

2. Desirable but not compulsory (Mustahabb الستحب)

3. Forbidden (Muharram المحرم)

4. Disliked but not forbidden (Makrûh المكروه)

5. Lawful and allowed (Halâl الحلال)

Al-Ahzâb : (الأحسزاب) The Confederates. The term is used for the

disbelievers of Quraish and the Jews residing at Al-Madînah and some other Arab tribes who invaded the

Muslims of Al-Madînah but were forced to withdraw.

'Ajwah : (العجوة) A kind of date.

'Âlim : (العالم) A knowledgeable person or a religious scholar in

Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Amah : (الأمة) A female slave.

Al-'Amânah : (الأمانة) The trust or the moral responsibility or honesty, and

all the duties which Allâh has ordained.

Âmîn : (آمين) O Allâh, accept our invocation.

from صلى الله عليه وسلم The Companions of the Prophet الأنصار)

the inhabitants of Al-Madînah, who embraced Islâm and

| Appendix I | 860 | Glossary |
|------------|-----|----------|
| | | |

supported it and who received and entertained the Muslim emigrants from Makkah and other places.

Al-'Aqîq : (العقيق) A valley in Al-Madînah about seven kilometers west

of Al-Madînah.

'Aqîqah : (العقيقة) It is the sacrificing of one or two sheep on the

occasion of the birth of a child as a token of gratitude to Allâh. (See Sahîh Al-Bukhâri, The Book of 'Aqîqah, Vol.

7, Page No. 272).

'Aqrâ Halqâ : (عقرى حلقي) It is an exclamatory expression . It expresses

disapproval.

'Arafah (day of): (عرفة) The ninth day of the month Dhul-Hijjah, on which

the pilgrims stay in the 'Arafât plain till sun set.

'Arafât : (عرفات) A famous place of pilgrimage on the southeast of

Makkah about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which Siwâk سواك (tooth brush) is made.

Al-Arba'ah : (الأربعة) The four compilers of Ahadith — Abu Dâwûd,

Nasâ'i, Tirmidhi, Ibn Mâjah.

'Arsh : (الأرش) Compensation given in case of someone's injury

caused by another person.

'Asabah : (العصبة) All male relatives of a deceased person from the

father's side.

Ashâb As-Suffah : (أصحاب الصفة) They were about eighty or more men who

used to stay and have religious teachings in the Prophet's mosque in Al-Madînah, and they were very poor people.

Ashâb As-Sunan : (أصحاب السنن) The compilers of the prophetic Ahadith on

Islamic jurisprudence.

'Ashûrâ' : (العاشوراء) The 10th of the month of Muharram (the first

month in the Islâmic calendar).

'Asr : (العصر) Afternoon, 'Asr prayer time.

'Aurah : (العبورة) That part of the body which is illegal to expose to

others.

Awsuq : (أوسق) Plural of Wasq, which is a measure equal to $60 S\hat{a}' =$

135 kgms. (approx). It may be less or more.

Ayât : (الآيات) Proofs, evidences, verses, lessons, signs,

revelations.etc.

| Appendix I | | | 861 | Glossary |
|----------------------|---|---------------------------------------|--------------------------------|--|
| Ayat-ul-Kursi: | | Qur (آية الكرسي) | 'ânic Verse | e No. 255 of Sûrat Al-Baqarah. |
| Ayyâm At-Tashrîq | : | Ii (أيام التشريق) thirteenth of Dh | | used for the eleventh, twelfth and |
| Ayyim | : | (الأيم) A woma she may be a w | | eady has had a sexual experience; ivorced. |
| Az-Zihâr | : | (الظهـار) One's for cohabitation | _ | his wife, "You are unlawful to me other." |
| 'Azl | : | - | time of eja | , i.e., pulling out the penis from culation of semen for the purpose |
| Azlâm | : | | luck or a de | rows". Here it means arrows used ecision, practised by the 'Arabs of rance. |
| Badanah | : | | | camel or a cow or an ox driven to by the pilgrims at the sanctuary of |
| Badr | : | Al-Madînah, w | here the | 150 kilometers to the south of first great battle in Islâmic history early Muslims and the infidels of |
| Al-Bahîrah | : | (البحيرة) A milk for idols and ot | _ | nel, whose milk used to be spared sities. |
| Baiʻ As-Salaf | : | See (بيع السلف) | Salaf | |
| Baiʻ As-Salam | | See S (بيع السلم) | | |
| Baiʻah | : | A pl (البيعـة) | edge giver) to be ob | n by the citizens to their <i>Imâm</i> bedient to him according to the |
| Baiʻat-ur- Ridwân | : | Al-Hudaibiyah | in the year منسی اللہ عنہ n | d pledge taken by the Sahâbah at 6 H to fight Quraish in case they, who had gone to negotiate with |

them and reported to have been taken captive. (البيت المعمور) Allâh's House over the seventh heaven. Al-Bait-ul-

Ma'mûr

Bait-ul-Maqdis : (بيت المقدس) Bait literally means 'House': a mosque is frequently called Baitullâh (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet ملى الله عليه وسلم at Al-Madînah,

respectively.

Bait-ul-Midras : (بیت المدراس) A place in Al-Madînah (and it was a Jewish

centre).

Bâlâm : (بالام) Means an ox.

Banû Al-Asfar : (بنو الأصفر) The Byzantines.

Baqî' : (البقيع) The cemetery of the people of Al-Madînah; many of

the Companions of the Prophet صلى الله عليه وسلم are buried in it.

Barr : (البرُّ) Pious.

Bid'ah : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) Two-year-old she-camel.

Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Burâq : (براق) An animal bigger than a donkey and smaller than a

horse on which the Prophet صلى الله عليه وسلم went for the Mi'râj. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Dayyân : (الديان) Allâh; it literally means the One Who judges people

from their deeds after calling them to account.

Dajjâl : (الدجـــال) Pseudo Messiah (Al-Masîh-ad-Dajjâl) or

Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and

650, Vol.4, Sahih Al-Bukhâri).

Dhât-'Irq : (ذات عرق) Miqât for the pilgrims coming from Iraq.

. رضى الله عنهما Asmâ', the daughter of Abû Bakr ذات النطاقين) .

Nitâqain It literally means a woman with two belts. She was named

so by the Prophet صلى الله عليه وسلم.

Dhaw-ûl-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمى) A non-Muslim living under the protection of an Islâmic

government.

Dhû-Mahram : (نو محرم) A man, whom a woman can never marry because

of close relationship (e.g. a brother, a father, an uncle); or

her own husband.

Dhûl-Farâ'id : (ذوالفرائــض) Those persons whose share of inheritance is

described in the Qur'an are called Dhûl-Faraid, and the

rest are 'Asabah (العصبة).

Dhûl-Hijjah : (دوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifah : (ذو الحليفة) The Mîqât of the people of Al-Madînah now called

'Abyâr 'Alî.

Dhûl-Khalasah : (نو الخلصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen

where idols used to be worshipped. It belonged to the tribe

of Khath'am and Bujailah).

Dhûl-Qa'dah : (ذو القعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the

world, and was a true believer. His story is mentioned in the

Qur'ân (V.18:83)

Dhû-Tûwa : (ذي طوى) It is one of the valleys (districts) of Makkah and

there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city

and the well is within its boundaries.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut

ends. It is equals to $\frac{1}{12}$ of one *Uqiyyah* of gold in value.

Diyah : (الدية) (Plural: Dîyât) Blood money (for wounds, killing

etc.), as compensation paid by the killer to the relatives of

the victim (in unintentional cases).

Duha : (الضحى) Forenoon.

Fadak : (فدك) A town near Al-Madînah.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning

Salât (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائسض) Share fixed for the relatives of a deceased. Such

shares are prescribed in the Qur'ân $(\frac{1}{2}, \frac{1}{4}, \frac{1}{3}, \frac{1}{6}, \frac{1}{8}, \frac{2}{3})$.

[V.4:11, 12, 176]

Fard 'Ain : (فـرض العـين) It is an individual duty — an obligation

essentially to be performed by each individual.

Fard Kifâyah : (فرض الكفاية) It is a collective duty — an obligation which, if

performed by one person, suffices for the rest; as it does not

have to be performed essentially by all.

Farîdah : (الفريضة) (Plural: Farâ'id) An enjoined duty.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtihah : (الفاتحة) The first Sûrah in the Qur'ân.

Fidyah : (الفدية) Compensation for a missed or wrongly practised

religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitnah : (الفتنة) (Plural: Fitan) Trials, persecution, confusion in the

religion, conflicts and strifes among the Muslims.

Ghairah : (الغيرة) This word covers a wide meaning : jealousy as

regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or

challenged.

Ghâzî : (الغازى) A Muslim fighter returning after participation in

Jihâd (Islâmic holy fighting).

Ghazwah : (الغزوة) (Plural : Ghazawât). A holy battle or fighting in the

Cause of Allâh consisting of a large army unit with the

Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul- : (غــزوة الخنــدة) The name of a battle between the early Khandaa Muslims and the infidels in which the Muslims dug a

Muslims and the infidels in which the Muslims dug a Khandaa (trench) round Al-Madînah to prevent any

advance by the enemies.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul- : (الغر المحجلون) A name that will be given on the Day of Muhajjalûn Resurrection to the Muslims because the parts of their

bodies which they used to wash in ablution will shine then.

Ghusl : (الغسيل) A ceremonial bath. This is necessary for one who is Junub, and also on other occasions. This expression 'taking

a bath' is used in this book with the special meaning of

Ghusl mentioned here.

Habal-ul-Habala: (حبـل الحبلـة) There were two forms of this trade called

Habal-ul-Habalah. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath (الحدث الأكبر) State of uncleanliness because of sexual

Al-Akbar : discharge.

Al-Hadath (الحدث الأصغر) Passing wind or urine or answering the call

Al-Asghar : of nature.

Hadîth : (الحديث) (Plural: Ahadîth أحاديث) The sayings, deeds and

ملى الله عليه وسلم approvals accurately narrated from the Prophet

Hady : (الهدى) An animal (a camel, a cow, a sheep or a goat)

offered as a sacrifice by the pilgrims.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Ifrâd : (حج الإفراد) In it a pilgrim enters in the state of Ihrâm with

the intention of performing *Hajj* only.

Hajj-al-Qirân: (حبج القران) In it a pilgrim enters in the state of Ihrâm with

the intention of performing *Umrah* and *Hajj* together.

Hajj Mabrûr : (الحج المبرور) Hajj accepted by Allâh for being perfectly

performed according to the Prophet's Sunnah and with

legally earned money.

Al-Hajj-al (الحج الأكبر) The day of Nahr (i.e the 10th of Dhul-Hijjah).

-Akbar :

Al-Hajj-al (الحج الأصغر) 'Umrah.

-Asghar :

Hajj-at-Tamattu ': (حج التمتع) In it a pilgrim enters in the state of Ihrâm with

the intention of performing *Umrah*, and then after performing *Tawâf* and *Sa'y*, he comes out of his *Ihrâm*. With the commencement of *Hajj* days, he enters in the state

of Ihrâm again and performs Hajj.

the year صلى الله عليه وسلم The last Hajj of the Prophet حجة الوداع)

before he died.

Halâl : (الحلال) Lawful.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone

and nothing else).

Haram : (الحرم) Sanctuaries of Makkah and Al-Madînah.

Harâm : (الحرام) Unlawful, forbidden and punishable from the

viewpoint of religion.

Harbah : (الحربة) A short spear.

Harj : (الهرج) Killing.

Harrah : (الحرة) A well-known rocky place in Al-Madînah covered

with black stones.

Al-Harûriyyah : (الحرورية) A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makkah where pilgrims go after

finishing all the ceremonies of Hajj.

Hawâlah : (الحوالة) The transference of a debt from one person to

another. It is an agreement whereby a debtor is released

from a debt by another becoming responsible for it.

Hawâzin : (الهوازن) A tribe of Quraish.

Hayâ' : (الحياء) This term covers a large number of concepts. It may

mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. $Hay\hat{a}$ ' is of two kinds: good and bad; the good $Hay\hat{a}$ ' is to be ashamed to commit a crime or a thing which Allâh عو على الله and His Messenger ملى الله عليه وسلم has forbidden, and bad $Hay\hat{a}$ ' is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See Sahîh

Al-Bukhâri, Vol. 1, Hadîth No.8).

Hibah : (الهبة) It means to present something to someone as a gift for

Allâh's sake.

Al-Hidânah : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to

cover their whole body from head to feet.

Al-Hijr : (الحجس) The unroofed portion of the Ka'bah which at

present is in the form of a compound towards the north of

the Ka'bah.

Hijrah : (الهجرة) Literally it means 'migration'. This term is used for:

(i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet's migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year

which started from the Prophet's migration journey from

Makkah to Al-Madînah.

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Hilâb: (حلاب) A kind of scent.Hima: (الحمى) A private pasture.

Himyân : (حميان) A kind of belt, part of which serves as a purse to

keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqah : (الحقة) A three-year-old she-camel.

Hirâ' : (الحراء) A well-known cave in a mountain near Makkah.

Hubal : (هيل) The name of an idol in the Ka'bah in the Pre-Islâmic Period

of Ignorance.

Hublâ : (الحبلي) A kind of desert tree.

Hudâ : (الحداء) Chanting of camel-drivers keeping time of camel's

walk.

Al-Hudaibiyah : (الحديبية) A well-known place about 16 kilometers from

Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ملى الله عليه وسلم and the Quraish who stopped him and his Companions from

performing 'Umrah.

Hudûd : (الحدود) (Plural of Hadd) Allâh's boundary limits for Halâl

(lawful) and Harâm (unlawful).

Hujrah : (الحجرة) Courtyard or a room.

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Hums : (حمس) The tribe of Quraish, their offspring and their allies

were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah."

They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makkah and Tâ'if where the

and صلى الله عليه وسلم battle took place between the Prophet

Quraish pagans.

Hûr : (الحور) Very fair females created by Allâh as such not from

the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book

Hâdi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147].

'Îd-al-Adha : (عيد الأضحى) The four days' festival of Muslims starting on

the tenth day of Dhul-Hijjah (month).

'Îd-al-Fitr : (عيد الفطر) The three days' festival of Muslims starting from

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the first day of Shawwâl, the month that follows Ramadân. Fitr literally means 'breaking the Saum (fast).' Muslims observe Saum (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their Saum (fast).

'Iddah

: (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, Sûrah 65).

Idhkhir

: (الإذخى) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

lftâr

: (الإفطار) The opposite of Saum (fasting), (breaking the fast).

Al-Ihdad

: (الإحداد) Mourning for a deceased husband.

Ihrâm

: (וּלְבּערוֹם) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears, (1) Izâr: worn below one's waist; and the other (2) Ridâ': worn round the upper part of the body.

Ihsân

: (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ'

: (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Îlâ'

: (וּלְבֵעי) The oath taken by a husband that he would not approach his wife for a certain period.

Îliyâ'

: (ايلياء) Jerusalem.

Imâm

: (الإصام) The person who leads others in the Salât (prayer) or the Muslim caliph (or ruler).

the masini campii (or i

lmân

(الإيمان) Faith, Belief.

'Înah

المينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of Jihâd and the second is fraud and swindling.

Iqâmah

: (الإقامة) The wording of Adhân is reduced so that the wording that is repeated twice in the Adhân is said once in Iqâmah, except the last phrase of Allâhu Akbar, and the prayer is offered immediately after the Iqâmah.

Igamat-as-Salât:

اقامة الصلاة) The performing of As-Salât (the prayers). This is not understood by many Muslims. It means:

- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayer) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ملى الله has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of nonfulfillment of this obligation by the Muslims under his authority.
- (B) To perform the Salât (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your Salât (prayer) the way you see me performing it." [Original Sahih Al-Bukhâri Vol.9 Hadîth No.352] Please see Ahâdith Nos. 702, 703, 704, 723, 786, 787 Vol. 1, Sahih Al-Bukhâri for the Prophet's way of offering Salât (prayer), in the Book of Characteristics of the Salât (prayer) and that the Salât (prayer) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fatihah etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with Taslîm.

and a half hour after sunset, till the middle of the night.

Istabraq

: (استبرق) Thick Dîbâj (pure silk cloth).

Istihâdah

(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).

Istikhârah

: (الاستخارة) A Salât (prayer) consisting of two Rak'ah in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 263, Vol. 2, Hadîth No.391, Vol. 8, Hadîth No. 487, Vol. 9, Sahih Al-Bukhâri).

Istisqâ'

: (الاستسقاء) A Salât (prayer) consisting of two Rak'ah, invoking Allâh for rain in seasons of drought,

I'tikâf

: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr

: (וֹלְכֵּוֹע) A sheet worn below the waist to cover the lower-half of the body.

Jadha'ah

: (الجذعة) A four-year-old she-camel.

Jahannam

: (جهنم) Hell-fire.

Jâhiliya

: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .

Jalsat-ul-Istirâhah : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

.Jam'

(الجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah

: (الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of 'ld-al-Adha at Mina.

Jamrat-al-'Aqabah (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

: (الجناز Plural: Janâ'iz) (الجنازة) Funeral.

Jannah : (الجنة) Paradise.

Janâzah

Al-Ji'rânah : (الجعوانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ihrâm to perform 'Umrah.

Jihâd : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior.

Jihâd is regarded as one of the fundamentals of Islâm. (See the footnote of (V.2:190) The Noble Our'ân.

Jimâr : (الجمار) Plural of Jamrah.

Jinn : (الجنن) A creation, created by Allâh from fire, like human

beings from dust, and angels from light.

Jizyah : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See Sahîh Al-Bukhâri, Vol. 4, Page No. 251, Chapter 21, and

Ahâdîth No. 384, 385 and 386.]

Al-Juhfah : (الجحفة) The Mîqât of the people of Shâm.

Jumu 'ah : (الجمعة) Friday.

Junub : (الجنب) A person who is in a state of Janâbah.

Jurhum : (جرهم) Name of an Arab tribe.

(الكعبة) A square stone building in Al-Masjid-al-Harâm (the great mosque at Makkah) towards which all Muslims face

in Salât (prayer).

Kafâlah : (الكفالة) The pledge given by somebody to a creditor to

guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a

punishment etc.

(الكفارة) Making atonement for uttering or committing an unlawful

thing in Islam.

Kâfir : (الكفار) (Plural: Kuffâr الكفار). The one who disbelieves in

Allâh, His Messengers, all the angels, all the holy Books,

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| | • | of Resurrection ainments). | and in the Al-Qadar (D | ivine |
| Kanz | _ | | d, silver and money, the Zal. (See the Qur'ân V. 9:34). | kât of |
| Katm | (الكتم) : | A plant used for dy | yeing hair. | |
| Kauthar | (الكوثر): | See Al-Kauthar. | | |
| Al-Kauthar | (الكوثر): | A river in Paradise | e (see the Qur'ân, Sûrah No.) | 108). |
| Khaibar | kilome was in | ters from Al-Mad | l date-growing village, about dînah. During the Prophet's tii wish tribe called Banu Nadîr. I ns in 5 H. | me, it |
| Khalîfah | Islamic | | fâ' الخلفاء) Caliph, a successo he first four rulers after the dea | |
| Khalîl | is supe | erior to a friend or | ove is mixed with one's heart : منيه رسم r beloved. The Prophet Allâh, but he had many friend: | صلی الله |
| Khamîsah | خميصة) : | ال) A black wooller | n square blanket with marks or | n it. |
| Khamr | (الخمر) : | Wine, Alcohol, int | toxicant, etc. | |
| Al-Khamsah | , | ย) The five comp , Tirmidhi, Ibn Mâj | pilers of <i>Ahadith —</i> Abu Dâ Ajah,and Ahmad. | wûd, |
| Kharâj | : (الخراج) الخراج). |) Zakât imposed | on the yield of the land $(^{1}/_{10})$ | th or |
| Khawârij | | II) The people wheed with the rest of | ho dissented from the religion f the Muslims. | n and |
| Khazîr or Khazîrah | | الخزيــر، ال) A spe flour, meat-soup, f | ecial type of dish prepared fat etc. | from |
| Khilâfah | الخلافة): |) (i) Succession. (i | ii) Islamic leadership. | |
| Khimâr | - |) A piece of clot nd neck area. | th with which a woman cover | 's her |
| Khuff | (الخف) | Leather socks. | | |
| Khul' | (الخلع) | A kind of divor | rce in which a wife seeks div | vorce |

returning back the *Mahr* which he gave her.

**Khumrah : (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].

from her husband by giving him a certain compensation, or

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Khumus : (الخمس) One-fifth of war booty given in Allâh's Cause (The

Qur'ân, V.8:41).

Khushû' : (الخشوع) Humility before Allâh.

Khusûf : (الخسوف) Lunar eclipse.

Khutbah : (الخطبة) Religious talk (sermon).

Khutbat-un- : (خطبة النكاح) A speech delivered at the time of concluding

Nikâh the marriage contract.

Khuzâ'ah : (الخزاعة) Banu Khuzâ'ah, an Arabian tribe.

Kûfah : (الكوفة) A town in 'Irâq.

Kufr : (الكفر) It is basically disbelief in any of the articles of

Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments

whatever Allâh has ordained must come to pass).

(الكحل) Antimony eye powder.

Kunyah : (الكنية) Calling a man, 'O father of so-and-so!' or calling a

woman, 'O mother of so-and-so!' This is a custom of the

Arabs.

Kusûf : (الكسوف) Solar eclipse.

Lâ ilâha illallâh: (لاإله إلا الله) None has the right to be worshipped but Allâh.

Labbaika wa : (لبيك وسعديك) I respond to your call and I am obedient to

sa'daika your orders.

Lailat-ul-Qadr : (ليلة القدر) One of the odd last ten nights of the month of Saum (fasting) (i.e. Ramadân), Allâh تسالي describes it as

better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân Sûrat 97 (VV.97: 1-5)].

(See Sahih Al-Bukhâri, Vol. 3, Hadîth No. 231 and Chapter

No.2).

Lât & 'Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be

worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing

illegal sexual intercourse. (The Qur'an, Sûrat Nûr,24

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:6,7,8,9,).

Luqatah : (اللقطة) Article or a thing (a pouch or a purse tied with a

string) found by somebody other than the owner who has

lost it.

Ma'âfîri : (معافري) A type of garment of Yemen origin.

Mâ shâ' Allâh : (ما شاء الله) An Arabic expression meaning literally, "What

Allâh wills," and it indicates a good omen.

Al-Madînah : (الدينة) Well-known city in Saudi Arabia, where the

Prophet's mosque is situated. It was formerly called

Yathrib.

Maghâfîr : (المغافير) A bad smelling gum.

Al-Maghâzi : (الغنازى) Plural of Maghza, i.e. holy battle; or the place

where the battle took place; or the deeds and virtues of

Ghâzi (fighters in Allâh's Cause)

Maghrib : (المغرب) Sunset, evening Salât (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the

time of marriage.

Mahram : (المحرم) See Dhu-Mahram.

Makrûh : (الكروه) Not approved of, undesirable from the point of view

of religion, although not punishable.

Mamlûk : (الملوك) A male slave.

Manâsik : (مناسك الحج والعمرة) Acts connected with Hajj like Ihrâm;

Al-Hajj Tawâf of the Ka'bah and Sa'y of As-Safa and Al-Marwah; wal-'Umrah stay at 'Arafat, Muzdalifah and Mina; Ramy (throwing

pebbles) of Jamarât; slaughtering of Hady (animal) etc. For details, see The Book of Hajj and 'Umrah, Sahih

Al-Bukhâri, Vol.2-3.

Manîhah : (النائم) (Plural:Manâ'ih النائم) A sort of gift in the form of

a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the

animal is returned to its owner.

عليه السلام (The stone on which Ibrâhîm (Abraham) مقام إبراهيم)

stood while he and Ismâ'îl (Ishmael) مليه السلام were building

the Ka'bah.

Maqâm- : (المقام المحمود) The highest place in Paradise, which will be

Mahmûd granted to Prophet Muhammad صلى الله عليه وسلم and none else.

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(See Hadîth No. 242, Vol.6, Sahih Al-Bukhâri).

Al-Marwah : (الـروة) A mountain in Makkah, neighbouring Al-Masjid-al-

Harâm.

Al-Mash 'ar- : (المشعر الحرام) See Muzdalifah.

Al-Harâm

Al-Masîh-ad- : (السيح الدجال) Pseudo Messiah or Antichrist (see the Dajjâl footnote of V.6:158 the Qur'ân and also Hadîth No.649 and

650, Vol.4, Sahih Al-Bukhâri).

Al-Masjid-al- : (المسجد الحرام) The most Sacred Mosque in Makkah. The

Harâm Ka'bah is situated in it.

Al-Masjid-al- (المسجد الأقصى) The most sacred mosque in Jerusalem.

Aqsa :

Mathânî : (الثاني) Oft repeated Verses of the Qur'ân, and that is Sûrat

Al-Fâtihah, recited repeatedly in the Salât (prayer).

Matras : (مترس) A Persian word meaning "don't be afraid."

Maulâ : (الولى) It has many meanings. Some are: a manumitted slave,

or a patron, protector, supporter, or master or the Rabb

[Lord (Allâh)].

Maulâya : (مولای) My lord, my master (an expression used when a

slave addresses his master) (also used for freed slave).

Mauqûdhah : (الموقعودة) An animal beaten to death with a stick, a stone or

the like without proper slaughtering.

Mawâlî : (الموالي) Non-Arabs and originally former slaves.

Mayâthir : (المياثر) Silk cushions.

to the صلى الله عليه وسلم The Ascent of the Prophet المعسواج)

heavens (by soul and body). (See *Hadith* No. 345, Vol. 1, *Hadith* No. 429, Vol.4 and *Hadith* No.227, Vol 5, *Sahih*

Al-Bukhâri). [Also see (V.53:12) the Qur'ân]

Mihjan : (المحجن) A walking stick with a bent handle.

Mijanna : (المجنّة) A place at Makkah.

Mina : (منى) A pilgrimage place outside Makkah on the road to

'Arafat. It is eight kilometers away from Makkah and about

sixteen kilometers from 'Arafât.

Mîqât : (الميقات) (Plural: Mawâqît المواقيت) One of the several places

specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending

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to perform Hajj or 'Umrah.

Miswâk : (السواك) A tooth brush made of Arâk-tree roots.

Mithqâl : (الثقال) A special kind of weight (equals $4^2/_7$ grams approx., used for weighing gold). It may be less or more. [20

 $Mithq\hat{a}l = 94$ grams approx.]

Mu'arras : (العرس) A place nearer to Mina than Ash-Shajarah.

Mu'awwidhât : (العوذات) i.e. Sûrat Al-Falaq (113) and Sûrat An-Nâs (114).

[The Qur'an].

Mu'takif : (العتكف) One who is in a state of I'tikâf.

Mu'adhdhin : (المؤذن) A call-maker who pronounces the Adhân loudly

calling people to come and perform the Salât (prayer).

Mu'allafat- : (مؤلفة القلوب) New Muslims who were given Sadaqah by the ul-Qulûb Prophet منى الله عليه وسلم to keep them firm in the fold of Islam.

Mubashshirât : (المبشرات) Glad tidings. [See the footnote of (V. 10:64),

Sahîh Al-Bukhâri, Vol. 9, Hadîth No. 119].

Mûbiqât : (الموبقات) Great destructive sins.

Mudabbar : (الدبــر) A slave who is promised by his master to be

manumitted after the latter's death.

Mudd: (الد) A measure of two-thirds of a kilogram (approx.) It may

be less or more.

Mufassal or : (الفصل، الفصلات) The Sûrah starting from Qâf to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the

Our'ân, No. 114).

Muhâjir : (الهاجر) Anyone of the early Muslims who had migrated

from any place to Al-Madînah in the lifetime of the Prophet منى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the

one who quits all those things which Allâh has forbidden.

Muhâqala : (المحاقلة) It is selling un-harvested grain in the field with an

already harvested grain like wheat.

Muharram : (المحرم) The first month of the Islâmic calendar.

Al-Muhassab : (المحصب) A valley outside Makkah sometimes called Khaif

Banî Kinanah.

Muhkam : (المحكم) Qur'ânic Verses the contents of which are not

abrogated.

Muhrim : (المحرم) One who assumes the state of Ihrâm for the purpose

of performing the Hajj or 'Umrah.

Muhrimah : (المحرمة) A female in the state of Ihrâm.

Muhsar : (المحصر) A Muhrim who intends to perform the Hajj or

'Umrah but cannot because of some obstacle.

Mujâhid : (المجاهد) (Plural: Mujâhidûn) A Muslim fighter in Jihâd.

Mujazziz : (المجنزز) A Qâ'if: a learned man who reads the foot and

hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not

follow religious opinions except with proof from the Qur'an

and the Prophet's Sunnah.

Mukâtab : (الكاتب) A slave (male or female) who makes an agreement

with the master to pay a certain ransom for his (or her)

freedom.

Mukhadram : (المخضرم) (Plural: Mukhadramun) A person who became a

Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah : (اللاعنة) The act of performing Li'ân.

Mulhidûn : (اللحدون) Heretics.

Musallâ : (المصلى) A praying place.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in

ملى the Oneness of Allah and His Messenger Muhammad

.ا لله عليه وسلم

Mustahadah : (المستحاضة) A woman who has bleeding from the womb in

between her normal periods.

Mut'ah : (التعة) A temporary marriage which was allowed in the early

period of Islâm when one was away from his home, but

later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutashâbihât: (التشابهات) Qur'ânic Verses which are not clear and are

difficult to understand.

Muttafaq 'Alaih : (متفق عليـه) Meaning 'Agreed upon'. The term is used for

such Ahadith which are found in both the collections of

Ahadith: Bukhari and Muslim.

Muttaqûn : (المتقون) Pious and righteous persons who fear Allâh much

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good

deeds which He has ordained).

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| Muwatta' | : | (الوطأ) A <i>Hadîth</i> book compiled by Imâm Mâlik bin Anas, one of the four <i>Fiqh Imâm</i> . |
| Muzâbanah | : | (الزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. |
| Muzdalifah | : | (الزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the <i>Maghrib</i> and 'Ishâ' prayers (together) there. |
| Nahr | : | (النحى) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of <i>Nahr</i> is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals. |
| An-Najâshi | : | (النجاشى) (Title for the) king of Ethiopia (Abyssinia) — Negus. |
| An-Najsh | : | (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price. |
| An-Najwâ | : | (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See Sahîh Al-Bukhâri, Vol.3, Hadîth No. 621). |
| Naqîb | : | (النقيب) A person heading a group of six persons in an expedition; a tribal chief. |
| Nash | : | (النش) A measure of weight equal to ½ Uqiyah (64 grams approximately). |
| Nawâfil | : | (النوافـل) (Plural of <i>Nâfîla</i>) Optional practice of worship in contrast to obligatory (<i>Farîdah</i>). |
| Nikâh | : | (النكاح) Marriage (wedlock) according to Islâmic law. |
| Nisâb | : | (النصاب) Minimum amount of property liable to payment of the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) |

dirhams, i.e. approx. 640 grams; Nisâb of food-grains and

fruit is 5 Awsuq i.e. 673.5 kgms. Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep.

Nûn : (نون) Fish.

Nusub : (النصب) (Singular of Ansâb). An-Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were offered

during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour

them, or to expect some benefit from them.

Qadar : (القدر) Divine Preordainment.

Qâdi : (القاضى) A Muslim judge.

Qalîb : (القليب) A well.

Qâri' : (القارىء) Early Muslim religious scholars were called Qurrâ'

(plural of $Q\hat{a}ri'$ — this word is also used for a person who knows the Qur'ân by heart). The plural is $Qurr\hat{a}'$. The

Qurrâ' were teachers of the early Muslims.

Qârin : (القارن) One who performs Hajj-al-Qirân.

Qarn-al-Manâzil: (قرن المنازل) The Mîqât of the people of Najd. It is situated

on the way to Makkah. (Now it is known as As-Sail-al-

Kabeer)

Qasab : (القصب) Pipes made of gold, pearls and other precious

stones.

Qatîfa : (القطيفة) Thick soft cloth.

(القتات) A person who conveys information from someone to another with the intention of causing harm and enmity

between them. (Sahîh Al-Bukhâri, Vol. 8, Hadîth No.82).

Qiblah : (القبلة) The direction towards all Muslims face in Salât

(prayers) and that direction is towards the Ka'bah in

Makkah (Saudi Arabia).

Qîl wa Qâl : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintâr : (القنطار) A weight-measure for food-grains, etc., e.g. wheat,

maize, oat, barley.

Qîrât : (القيراط) A special weight; sometimes a very great weight

like Uhud mountain. 1 $Q\hat{i}rat = \frac{1}{2} D\hat{a}niq & 1 D\hat{a}niq = \frac{1}{6}$

Dirham.

Al-Qisâs : (القصاص) Laws of equality in punishment for wounds etc. in

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retaliation.

Qissî

: (القسى) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Oiss*.

Qithâm

: (القشام) A plant disease which causes fruit to fall before ripening.

Qiyâm

: (القيام) The standing posture in Salât (prayer).

Oiyâs

: (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's Sunnah. (C) From the unanimously accepted verdict of the Mujtahidûn; (D) Qiyâs: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet ملى الله عليه وسلم. Qiyâs is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubâ'

: (القباء) A place on the outskirts of Al-Madînah. The Prophet القباء) established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah Salât (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.

Qumqum

: (قمقم) A narrow - headed vessel.

Qunût

: (القنوت) An invocation in the Salât (prayer).

Quraish

: (القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.

Quraishi

: (القريشى) A person belonging to the Quraish (well-known Arab) tribe.

Rabb

: (الحرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as nearest to Rabb. All occurances of "Lord"

n ,,

actually mean Rabb and should be understood as such...

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Râhilah : (الراحلة) A she-camel used for riding. (Literally means: a

mount to ride).

Rahn : (الرهن) According to Shari'ah, Ar-Rahn (mortgage) means

to give some property or belonging to a creditor as a

security for payment of a loan or debt.

Rayyân : (الريّان) The name of one of the gates of Paradise through

which the people who often observe Saum (fasts) will enter.

Rajab : (جب) The seventh month of the Islâmic calendar.

Ar-Raj 'ah : (الرجعة) The bringing back of a wife by the husband after

the first or second divorce.

Ar-Rajm : (الرجم) To stone to death those married persons who commit

the crime of illegal sexual intercourse.

Rak'ah : (الركعة) The Salât (prayer) of Muslims consists of Rak'ât

(singular-Rak'ah, which is a unit of prayer and consists of

one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing Saum (fasts). It is the ninth

month of the Islamic calendar. In it the Noble Qur'an started to be revealed to our Prophet ملى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great

decisive battle of Badr.

Ramal : (الرسا) Fast walking accompanied by the movements of the

arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the

women.

Ramy : (الرمى) The throwing of pebbles at the Jimar at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) Riba Nasî'ah,

i.e. interest on lent money; (b) Riba Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of

superior quality for dates of inferior quality in greater

amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet) worn around the upper part

of the body.

Rikâz

: (الركاز) Buried wealth.

Rûh-ullah

: (روح الله) According to the early religious scholars from among the Companions of the Prophet ملى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah's); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!"—and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh غلم الله); (ii) Allâh's Life (Hayatullâh علم الله); (iii) Allâh's Statement (Kalâmullâh كلام الله); (iv) Allâh's Self (Dhâtullâh ذات الله)etc.

Ruqba

: (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah

: (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sûrat Al-Fâtihah or any other Sûrah of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâʻ

(الصاع) A measure that equals four Mudd (3 kg. approx).

Sa'dân

: (السعدان) A thorny plant suitable for grazing animals.

Sa'v

: (السعى) The going for seven times between the mountains of As-Safâ and Al-Marwah in Makkah during the performance of *Hajj* and *'Umrah*.

As-Sâ'ibah

(السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

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Sab 'a-al- (سبع الثنائي) The seven repeatedly recited Verses i.e. Sûrat

Mathânî : Al-Fâtihah. [See the Noble Qur'ân (V.15:87)]

As-Sab'ah : (السبعة) The seven compilers of Ahadith — Bukhari,

Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah, and

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Ahmad.

Sabâhâh : (صیاحاه) An exclamation indicating an appeal for help.

 $S\hat{a}bi'\hat{u}n$: (الصابئون) A people who lived in 'Irâq and used to say $L\hat{a}$

ilâha illallâh (none has the right to be worshipped but Allâh) and used to read Az-Zabûr (the Psalms of the

Sâbi'ûn) and they were neither Jews nor Christians.

Sadaqah : (الصدقة) Anything given in charity.

Safa and Marwah: (الصفا والمروة) Two mountains at Makkah neighbouring

Al-Masjid-al-Harâm (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times

between these two mountains and that is called Sa'v.

Sahbâ' : (صهباء) A place near Khaibar.

Sahîhân : (الصحيحان) The two Hadîth books of Imam Bukhari and

Muslim.

Sahûr : (السحور) A meal taken at night before the Fajr (morning)

prayer by a person observing Saum (fast).

Sahw : (السهوا) Forgetting (here it means forgetting how many

Rak'at a person has prayed in which case he should

perform two prostrations of Sahw).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior

killed in a battle.

As-Salât : (الصلاة) See Iqâmat-as-Salât.

Sami' Allâhu : (سمع الله لمن حمده) Allâh hears him who praises Him.

liman hamidah

Samur : (السمر) A kind of tree.

Sarif : (سُرف) A place about ten kilometers away from Makkah.

صلى الله عليه وسلم A small army-unit sent by the Prophet (السوية)

for Jihâd, without his participation in it.

As-Saum : (الصوم) The fasting i.e., to not to eat or drink or have sexual

relations from before the Adhân of the Fajr (early

morning) prayer till the sunset.

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| Sawîq | : | A kind (السويق) barley grain (al | of mash ma | ade of powdered roasted wheat or |
| Sha'bân | : | (شعبان) The eig | hth month c | of the Islâmic calendar. |
| Ash-Shahâdah | : | | but Allâh | f Faith. (ii) "None has the right to , and Muhammad ملی الله علیه وسلم is |
| Shawwâl | : | The tentl (شوال) | h month of | the Islâmic calendar. |
| Shighâr | : | • | - | e in which persons exchange their riage without <i>Mahr</i> . |
| Ash-Shiqâq | : | (الشقاق) Differ persons. | ence betwe | en husband and wife or any two |
| Shirk | : | (الشـرك) Polyth Allâh. | eism and i | it is to worship others along with |
| Shuf'ah | : | Pre-em (الشفعة) | ption. | |
| Siddîq and Siddîqûn | : | | • | llowers of the Prophets who were elieve in them (See the Qur'ân, |
| Sidr | : | (السدر) Lote tred | e (or <i>Nibiq</i> 1 | tree). |
| Sidrat-ul- Muntaha | : | | | e over the seventh heaven near the ne utmost boundary) |
| Siffin (battle of) | : | , , | Muʻâwiyah | k place at Siffin between 'Alî's is followers after the killing of |
| As-Sihah As-Sittah | : | • | | books of Ahâdîth: compiled by lâwûd, Nasâ'i, Tirmidhi and Ibn |
| As-Sirât | : | bridge that wi | ll be laid a the Day o sword and | means 'a road'; it also means the across Hell-fire for the people to f Judgement. It is described as d thinner than a hair. It will have people. |
| As-Sittah | : | | | s of <i>Ahadith</i> — Bukhari, Muslim, |

Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called Sihah Sittah.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Abû Dâwûd,

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| Sundus | : (السندس) A kino | d of silk clo | oth. | | |
| Sunnah | statements of | السنة) The legal way or ways, orders, acts of worship and statements of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims. | | | |
| Sutrah | height of which | ch should n | illar, wall or stick, a spear etc., the ot be less than a foot and it should offering Salât (prayer) to act as a | | |

Tâ'if : (الطائف) A well-known town near Makkah.

Tâbah : (الطابة) Another name for Al-Madînah Al-Munawwarah.

Tâbi'i : (التابعي) One who has met or accompanied any Companion

symbolical barrier between him and the others.

. صلى الله عليه وسلم of the Prophet

Tabûk : (تبوك) A well-known town about 700 kilometers north of

Al-Madînah.

Tâghût : (الطاغوت) The word Tâghût covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allâh, who were falsely worshipped and taken as Tâghût. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See Tafsir Ibn

Kathir, Vol. 1, page 512; and (V.2:51)].

Tahajjud : (التهجد) Night optional prayer offered at any time after 'Ishâ' prayer and before the Fajr prayer.

Tahnîk : (التحنيك) It is the Islâmic customary process of chewing a

piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhâri*, the Book of '*Aqîqah*, Vol. 7, Page No. 272).

Al-Bukhari, the Book of Aqiqah, Vol. 1, Page No. 212).

Taiba : (الطيبة) One of the names of Al-Madînah city.

Takbîr : (التكبير) Saying Allâhu-Akbar (Allâh is the Most Great).

Takbîrah : (التكبيرة) A single utterance of Allâhu-Akbar

Talbînah : (التلبينة) A dish prepared from flour and honey.

Talbiyah : (التلبية) Saying Labbaik, Allâhumma Labbaik (O Allâh! I

am obedient to Your Orders, I respond to Your Call).

At-Tan'îm : (التنعيم) A place towards the north of Makkah outside the

sanctuary from where Makkans may assume the state of

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Glossary

Ihrâm to perform 'Umrah.

Taqlîd

: (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh

: (التراويح) Optional Salât (prayers) offered after the 'Ishâ' prayers on the nights of Ramadân. These may be performed individually or in congregation.

Tarji'

Tashahhud

: (التشهد) The recitation of the invocation: At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûl-ullâh", while in Qu'ûd, i.e. sitting posture in Salât (prayer). [See Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 794, and it also means: to testify Lâ ilâha illallâh Muhammadun Rusûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm

: (التسليم) On finishing the Salât (prayer), one turns one's face to the right and then to the left saying, Assalamu 'Alaikum wa Rahmatullâh (Peace and Mercy of Allâh be on you).

Tauhîd (Islâmic : Monotheism)

(التوحيد) *Tauhîd* means declaring Allâh to be the only God. It has three aspects:

- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.
- (B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.
- (C) Oneness of the Names and the Qualities of Allâh; Tauhîd-al-Asmâ' was-Sifât: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm; (iii) we must believe in all the qualities of Allâh which Allâh has stated in his Book (The Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم without changing their meaning

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad ملى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad مدانة عليه وسلم : Wajûb Al-Ittibâ' and it is a part of Tauhîd-al-Uluhiyyah. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger ملى الله عليه وسلم ... [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâdah: (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of

Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

Tawâf-ul-Wadâ': (طبواف البوداع) The Tawâf made before leaving Makkah after

performing Hajj or 'Umrah.

Tayammum : (التيمم) To put or strike lightly the hands over clean earth

and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudû') and Ghusl (in case

of Janaba).

Thaniyat-al- (ثنية الوداع) A place near Al-Madînah.

Wadâ'

Ath-Thalâthah : (וגיאבי) The three compilers of Ahâdîth — Abû Dâwûd,

Nasâ'i, Tirmidhi.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (الثور) A well-known mountain in Al-Madînah.

Tulagâ' : (الطلقاء) Those persons who had embraced Islâm on the day

of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the

great battles in the Islâmic history took place at its foot.

This battle is called Ghazwah Uhud.

'Umrah : (العسرة) A visit to Makkah during which one performs the

Tawâf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwah. It is also called 'lesser Hajj'. (See Sahih

Al-Bukhâri, Vol. 3, Page 1).

'Urfut : (العرفط) The tree which produces Maghâfîr.

'Ushr : (العشر) One-tenth of the yield of land to be levied for public

assistance (Zakât). (See Sahîh Al-Bukhâri, Vol. 2, Hadîth

No. 560).

Wahy : (الوحسى) The Revelation or Inspiration of Allâh to His

Prophets.

Waihaka : (ويحك) 'May Allâh be Merciful to you.'

Wailaka : (ويلك) 'Woe upon you!'

Walâ' : (الولاء) Al-Walâ' is a right to inherit the property of a freed

slave to the person who has freed him. Ahadith has made it clear that Walâ' is a part like a lineage. It cannot be sold or

gifted, so selling it or offering it as a gift is prohibited.

Walî : (السولى) (Plural Auliyâ') Protector, guardian, supporter,

helper, friend.

Walîmah : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

Wasâyâ : (الوصية) Wills or testaments. (Singular: Wasiyyah الوصية)

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasilah : (الوسيلة) The means of approach or achieving closeness to

Allâh by getting His favours.

Wasq : (الوست (Plural: Awsaq or Awsuq) A measure equal to 60 Sa

= 135 kg. approx. It may be less or more.

Wisâl : (الوصال) Observing Saum (fast) for more than one day

continuously.

Witr : (الوتر) An odd number of Rak'at with which one finishes

one's Salât (prayers) at night after the night prayer or the

Ishâ prayer.

Wudû' : (الوضوء) Ablution, which is washing the face and the hands

up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the

Ka'bah.

Yalamlam : (یلملم) The Mîqât of the people of Yemen.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (پثرب) One of the names of Al-Madînah.

Yaum An-Nafr : (یوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims

leave Mina after performing all the ceremonies of Hajj at

'Arafât, Al-Muzdalifah and Mina.

Yaum An-Nahr: (پوم النحر) The day of slaughtering the sacrificial animals,

i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'ûs : (پوم الرؤوس) Meaning 'day of heads'. It is the name of the

day following the 'Îd day ('Îd-al-Adha).

Yaum At- : (یوم الترویة) The eighth day of the month of Dhul-Hijjah,

Tarwiyah when the pilgrims leave Makkah for Mina.

| Appendix I | | | 890 | Glossary |
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| Zakât | : | kind of the pr yearly for the l The payment pillars of Islân | coperty liable benefit of the of <i>Zakât</i> is m. <i>Zakât</i> is cial justice | portion of the wealth and of every e to Zakât of a Muslim to be paid e poor in the Muslim community. So obligatory as it is one of the five the major economic means for and leading the Muslim society to |
| Zakât-ul-Fitr | : | before the pray | er of 'Îd-al- | y Sadaqa to be given by Muslims -Fitr (See Sahîh Al-Bukhâri, Vol. itr, Page No. 339). |
| Zamzam | : | (زمزم) The sacro at Makkah. | ed well insid | de the <i>Haram</i> (the grand mosque) |
| Zanâdiqah | : | Atheis (الزنادقة) | ts. | |
| Zarnab | : | (زرنب) A kind o | of good sme | lling grass. |

Zuhr

THE END OF GLOSSARY

: (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

WHY ALLAH SENT PROPHETS AND MESSENGERS عليهم السلام

Ever since people innovated the dogma of Shirk, (i.e. joining others in worship along with Allâh) Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached Tauhâd (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated. The following verses from the Noble Qurân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!" (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)? " (V.7:65).

And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people! Worship Allâh you have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh)." (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* ¹¹¹ (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent unto his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in Surat al A 'râf (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): `O mankind : Verily, I am sent to you all as the messenger of Allâh.'" (V.7:158).

So the aim of sending these Prophets and Mesengers to men and jinn was only that they should worship Allâh Alone as Allâh عمال said :

"And I (Allâh) created not the jinn and men except they should worship Me (Alone)" (V.51:56).

And to worship Allâh means to obey Him and to do all He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, those who will disobey Him will be punished in Hell-fire

^[1] Tåghût : See Glossary.

TAUHID — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) has three aspects:

- (A) Oneness of the Lordship of Allah; Tauhîd-ar-Rubûbiyyah: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
- (B) Oneness of the Worship of Allâh; Tauhîd-al-Ulûhiyyah: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.
- (C) Oneness of the Names and the Qualities of Allah: Tauhid-al-Asma' was-Sifât: To believe that:
 - We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; None can be named or qualified with the Names or Qualifications of
 - Allâh; e.g. Al-Karîm;
 - (iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'an) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'an (V. 20:5):-

"The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi).

(It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

Also Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer"

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He عز و جل also says:

"To one whom I have created with Both My Hands," (V.38:75); and He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allah, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم.

These three aspects of Tauhîd are included in the meaning of Lâ ilâha illallâh (none has the right to be worshipped but Allâh).

الله عليه وسلم It is also essential to follow Allah's Messenger, Muhammad Wujûb al-Ittibâ' and it is a part of Tauhîd-al-Ulûhiyyah.

This is included in the meaning, "I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم".

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7) And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.'" (V.3:31)

SHAHADA — CONFESSION OF A MUSLIM

لاإلنه إلا اللبه محمد رسبول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh (None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

لاإلئه إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى الله عليه وسلم is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — Tauhîd-ar-Rubûbiyyâh.

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "worship" (i.e. 'Ibâdah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) — son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله وسلم order you to do, (in the Qur'ân and in the Sunna (legal ways of Prophet Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh," — Tauhîd-al-Uluhiyyah. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75) and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allah's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — Tauhîd-al-Asmâ' was-Sifât and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ (Jesus) to صلى الله and the Companions of Prophet Muhammad عليهم الصلاة والسلام . عليهم السلام and the righteous followers of these Messengers عليه وسلم

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad ملى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

"Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monothesim, follow The Qur'ân and The Sunnah).'" (V.3:31)

As for others than Muhammad صلى الله وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the Sunnah (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic

Hadîth (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (Sahih-Al-Bukhari, Vol. 3, Hadîth No. 425).

B. It is essential to utter: Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad on the bis uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-ghifârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lâ ilâha illallâh Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad مالية is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh—Islamic Monotheism).

"Say (O Muhammad صلى الله والله الله الله والله الله والله و

shall dwell (forever). No desire will they have to be removed therefrom.

"Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid "Say (O Muhammad عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

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This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by lbn 'Umar رضى الله عنه in the Book, *Sahih Al-Bukhari*, Vol.1 *Hadith* No.7:-

Narrated lbn 'Umar رضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

- 1. To testify Lâ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh).
- 2. To perform (Iqâmat) As-Salât [1].
- 3. To pay Zakât [2].
- 4. To perform Hajj (i.e. pilgrimage to Makkah).
- 5. To observe Saum (fast) during the month of Ramadân. and must believe in the six articles of Faith, i.e. to believe in:
- (1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

- (1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.
- (2) Such a deed must be performed in accordance with the Sunnah (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام.

^[1] See the Glossary.

^[2] See the Glossary.

Ash- Shirk and Al-Kufr POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

"Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin." (V. 4:48).

Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) 'Were not My Verses (this Qur'an) recited to you and then you used to deny them?'

"They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, and wrongdoers)."

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *îlâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V. 23:117).

Ash-Shirk

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: Shirk basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

- (1) Ash-Shirk-al-Akbar, i.e. major Shirk
- (2) Ash-Shirk-al-Asghar, i.e. minor Shirk
- (3) Ash-Shirk-al-Khafi, i.e. inconspicuous Shirk.

Manifestations: (1) Ash-Shirk-al-Akbar (The major Shirk): The major and serious polytheistic form, has four aspects:

(a) Shirk-ad-Du'â, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

"And when they embark on a ships they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) Shirk-al-Niyyah wal-Iradah wal-Qasd. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." (V. 11:15,16)

(c) Shirk-at-Tâ'ah. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

"They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God i.e., Allâh), Lâ ilâha illâ Huwa (none has the right to be worshipped but He). Praise and

Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. Rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari, Vol.10, Page No. 114).

(d) Shirk-al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) Ash-Shirk-al-Asghar Ar-Riyâ' (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

Almighty Allâh says:

- "Say (O Muhammad صلى الله عليه وسلم): 'I am only a man like you, it has been revealed to me that your *llâh* (God) is One *llâh* (God—i.e Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" (V. 18:110)
- (3) Ash-Shirk-al-Khafi (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

"Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

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Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) Al-Qadar, Divine Preordainments (i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

- (1). The major disbelief (Al-Kufr-al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-
- (a) Kufr-at-Takdhîb. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism,] when it comes to him. Is there not in Hell an abode for the disbelievers? "(V. 39:32)

(b) Kufr-al-Ibâ' wat-Takabbur ma'at-Tasdîq. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

"And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).

(c) Kufr-ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your

father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord." (V.18:35-38)

(d) Kufr-al-I'râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) Kufr-an-Nifâq. This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) The minor disbelief (Al-Kufr-al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Ni'mah. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه الله عليه الله which they (its people) used to do." (V.16:112).

An-Nifâq

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

- 1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
- 2.To belie some of all that was brought by the Messenger (Muhammad صلى) (e.g. the Qur'ân, the Sunnah, laws and principles of Islam).
- 3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
- a.To hate some of that which was brought by the Messenger (Muhammad صلی صلی). e.g. Islamic Monotheism, etc.
- 5. To feel happy at the disgrace of or the set back for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
- 6.To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious. (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

- 1. Whenever he speaks, he tells a lie.
- 2. Whenever he promises, he always breaks it (his promise).
- 3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- 4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
- 5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD (peace be upon them) IN THE BIBLE AND THE QUR'AN BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."

— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself Son of God as far as I know — but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every Godfearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 ---

"That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 -

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in V.19:93 of the Qur'an:-

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.'

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLâH.

Matthew 19:16-17 ---

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him,

'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'"

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLâH.

Matthew 23:8 ---

'But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethern."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 ---

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 ---

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 ---

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.'"

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (TAUHID)

In John 17:3 ---

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'"

In Mark 12:32 ---

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.'"

In Mark 12:34 --

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 ---

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم الله وسلم الله عليه وسلم الله وسلم الل

John 14:15-16 -

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (Shari'ah) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 ---

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 ---

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 ---

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.
- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being

Jesus and Muhammad (peace be upon them)

challenged? He was known for his soul-inspiring sermons challenging the learned Jewish Rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Our'an by Allah in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; - but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

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Appendix III

BRIEF INDEX

(Bold numericals in the reference numbers denote Sûrah Nos. while other numericals show the Ayût Nos.)

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ؿٷڰؙؙؙٛڒۻڵ ؿۼڒؠۿڵڔڵڵڴڿڬۏڶۺؙڒ؈ٛ

كُتِب هذا المصحفُ وضُبط على مايوافق رواية خفص بن سليمان ابن المغيرة الأسدى الكُوفى لقراءة عاصم بن أبى النَّجود الكوفى التابعي عن أبى عبدالرحمن عبدالله بن حبيب السُّلمي عن عثانَ بن عفّان وعلى بن أبى طالب وزيد بن ثابت وأبى بن كَعْب عن النبي صلى الله عليه وسلم .

وأُخِذَ هجاؤه مما رواه علماء الرسم عن المصاحف التي بعث بها الخليفة الراشد عثمان بن عفّان رضى الله عنه إلى البصرة والكوفة والشام ومكة ، والمصحف الذي جعله لأهل المدينة ، والمصحف الذي اختص به نفسه ، وعن المصاحف المنتسخة منها . وقد روعى في ذلك مانقله الشيخان أبو عمرو الداني وأبوداود سليمان بن نجاح مع ترجيح الثاني عند الاختلاف .

هذا وكل حرف من حروف هذا المصحف موافق لنظيره في المصاحف العثمانية الستة السابق ذكرها .

وأُخِذَت طريقة ضبطه مما قرره علماء الضبط على حسب ماورد في كتاب «الطراز على ضبط الخراز» للإمام التَّنسيّ مع الأخذ بعلامات الخليل بن أحمد وأتباعه من المشارقة ، بدلا من علامات الأندلسيّين والمغاربة . واتُبِعَتْ فى عد آياته طريقة الكوفيين عن أبى عبدالرحمن عبدالله ابن حبيب السُّلمِيِّ عن على بن أبى طالب رضى الله عنه على حسب ماورد فى كتاب «ناظمة الزُّهر» للإمام الشاطبيّ ، وغيرها من الكتب المدوّنة فى علم الفواصل ، وآى القروان على طريقتهم ٦٢٣٦ آية .

وأُخِذَ بيانُ أوائل أجزائه الثلاثين وأحزابه الستين وأرباعها من كتاب «غيث النفع» للعلامة السَّفَاقُسيِّ . و «ناظمة الزهر» للإمام الشاطبيِّ وشرحها . و « تحقيق البيان » للشيخ محمد المتولى ، و «إرشاد القراء والكاتبين» ، لأبي عيد رضوان المخلِّلاتي .

وأُخِذَ بيانُ مكّية ومدنيّه في الجدول الملحق بآخر المصحف ، من «كتاب أبي القاسم عمر بن محمد بن عبد الكافي» و «كتب القراءات والتفسير» على خلاف في بعضها .

وأُخِذَ بيان وقوفه وعلاماتها مما قررته اللجنة في جلساتها التى عقدتها لتحديد هذه الوقوف على حسب مااقتضته المعانى التى ظهرت لها مسترشدة في ذلك بأقوال الأئمة من المفسرين وعلماء الوقف والابتداء .

وأنحذ بيان السجدات ومواضعها من كتب الفقه والحديث على خلاف في خمس منها لم نشر إليه في هامش المصحف وهي السجدة الثانية بسورة الحج والسجدات الواردة في السور الآتية : ص والنجم والانشقاق والعلق .

وأُخِذَ بيانُ مواضع السكتات عند حفص من «الشاطبية» وشراحها وتعرف كيفيتها بالتلقى من أفواه المشايخ .

﴿اصطلاحات الضبط

وَضْع الصِّفر المستدير (ه) فوق حرفِ عِلَّة يدل على زيادة ذلك الحرف فلا يُنْطِقُ به فى الوصل ولا فى الوقف ، نحو : يَنْلُوأُ صُحُفًا . أُوْلَتَهِكَ . مِننَبَإِئُ ٱلْمُرْسَلِينَ . بَنَيْنَهَابِأَيْبُدِ .

ووضع الصّفر المستطيل القائم (ه) فوق ألِف بعدها متحرّك يدلُّ على زيادتها وصلا لاوقفا ، نحو : أَنَاْخَيْرُ مِّينَهُ . لَّكِنَاْ هُوَاللَّهُ رَبِّي . وأهملت الألف التي بعدها ساكن ، نحو : أَنَا النَّذِيرُ . من وضع الصفر المستطيل فوقها وإن كان حكمها مثل التي بعدها متحرك في أنها تسقط وصلا وتثبت وقفا لعدم توهم ثبوتها وصلا .

ووضع رأس خاء صغيرة (بدون نقطة) (م) فوق أى حرف يدُلُ على سكون ذلك الحرف وعلى أنه مُظْهَر بحيث يقْرَعه اللسانُ ، نحو: مِنْ خَيْرٍ. وَيَنْعُونَ عَنْهُ . قَدْسَمِعَ . أَوَعَظْتَ . وَخُضْتُمُ .

وتعرية الحرف من علامة السكون مع تشديد الحرفِ التالى يدُلُّ على إدغام الأوَّل في الثاني إدغاماً كاملًا ، نحو : أُجِيبَت دَّعُوتُكُما . يَلْهَثُذَّ لِكَ . وَقَالَت طَآبِهَةُ . وَمَن يُكُرِهِ أُنَّ . وَكذا قوله تعالى « أَلزَّضَلُهُمَّ » على أرجح الوجهين فيه .

وتعربته مع عدم تشديد التالى يدُلُّ على إدغام الأول في الثانى إدغاما ناقصا نحو مَن يَقُولُ. مِن وَالٍ . فَرَطَتُمْ . بَسَطتَ . أو إخفائه عنده فلا هو مظهر حتى يقرعه اللسان ولا هو مُدْغَم حتى يقلب من جنس تاليه نحو مِن تَعْلِمُ . مِن شَمَرَةً . إِنَّ رَبَّهُم بِهِمْ .

ووضع ميم صغيرة (م) بدَلَ الحركة الثانية من المنوَّن أو فوقَ النون الساكنة بدَلَ السكون مع عدم تشديد الباء التالية يدُلُّ على قلب التنوين أو النون ميماً ، نحو : عَلِيمُ إِذَاتِ الصُّدُورِ . جَزَآءَ إِما كَانُوا . مُنْبَثًا .

وتركیب الحركتین : (ضمتین أو فتحتین أو كسرتین) هكذا : الله الله على إظهار التنویس ، نحو : سَمِیعُ عَلِیمٌ . وَلَاشَرَابًا إِلّا . وَلِكُلِّ قَوْمٍ هَادٍ .

وتتابُعُهما هكذا مُ يَ بِ مِع تشديد التالى يدُلُّ على الإدغام الكامل نحو: خُشُبُ مُسَنَّدَةً . عَنَفُورًا رَّحِيمًا . وُجُوهُ يُومَهِ لِهِ الكامل نحو: خُشُبُ مُسَنَّدَةً . عَنَفُورًا رَّحِيمًا . وُجُوهُ يُؤمَهِ لِهِ الكامل الله عَنْهُ .

وتتابُعُهما مع عدم التشديد يدُلُّ على الإدغام الناقص نحو: وُجُوَّيُوَمَيِذِ. رَحِيمُ وُدُودٌ. أو الإخفاء ، نحو: شِهَابٌ ثَاقِبٌ . سِرَاعًا ذَلِك . بِأَيْدِى سَفَرَةٍ كِرَامٍ . فتركيب الحركتين بمنزلة وضع السكون على الحرف . وتتابعهما بمنزلة تعْرِيته عنه .

والحروف الصغيرة تدل على أعيان الحروف المتروكية ف

المصاحف العُثْمانية مع وجوب النطق بها ، نحو : ذَلِكَ الْكِتُبُ. يَلُوْنَ أَلْسِنَتَهُم . إِنَّ وَلِتِّى آللَهُ . إِ لَنفِهِمْ رِحْلَةَ ٱلشِّتَآءِ. وَكَذَلِكَ نُنجِى ٱلْمُؤْمِنِينَ .

وكان علماء الضبط يلحقون هذه الأحرف حمراء بقدر حروف الكتابة الأصلية ولكن تعسَّر ذلك في المطابع فاكتفيي بتصغيرها في الدلالة على المقصود .

وإذا كان الحرف المتروك له بدل في الكتابة الأصلية عُول في النطق على الحرف الملحق لا على البدل ، نحو: الصَّلَوة . الرِّيهَ فَ النَّوْرَنَةِ . وَنحو: وَاللَّهُ يَقْبِضُ وَيَبْضُطُ. فِي الْخَلْقِ بَصَّطَةً . فإن وضعت السين تحت الصاد دلَّ على أن النُّط ق بالصاد أشهر وذلك في لفظ : المُهِ يَطِرُونَ.

ووضع هذه العلامة (~) فوق الحرف يدل على لزوم مدّه مدّا زائدا على الله الأصلى الطبيعى ، نحو : القر الطّالَقة . قُرُوء . سِيء بِهِم . شُفَعَت قُلُ . تأويلَه الله الله . لايست عَي النيسي مَن بَهِم . شُفَعَت قُلُ . تأويلة الله . لايست عَي النيسي بِما أَنزَل . على تفصيل يعلم من فنّ التجويد . ولا تستعمل هذه العلامة للدلالة على ألف محذوفة بعد ألف مكتوبة مثل آمنوا كا وضع غلطا في كثير من المصاحف بل تكتب ءامنوا بهمزة وألف بعدها .

والدائرة المحلة التي في جوفها رقم تدل بهيئتها على انتهاء

الآية وبرقمها على عدد تلك الآية في السورة ، نحو : إِنَّا أَعْطَيْنَاكَ ٱلْكُوْشَرَ ﴿ اللهِ فَصَلِ لِرَبِّكَ وَٱلْحَرِ ﴿ اللهِ إِنَّ شَانِعَكَ هُو ٱلْأَبْتَرُ ﴾ ولا يجوز وضعها قبل الآية ألبتة فلذلك لا توجد في أوائل السُّور ، وتُوجد دائما في أواخرها .

وتدل هذه العلامة (﴿) على بداية الأجزاء والأحزاب وأنصافها وأرباعها .

ووضعُ خطِّ أُفقيٍّ فوق كلمة يدل على مُوجب السَّجدة .

ووضع هذه العلامة (ش) بعد كلمة يدل على موضع السجدة نحو: وَلِلَّهِ يَسَتَحُدُ مَافِى السَّمَوَتِ وَمَافِى الْأَرْضِ مِن دَاّ بَعْ وَالْمَلَتِ كَمُ السَّمَوَتِ وَمَافِى الْأَرْضِ مِن دَاّ بَعْ وَالْمَلَتِ كَمُ السَّمَ وَالْمَا اللهُ عَلَوْنَ مَا يُؤْمَرُونَ اللهُ اللهُ عَلَى اللهُ
ووضع النقطة الخالية الوسط المُعَيَّنة الشكل (٥) تحت الراء في قوله تعالى : بِسَامِ اللَّهِ مَجْرَبِها . يدل على إمالة الفتحة إلى الكسرة ، وإمالة الألف إلى الياء . وكان النُّقَّاط يضعونها دائرة حمراء فلما تعسر ذلك في المطابع عُدِل إلى الشكل المُعَيَّن .

ووضعُ النقطة المذكورة فوق آخر الميم قُبَيْل النون المشدّدة من قوله تعالى : مَالَكَ لَاتَأْمُنَيَّا عَلَى يُوسُفَ . يَدُل على الإشمام (وهو ضم الشفتين) كمن يريد النطق بضمة إشارة إلى أن الحركة المحذوفة ضمة (من غير أن يظهر لذلك أثر في النطق) .

ووضع نقطة مدوّرة مسدودة الوسط (·)فوق الهمزة الثانية من قوله تعالى : عَالَجُكِمِيُّ وَعَرَبِيٌّ . يدل على تسهيلها بينَ بينَ أى بين الهمزة والألف .

ووضع حرف السين فوق الحرف الأخير فى بعض الكلمات يدل على السكت على ذلك الحرف فى حال وصله بما بعده سكتة يسيرة من غير تنفس .

وورد عن حفص عن عاصم السكت بلاخلاف من طريق الشاطبية على ألف ﴿ عِوَجَا ﴾ بسورة الكهف ، وألف ﴿ مَرْقَدِنَا ﴾ بسورة القيامة ، ولون ﴿ مَنْ رَاقِ ﴾ بسورة القيامة ، ولام ﴿ بَلْ رَانَ ﴾ بسورة المطففين .

ويجوز له في هاء ﴿ مَالِيَهُ ﴾ بسورة الحاقة وجهان :

أحدهما : إظهارها مع السكت ، وثانيهما : إدغامها في الهاء التي بعدها في لفظ ﴿ هَلَكَ ﴾ .

وقد ضبط هذا الموضع على وجه الإظهار مع السكت ، لأنه هو الأرجح ، وذلك بوضع علامة السكون على الهاء الأولى ، مع تجريد الهاء الثانية من علامة التشديد للدلالة على الإظهار ، ووضع حرف السين على هاء ﴿ مَالِيَةٌ ﴾ للدلالة على السكت عليها سكتة يسيرة بدون تنفس ، لأن الإظهار لايتحقق وصلا إلا بالسكت .

وإلحاق واو صغيرة بعد هاء ضمير المفرد الغائب إذا كانت مضمومة يدل على صلة هذه الهاء بواو لفظية في حال الوصل. وإلحاق ياء صغيرة

مردودة إلى خلف بعد هاء الضمير المذكور إذا كانت مكسورة يدل على صلتها بياء لفظية في حال الوصل أيضا .

وتكون هذه الصلة بنوعيها من قبيل المد الطبيعي إذا لم يكن بعدها همز ، فتمد بمقدار حركتين : نحو قوله تعالى ﴿ إِنَّ رَبَّهُ كَانَ بِهِ عَمْ الله المنفصل إذاكان بعدها همز ، فتوضع عليها علامة المد ، وتمد بمقدار أربع حركات أوخمس نحو قوله تعالى : ﴿ وَآمَـ مُوهُ وَآمَـ مُوهُ وَاللَّهُ مُوهُ وَاللَّهُ اللَّهُ مُ وقوله جل وعلا :

﴿ وَٱلَّذِينَ يَصِلُونَ مَا أَمَرَ ٱللَّهُ بِهِ ۗ أَن يُوصَلَ ﴾ .

والقاعدة أن حفصا عن عاصم يصل كل هاء ضمير للمفرد الغائب بواو لفظية إذا كانت مضمومة ، وياء لفظية إذا كانت مكسورة بشرط أن يتحرك ماقبل هذه الهاء ومابعدها ، وقد استثنى من ذلك مايأتى :

- (١) الهاء من لفظ ﴿ يُرْضُهُ ﴾ في سورة الزمر . فإن
 حفصا ضمها بدون صلة .
- (٢) الهاء من لفظ ﴿ أَرْجِهُ ﴾ في سورتي الأعراف والشعراء
 فإنه سكنها .
 - (٣) الهاء من لفظ ﴿ فَأَلْقِدُ ﴾ في سورة النمل ، فإنه سكنها أيضا.

وإذا سكن ماقبل هاء الضمير المذكورة ، وتحرك مابعدها فإنه لايصلها إلا في لفظ ﴿ فِيهِ ﴾ في قوله تعالى :

﴿ وَيَغْلُدُ فِيهِ عَمْهَانًا ﴾ في سورة الفرقان .

أما إذا سكن مابعد هذه الهاء سواء أكان ماقبلها متحركا أم ساكنا

فإن الهاء لاتوصل مطلقا ، لئلا يجتمع ساكنان .

نحو قوله تعالى : ﴿ لَهُ ٱلْمُلْكُ ﴾ ، ﴿ وَءَاتَيْنَـُهُ ٱلْإِنجِيــلَ ﴾ ﴿ وَأَنْزَلْنَابِهِ اللَّهِ الْمُولِدُ ﴾ . أَلْمَآءَ ﴾ ، ﴿ إِلَيْهِ ٱلْمُصِيرُ ﴾ .

تنبيهات:

(١) - في سورة الروم ورد لفظ ﴿ ضَعْفِ ﴾ مجرورا في
 موضعين ومنصوبا في موضع واحد .

وذلك في قوله تعالى : ﴿ اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفِ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفِ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةً ضَعْفَا وَشَيْبَةً ﴾

ويجوز لحفص في هذه المواضع الثلاثة وجهان : أحدهما : فتح الضاد ، وثانيهما : ضمها .

والوجهان مقروء بهما ، والفتح مقدم في الأداء .

(٢) – فى لفــــــظ ﴿ ءَاتَــننِءَ ﴾ فى سورة النمل وجهـــــــــان لحفص وقفا .

أحدهما إثبات الياء ساكنة ، وثانيهما : حذفها ، مع الوقف على النون .

أما في حال الوصل فتثبت الياء مفتوحة .

(٣) - وفى لفـــظ ﴿ سَكَسِيلًا ﴾ فى سورة الإنسان وجهـــــان أيضا وقفا .

أحدهما : إثبات الألف الأخيرة ، وثانيهما : حذفها ، مع الوقف على اللام ساكنة .

أما في حال الوصل فتحذف الألف .

وهذه الأوجه التي تقدمت لحفص عن عاصم ذكرها الإمام الشاطبي في نظمه المسمى «حرز الأماني ووجه التهاني ».

هذا ، والمواضع التي تختلف فيها الطرق ضُبطت لحفصٍ بمايوافق طريق النظم المذكور .

﴿ علامات الوقف ﴾

- م علامة الوقف اللازم ، نحو : إِنَّمَايَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونُ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ اللهُ
- لا علامةُ الوقف الممنوع ، نحو : ٱلَّذِينَ نَوَفَنْهُمُ ٱلْمَلَتَهِكَةُ طَيِّبِينً يَقُولُونَ سَلَدُعَلَيْكُمُ ٱدَّخُلُوا ٱلْجَنَّةَ .
- ج علامة الوقف الجائز جوازا مستوى الطَّرفين ، نحو : غَّنُ نَقُصُّ عَلَيْكَ نَبَأَهُم مِالْحَقِّ إِنَّهُم فِتْ يَةُ ءَامَنُواْ بِرَيِّهِمْ .
- صع علامة الوقف الجائز مع كون الوصل أَوْلَى ، نحو : وَإِن يَمْسَسُكَ عِغَيْرِفَهُوَ يَمْسَسُكَ عِغَيْرِفَهُوَ عَلَيْ فَهُوَ عَلَيْكُيْ شَيْءٍ قَدِيرٌ.
 - قل علامة الوقف الجائز مع كون الوقف أوْلَى ، نحو: قُلرَّتِي أَعْلَمُ بِعِدَ تِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلُ فَلَا ثُمَارِ فِيهِمْ.
 - علامة تعانق الوقف بحيث إذا وُقِف على أحد الموضعين
 لا يصح الوقف على الآخر ، نحو : ذَلِكَ الْكِتَبُ
 لَارَيْبُ فِيهِ هُدًى لِلشَّقِينَ .

﴿ فِهِ يُنْ إِلَيْهِ إِلَيْهِ فَيْ وَبَيَانِ الْمَكِي وَالْمَدِنِ مِنَا ﴾

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﴿ فِهِ إِنْ إِلْهِ إِلَيْنَ فَيْ وَبِيَانِ ٱلْمِكِي وَلَلْمَنِ مِنَا ﴾

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| Az-Zukhruf | 43 | 660 | Makki | مكتة | 77. | ٤٣ | الرِّخـُرف |
| Ad-Dukhân | 44 | 670 | Makki | مكتة | ٦٧٠ | ٤٤ | التخان |
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| Muhammad | 47 | 687 | Madani | مكنية | ٦٨٧ | ٤٧ | محتد |
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| Al-Hujurât | 49 | 698 | Madani | مكنية | ٦٩٨ | ٤٩ | أكحجزات |
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| Adh-Dhâriyât | 51 | 706 | Makki | مكتة | ٧٠٦ | ٥١ | الذّاريَات |
| At-Tûr | 52 | 713 | Makki | مكتية | 717 | ٥٢ | الطثور |
| An-Najm | 53 | 717 | Makki | مكتة | V1V | ٥٣ | النجم |
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| Al-Hadîd | 57 | 739 | Madani | متنية | ٧٣٩ | ٥٧ | <i>اکعت</i> دید |
| Al-Mujadilah | 58 | 745 | Madani | مَـَنيّة | ٧٤٥ | ٥٨ | الجحادلة |
| Al-Hashr | 59 | 749 | Madani | مَدَنيّة | 729 | ٥٩ | انكشر |
| Al-Mumtahanah | 60 | 753 | Madani | مَدَنيّة | ٧٥٣ | ٦. | المُتَحنَة |
| As-Saff | 61 | 756 | Madani | مَدَنيّة | 707 | ٦١ | الصَّف |
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| Al-Munâfiqûn | 63 | 761 | Madani | مَدَنيّة | 771 | 78 | المنتافِقون |
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﴿ فِهِ إِنْ إِلْهِ كُلِّهِ إِللِّيكُولِ وَبِيَانِ الْمُكِنِّ وَلَلْمُونِ مِنَّا ﴾

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| At-Takwîr | 81 | 817 | Makki | مكتية | ANY | ۸۱ | التكوير |
| Al-Infitâr | 82 | 819 | Makki | مكتية | ۸۱۹ | ۸۲ | الانفطاد |
| Al-Mutaffîfîn | 83 | 821 | Makki | مكتية | ۸۲۱ | ۸۳ | المطقفين |
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| Al-'Alaq | 96 | 842 | Makki | مكتية | ٨٤٢ | 97 | العسكاق |
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﴿ فِهُ يُكُنِّ إِلَيْهِمْ إِ إِلَيْهَ فَيْ وَبَيَانِ الْمُكِنِّ وَلَمْدَنِ مِنَا ﴾

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إِنَّ مَنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمَاكِةِ السَّعُوديَةِ فَالْمَاكِةِ السَّعُوديَةِ السَّعُوديَةِ الشَّعُوديَةِ الشَّعُوديَةِ الشَّعُوديَةِ الشَّعُوديَةِ المَشْرِفَةَ عَلَى جَمَعِ اللَّهِ فَهَا اللَّهُ وَهَا اللَّهُ وَاللَّهُ اللَّهُ وَهَا اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ ا

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ص.ب ٦٢٦٢ - المدينة المنوّرة



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ح مجمع الملك فهد لطباعة المصحف الشريف ، ١٤١٧هـ فهرسة مكتبة الملك فهد الوطنية أثناء النشر

القرآن الكريم وترجمة معانيه إلى اللغة الإنجليزية / ترجمة بحمع الملك فهد لطباعة المصحف الشريف – المدينة المنورة .

۹۷۱ ص ، ۱۱×۱۲سم

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١- القرآن - ترجمة - اللغة الإنجليزية ٢- القرآن - تفسير

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ديوي ۲۲۱،٤۲ ۲۲۱،٤۲

رقم الإيداع: ١٧/١٠٥٧

ردمك : ۲۰-۱۵-x

